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## HOW THE REV. DR. STONE BETTERED HIS SITUATION.

AN EXAMINATION OF THE ASSURANCE OF SALVATION, AND THE CERTAINTY OF BELIEF,  
TO WHICH WE ARE AFFECTIONATELY INVITED BY HIS HOLINESS THE POPE.

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### I.

THE following argument, not less timely now than when it was first called forth by the publication of Dr. Stone's book, treats of the claims of the Roman Catholic Church from a neglected point of view, but a point which commands a much wider and juster view of the Roman system than the point commonly occupied by Protestant controversialists.

For many generations it has been a standing accusation against the Roman Catholic Church that it has a tendency to demoralize society and the individual by issuing certificates, written or oral, of the forgiveness of sins, and of the remission of the penalties of them, both in this world and the world to come, on the performance of rites, or the payment of money, or on other conditions different from those required in the gospel—repentance and faith.

In answer to this accusation, the apologists of the Roman Church have constantly averred, sometimes with a great show of indignation, that these certificates of forgiveness of sin and remission of penalty and assurance of salvation do not mean, and are well understood not to mean, what their terms import; that the understanding is distinct and explicit between the Church and its devotees, that when the priest says, "I absolve thee," he does not in fact absolve at all, and that the forgiveness of the "penitent," to whom these words have been pronounced in the confessional, is just as entirely contingent on his true repentance as the forgiveness of any sinner outside of the Church can be; that the promise given in an "indulgence" of the remission of purgatorial torment, notwithstanding it may be absolute in form, is really subject to similar conditions; and that the grace to be

conferred, *ex opere operato*, by the sacraments generally, is in like manner dependent on such and so many contingencies, as to preclude the danger that any person will be tempted into sin by assurance of safety; that, if at any time, impenitent persons have been induced by the agents of the Church to purchase indulgences promising to remit the penalties of their sins, these promises, given by her agents in her name, are indignantly disavowed and repudiated by the Church—although there is no recorded instance of the money being refunded.

On the other hand, however, an opposite style of address is sometimes taken up by this Church and its advocates—a style of address calculated to assure those who have thought themselves shut up to the gospel promises of forgiveness on condition of repentance and faith—that there is something a great deal more certain and assured to be had in the Church of Rome; that her clergy have a peculiar power of binding and loosing, which other clergymen do not possess; that there is a gracious virtue in her sacraments, which cannot be found in others; that her pope, especially, has control over the keys of the kingdom of heaven. There is much in the tone of her teachings, in the language of her sacraments, and in the terms of her indulgences and other documents that corresponds with these pretensions. They are summed up in the persuasive language of Pope Pius IX., in his letter of September 13, 1868, addressed to Protestant Christians, in which he implores them to "rescue themselves from a state in which they cannot be assured of their own salvation," and come into his fold, where, as he implies, they can be assured of it.

These two "Phases of Catholicity," con-

tradictory as they are, do, nevertheless, belong to the same system. And many a luckless polemic, reasoning from one set of the utterances of the Church of Rome, has been suddenly overwhelmed with the Virtuous Indignation and Injured Innocence with which his antagonists have confronted him with the other set of utterances, crying out upon him, "Is it Honest to say thus and so, when here are passages in our books or facts in our American practice which say just the contrary?"

If the Church of Rome could be driven up to choose between its two contradictory doctrines, the remaining controversy would be a short one. But this is hopeless. It clings inexpugnably to the fence, ready to drop on either side for the time, as the exigency of controversy may require. It moves to and fro in its double-corner on the checker-board, and challenges defeat.

In the representations which I have occasion to make, of the Roman Catholic theology, I shall draw from the most trustworthy sources, giving full references in the margin. And I do not despair, in the more Christian temper which we thankfully recognize, in recent years, as governing both sides of the controversy, of finding that candid scholars on the opposite side acknowledge that I have written with at least honest and sincere intention, and that, albeit under a gently satiric form, I have a sober argument to submit which is worthy of a serious answer—if indeed there is any answer to be made.

One word more before coming to the argument. I wish to disclaim any personal disrespect for the gentleman whose name is used in the title of this article, and whose book is the text of the discussion. His theological position is demonstrably preposterous; but there is nothing else about him that is not worthy of all respect.

Dr. Stone's book, "The Invitation Heeded,"\* was written in explanation and vindication of his sudden going over from the Protestant Episcopal to the Roman Catholic Church, just before the Vatican Council. Without criticising it in detail, we propose rapidly to state the upshot of the Rev. Dr. Stone's religious change, as it appears to us, and to foot up the balance of spiritual advantage which he seems to have gained by it.

In October, of 1868, the Rev. James Kent Stone, D.D., a minister of excellent

standing in the Protestant Episcopal Church, received, in common with the rest of us, a copy of a letter from the pope of Rome, in which he was affectionately invited to "rescue himself from a state in which he could not be assured of his own salvation," by becoming a member of the Roman Catholic Church, which teaches, by the way, that as soon as a man becomes "assured of his own salvation" it is a dead certainty that he will be damned.\*

Accordingly, the Rev. Dr. Stone, deeply conscious how uncertain and perilous is the position of those who merely commit themselves in well doing, with simplicity and sincerity, to the keeping of the Lord Jesus Christ according to His promises, "hastens to rescue himself from that state, in which he cannot be assured of his own salvation," and betters himself wonderfully as follows:

1. His first step is to make sure of his regeneration and entrance into the true church by the door of the church, which is, according to his new teachers, not Christ, but baptism.† To be sure he has once been baptized, and the Council of Trent warns him not to dare affirm that baptism administered by a heretic (like his good old father) is not true baptism.‡ But as all his everlasting interests are now pending on a question which no mortal can answer, to wit, whether at the time of the baptism of little James, being then of tender age, the interior intention of old Doctor Stone corresponded with a certain doubtful and variously interpreted requirement of the Council of Trent—that he should "intend to do what the Church does"§—it is well to make his "assurance of salvation" doubly sure, by a "hypothetical baptism" from the hands of a Roman Catholic priest, with some accompaniments which although "not of absolute necessity to his salvation, are of great importance"—such as a little salt in his mouth to excite "a relish for good works," a little of the priest's spittle smeared upon his ears and nostrils to "open him into an odor of sweetness," a little of the essential "oil of catechumens" on his breast and between his shoulders, and of the "oil of chrism" on the crown of his head, with a "white garment" on, outside of his coat and pantaloons, and a lighted candle in his hand in the daytime.¶ If there is a way of meriting

\* *The Invitation Heeded: Reasons for a Return to Catholic Unity.* By James Kent Stone, late President of Kenyon College, Gambler; and of Hobart College, Geneva, New York; and S.T.D. Catholic Publication Society. 1870. 12mo, pp. 841.

\* Act. Conc. Trid., Sess. VI., Cap. IX., XII., XIII.

† Concil. Florent., "vitæ spiritualis janua."

‡ Concil. Trid., Canon 4, De Bapt.

§ Concil. Trid., Sess. VII., Can. 11.

¶ See the Roman Catechism.

heaven by a process of mortification, we have little doubt that it must be for a respectable middle-aged gentleman who has learned, by being president of two colleges, the importance of preserving his personal dignity, to be operated upon in just this way. Nothing, we should imagine, could add to the poignancy of his distress, and consequent merit, unless it should be to have the members of the sophomore class present while he was having his nose "opened into the odor of sweetness."

Doubtless the object to be gained is amply worth the sacrifice, since it is to "rescue oneself from that state in which he cannot be assured of his own salvation," and avoid that "eternal misery and everlasting destruction," which, according to the authoritative catechism of the Roman Catholic Church, is the alternative of valid baptism. This second ceremony, be it remembered, is only a hypothetical one, calculated to hit him if he is unbaptized; but, in case it should appear in the judgment of the last day that old Dr. Stone had intended to "do what the church does" (it being, at present, not infallibly settled what such an intention is), then this latter and merely hypothetical ceremonies is to be held to have been no baptism at all, but null and void to all intents and purposes whatsoever. But considering that the issues of eternity are pending on the insoluble question as to the validity of the first baptism, considering that a defect here can never be supplied to all eternity, whether by years of fidelity in other sacraments, or by æons of torture in purgatorial fire, since it is only by baptism that "the right of partaking of the other sacraments is acquired,"\* it is nothing more than common prudence to adopt a course that diminishes by at least one-half the chances of a fatal defect. It must be admitted that there still remains a possibility of the defect of intention in the second act as well as in the first; such things having been known in ecclesiastical history as the purposed "withholding of the intention" in multitudes of sacramental acts on the part of an unfaithful priest. Still, it may be held, perhaps, by the Rev. Dr. Stone, that the hypothetical transaction makes the matter nearly enough certain for all practical purposes (as the old arithmetics used to say), although it falls a good deal short of that "assurance of his own salvation" to which he was invited in the pope's letter.†

But presuming that between his two bap-

tisms Dr. Stone is validly entered into the Roman Catholic Church, may we not now congratulate him on the (hypothetical) assurance of his own salvation? Not quite yet. To be sure, he has received the remission of all his sins, up to that time, both original and actual, and the remission of the punishment of them, both temporal and eternal, and has been (as the Holy Father promised in his letter of September, 1868, already quoted) "enriched with unexhausted treasures" of divine grace.\* But it is damnable heresy not to acknowledge that "he may lose the grace," or to hold "that it is possible for him to avoid all sins—unless by special privilege from God, such as the church holds to have been granted to the Blessed Virgin."\*\* Grace may come and go, but orthodox agrees with experience in teaching that "concupiscence, which is the fuel of sin, remains."† It is damnable, therefore, to affirm that the rest of the seven sacraments are not necessary to Dr. Stone's salvation; †† and especially to affirm that "it is possible for him if he shall fall" (as he inevitably will) "after baptism, to recover his lost righteousness without the sacrament of penance,"§ which is "rightly called a second plank after shipwreck;" §§ and equally damnable to "deny that sacramental confession is necessary to salvation;" || or to "affirm that in order to receive remission of sins in the sacrament of penance it is not necessary, *jure divino*, for him to confess all and every mortal sin which occurs to his memory after due and diligent premeditation—even his secret sins." |||

We find, therefore, that our estimable

upon some admission or proviso which, fairly interpreted, nullifies all the rest. The Council of Trent, for instance, declares that "without the washing of regeneration (meaning baptism), or the desire of it, there can be no justification," and teaches that an unbeliever brought to embrace Christianity, not having the opportunity of baptism but yet desiring to receive it, is "baptized in desire"—the desire supplying the place of the actual sacrament. (See Concll. Trident., Sess. VI., Can. 4; Sess. VII., Can. 4. Also Bishop's Hay's "Sincere Christian," vol. 1, chap. xx.) It is obvious enough that the just interpretation and application of these very Christian teachings would blow the "doctrine of intention" and of the "opus operatum" to pieces. But the thorough-going Romanizers scorn to take advantage of such weak concessions. Cardinal Fallaviciini says decidedly, "There is nothing repugnant in the idea that no person in particular, after all possible researches, can come to be perfectly sure of his baptism. Nobody can complain that he suffers this evil without having deserved it. God, by a goodness purely arbitrary, delivers the one without delivering the other." (Quoted in Bungener's "History of the Council of Trent," p. 159.) This line of argument will be of no small comfort to Dr. Stone in his disappointment about the "assurance of his own salvation."

\* Catech. Roman., 152-169.

\*\* Concll. Trident., Sess. vi., Can. 22.

† Catech. Roman., ubi supra.

†† Concll. Trident., Sess. vii., Can. 4.

§ Ibid., Sess. vi., Can. 29, De Justif.

§§ Ibid., Sess. xiv., Can. 2.

|| Ibid., Sess. xiv., Can. 6.

||| Ibid., Sess. xiv., Can. 7.

\* Dens, De Bapt. Tractat.

† It is very pleasant, from time to time, as one traverses the dreary waste of "commandments contained in ordinances" which make up the Romish system, to come

friend is very, very far indeed, up to this point, from having got what he went for. He thought he was stepping upon something solid, but finds himself all at once in great waters, and making a clutch at the "second plank after shipwreck."

A certain embarrassment attends him at his first approach to the sacrament of penance. He has a distinct understanding with the church that all sins incurred before baptism, both original sins and actual sins, and all the punishment of them, both eternal punishment in hell and temporal punishment in this world or in purgatory, are absolutely and entirely remitted in that sacrament, and that no confession or penance is due on their account.\*

But now the painful question arises, When was he baptized? He may well hope that the transaction of his good old heretic of a father and of his sponsors in baptism, when they called him M. or N., was only an idle ceremony; for in that case the long score of his acts and deeds of heresy and schism all his life through is wiped out by the hypothetical baptism, and he may begin his confessions from a very recent date. But if his father had the right sort of intention, then this hypothetical baptism is no baptism at all, and he is to begin at the beginning with his penance. Inasmuch as neither man nor angel can settle the question, he will act wisely to follow the safe example of St. Augustine, and begin his confessions with owning up frankly to the indiscretions (to use the mildest term), with which, in early infancy, he aggravated the temper of his nurse, and peradventure disturbed the serenity of his reverend parent. Doubtless it will make a long story, but what is that, when one is seeking for the "assurance of his own salvation?" And oh the joy—the calm, serene peace—when he shall hear at last from the lips of the duly accredited representative of the church the operative sacramental words, *Ego absolvo te*, and know at last, after all these forty or fifty years of painful uncertainty, that at least for this little moment he is in a state of forgiveness and peace with God.

But softly! We are on the very verge, before we think of it, of repeating that wicked calumny upon the Roman Catholic Church against which Father Hecker so indignantly protests, saying:

"Is it Honest to persist in saying that Catholics believe their sins are forgiven, merely by the confession of them to the priest, without a true sorrow for them, or a

true purpose to quit them—when every child finds the contrary distinctly and clearly stated in the catechism which he is obliged to learn before he is admitted to the sacraments?"\*

Of course, it is not honest! We have not examined the catechism in question, for the reason that if we were to quote it against the church of Rome we should be told that it was not authoritative, and be scornfully snubbed for pretending to refer to what was not one of their standards—but of course it is conclusive against our honesty when they quote it. To be sure, the priest says in so many words: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost;" and Bishop Hay, in a volume commended by the proper authorities to the confidence of the faithful, declares that "Jesus Christ has passed his sacred word that when they (the priests) forgive a penitent's sins by pronouncing the sentence of absolution upon him, they are actually forgiven."† But then nothing is better established than that these authorized books of religious instruction may be repudiated at discretion as of no authority at all, whenever the exigency requires it. Then the Catechism of the Council of Trent says in terms: "Our sins are forgiven by the absolution of the priest;"‡ "the absolution of the priest which is expressed in words, seals the remission of sins, which it accomplishes in the soul;"§ "unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested is not simply to declare that sins are forgiven, but as ministers of God, really to absolve from sin."|| Thus the Catechism of the Council of Trent; but bless your simple soul! it is not the Catechism of the Council that is infallible, but only the Decrees of the Council; and although these do, in their obvious meaning, seem to say the same thing, nevertheless Dr. Stone will find, when he comes to search among them in hopes to "read his title clear" to divine forgiveness on the ground of having received absolution from the priest, that what they say is qualified by so many saving clauses, and modified by so many counter-statements, that the seeker

\* Tract of the Catholic Publication Society.

† Sincere Christian, Vol. II., p. 69.

‡ Catech. Roman, p. 239.

§ Ibid., p. 240.

|| Ibid., see the various Canons of Sessions vi. and xiv., of the Council of Trent, above quoted.

\* Catech. Roman., ubi supra.

for the assurance of his own salvation is as far as ever from being able to

"bid farewell to every fear,  
And wipe his weeping eyes."

Only one thing is absolutely certain; and that is that it is impossible for him to be forgiven without absolution; but whether he is forgiven, or is going to be, now that he has received his absolution, does not by any means so distinctly appear. For "if he denies that in order to the entire and perfect forgiveness of sins, three acts are required in the penitent, to wit, Contrition, Confession, and Satisfaction, he is to be Anathema,"\* which, if we understand it correctly, is quite another thing from being forgiven and assured of his salvation. Now Contrition, according to the same infallible authority, "is the distress and horror of the mind on account of sin committed, with the purpose to sin no more." "It includes not only the ceasing from sin, but the purpose and commencement of a new life and hatred of the old."† It is "produced by the scrutiny, summing up, and detestation of sins, with which one recounts his past years in the bitterness of his soul, with pondering the weight, multitude, and baseness of his sins, the loss of eternal happiness, and the incurring of eternal damnation, together with the purpose of a better life."‡ Now it is important for Dr. Stone to understand (as doubtless he has been told by this time) that although this will be of no avail to him without the absolution, or that at least the desire for the absolution,§ nevertheless the absolution will be of none effect unless the contrition shall have been adequately performed.

Furthermore, a second part of the sacrament is confession, and there is an awful margin of uncertainty about this act; for it is damnable to deny that "it is necessary, *jure divino*, in order to forgiveness of sins, to confess all and every mortal sin which may be remembered after due and diligent premeditation."¶ But which of his sins are mortal and which venial, it is simply impossible for the Rev. Dr. Stone to know by this time, for it is a life's labor to learn the distinctions between them from the theologians, and when you have learned the distinctions, you have no certainty about them, for they never have been infallibly defined, and the doctors disagree. It may be tedious, but it is obviously necessary, in order

to the assurance of his salvation, for the doctor to make a clean breast of all the sins, big and little, that he may remember "after due and diligent premeditation." But what degree of premeditation is "due" and "diligent" is painfully vague, considering how much is depending on it. It were well he should give his whole time and attention to it. But even then he would be unable to judge with exactness when it was accomplished.

"Exactly so!" doubtless the Rev. Dr. Stone would say: "and herein consists the happiness of us who have 'rescued ourselves from the state in which we could not be assured of our own salvation'—that we have the advantage of a divinely authorized priest, with power of binding and loosing, who shall guard us from self deception and mistake, and certify us with sacramental words that all these uncertain conditions are adequately fulfilled, and assure us, in so many words, that our sins are remitted. Oh, the comfort of this distinct assurance from the Church!—this blessed sacrament of penance!—this second plank after shipwreck!"

Poor man! He has learned by this time that his priest does not undertake to certify him of anything of the sort—that the absolution is pronounced on the presumption that his own part of the business has been fully attended to, but that if his contrition or his confession has been defective, that is his own look-out, and he must suffer the consequences, even be they everlasting perdition. The absolution, in that case, does not count at all.\*

"But," thinks the Rev. Dr. Stone, a little concerned about the assurance of his salvation, "if all the issues of eternal life are to turn on a question of my own consciousness, of which no one is to judge

\*"As the Church may sometimes err with respect to persons, it may happen that such an one who shall have been loosed in the eyes of the Church, may be bound before God, and that he whom the Church shall have bound may be loosed when he shall appear before Him who knoweth all things." Pope Innocent III., Epistle li.; quoted in Bungener's "History of the Council of Trent." We beg pardon for citing the language of a pope as an authority, since it is recognized on all hands that hardly anything is more unauthorized and fallible than the sayings of a pope, excepting only on those occasions when he speaks *ex cathedra*—and precisely when that is, no mortal can tell with certainty.

Let us try what a cardinal will say: "Without a deep and earnest grief, and a determination not to sin again, no absolution of the priest has the slightest worth or avail in the sight of God; on the contrary, any one who asks or obtains absolution, without that sorrow, instead of thereby obtaining forgiveness of his sins, commits an enormous sacrilege, and adds to the weight of his guilt, and goes away from the feet of his confessor still more heavily laden than when he approached him." Wiseman on the Doctrines of the Church, vol. ii., p. 10.

There would seem to be nearly the same amount and quality of comfort for tender consciences, and "assurance of salvation" here, as may be found (for example) in "Edwards on the Affections."

\* Conc. Trid., Sess. xiv Can. 4.

† Ibid., Sess. xiv., Cap. 1

‡ Ibid., Sess. xiv., Can. 5.

§ Ibid., Sess. xiv., Cap. 4.

¶ Ibid., Sess. xiv., Can. 7.

ut myself, I do not see how I am so much better off on the point of assurance than when I was a Protestant, and had the distinct, undoubted promise of the Lord Jesus Christ himself of salvation on condition of repentance and faith." We feel for the honest man's disappointment, but can only recommend to him, in his present situation, to carry his trouble to his new advisers. The best advice they can give him will perhaps be that which certain other high ecclesiastics, of unquestionable regularity of succession and validity of ordination once gave to a distressed inquirer—"What is that to us? see thou to that!"

It begins to look extremely doubtful whether we shall be able to get the Rev. James Kent Stone to heaven at all, on this course, notwithstanding he has come so far out of his way to make absolutely sure of it. But supposing all these difficulties obviated, and that by a special revelation (it is impossible to conceive of any other means of coming at it) he discovers that his baptism and contrition and confession are all right, and furthermore that the priest has had the necessary "intention" in pronouncing the absolution, and supposing a number of other uncertainties incident to this way of salvation, but which we have no time to attend to, to be entirely obviated, how happy he must be, *post tot discrimina tutus*, assured of the forgiveness of all his sins, and how delightful the prospect set before him—

"Sweet fields arrayed in living green,  
And rivers of delight!"

Alas, no! If the Rev. Dr. Stone has any idea as this, it is only a remnant of the crude notions which he picked up in the days of his heresy, by the private interpretation of the Scriptures. Let him now understand that it is damnably error to hold "that when God forgives sins he always remits the whole punishment of them."\* The eternal punishment, indeed, is remitted; but the temporal punishment which remains to be executed may reach so far into the world to come that it is impossible to predict the end of it. In fact, the characteristic vagueness in which all the most important matters that pertain to one's salvation are studiously involved in the Roman Catholic Church is remarkably illustrated in this matter of purgatorial torment. The nature of it is doubtful. The majority of theologians hold that it is effected by means of literal, material fire—but that is only "a pious opinion,"

and will not be known for certain until the next time the pope speaks "out of his chair." The degree of it is doubtful. St. Thomas Aquinas thinks that it exceeds any pain known in his life; Bonaventura and Bellarmine guess that the greatest pains in purgatory are greater than the greatest in the world; but they are inclined to think that the least of the pains is not greater than the greatest in this world.\* But the duration of purgatorial torment is the most uncertain thing of all. Some think it will last only a little while; others that it will endure for years and ages. The Church either don't know, or won't tell. The most distinctly settled thing about the whole business seems to be this: that no one was ever yet known to be delivered from purgatory so long as there was any more money to be got out of his family by keeping him in.

Is it not, now, rather a rough disappointment to a man who has done so much, and travelled so far, on the promise of a clear and "assured" view of his future happiness, to bring him through all those perils to the top of his Mount Pisgah, and bid him look off on a—lake of fire and brimstone? We put it to the pope, in behalf of our deceived and injured fellow-citizen—is it the fair thing?

Well, after all, ten thousand years of purgatory, more or less, will not so much matter to our friend, so long as he is "assured of his own salvation" from eternal perdition. Ay; there's the rub. He is not assured. Supposing it is all right thus far, with his baptism and confirmation and penance (and we have not stated a half of the difficulties of this supposition), he is now indeed in a state of grace, and all his sins are forgiven, albeit part of the punishment of them is liable still to be inflicted, in purgatory. If he dies now, happy man! for (always supposing as above) he is sure of being saved, sooner or later. But he has no certainty of remaining in this state of grace for an hour. And the Church (kind mother!) has provided for the security of her children by other sacraments, notably the sacrament of the Eucharist. Dr. Stone has undoubtedly, in his heretic days, read the sixth chapter of John, with the query, What if the Roman interpretation of these promises is the true one, and in order to have eternal life, I am required to eat the flesh and drink the blood of the Son of Man, literally, in the transubstantiated bread and wine; and he now recalls the Lord's promise, "if any man eat of this bread he

\* Concil. Trident., Sess. xiv., Can. 12. See also Sess. vi., Can. 30.

\* Dens, De Purgatorio.

shall live forever?"\*—and he finds no small comfort in it. It is not pleasant to discover, indeed, that the Church, even granting the interpretation of the passage, declares it of none effect, giving it to be understood that thousands upon thousands have eaten the veritable "body and blood, soul and divinity" of the Lord, and gone, nevertheless, into eternal death. But yet your "anxious inquirer" does seem to come nearer now to what he was looking for—a sacrament that shall do its saving work on him independently of the presence of that, the necessity of which casts a doubt on all Protestant hopes—faith on the part of the partaker. This is the satisfaction of the doctrine of the *opus operatum*, that it makes the saving virtue of the sacrament to depend, not on what it is difficult for the recipient to ascertain—his own faith; but on what it is absolutely impossible for him to ascertain—the intention of the priest. And not this alone. Before the priest, even with the best of intentions, has any power to consecrate the bread, and transform it into "the body and blood, soul and divinity" of the Lord, he must have been ordained by a bishop who should, at the time of ordaining, have had "the intention of doing what the Church does," and who in turn should have been ordained with a good intention by another bishop with a good intention, and so on *ad infinitum*, or at least *ad Petrum*. And when we bear in mind that the validity of the baptism of each of these depends just as absolutely on so many unknown and unknowable, "intentions," and that in case of the validity of their baptism, which is "the gate of the sacraments," they were incapable of receiving ordination themselves, and so incapable of conferring it, the chance of Dr. Stone's ever getting a morsel of genuine, certainly attested "body and blood, soul and divinity" between his lips, becomes, to a mathematical mind, infinitesimal. There have been cases of ecclesiastics who in their death-bed confessions have acknowledged the withholding of multitudes of "intentions." Who can guess what multitudes besides have been withheld with never a confession, or with a confession which has never been heard of. But the wilful withholding need not be supposed. "The smallest mistake, even though made involuntarily, nullifies the whole act."†

\*John vi., 51; also 58.

† "Whoso eateth my flesh and drinketh my blood hath eternal life."

Ibid., vi., 54.

† Pope Innocent III., Ep. ix. "The Council of Florence had pronounced the same opinion. . . . Let an infidel or a dreamy priest baptize a child without having seriously the idea of baptizing it, that child, if he die, is lost;

The hope of salvation through the sacraments of the Church grows dimmer and dimmer. It is well for our neophyte to cast about him and see if there be found no adjuvants that may reinforce in some measure that "assurance of his salvation," to which the Holy Father has somewhat inconsiderately invited him. "It is a good and useful thing," says the Council of Trent, "suppliantly to invoke the saints, and . . . to flee for refuge to their prayers, help and assistance." It is commonly represented to Protestants that this a mere recommendation, and that nobody is required to invoke the saints; but Dr. Stone has by this time been long enough under discipline to have found out that this is nothing but a polite pretence, and to be convinced that if there is anything to be gained by saint-worship, he had better be about it, for "help and assistance" are what he is sadly in need of. But to which of the saints shall he take refuge? for there is an *embarras de richesses* here. As to some of them, there is a serious and painful uncertainty, as in the case of Mrs. Harris, as to whether there is "any such a person." As to others, there is a strong human probability that in the "unpleasantness" that prevailed between heathen and Christian in the early times, they were on the wrong side. And in general, the Church fails to give certain assurance, *as de fide*, concerning them, that they are yet in a position to act effectively as intercessors—

let a bishop ordain a priest, without having actually and formally, from absence of mind or any other cause, the idea of conferring the priesthood, and behold, we have a priest who is not a priest, and those whom he shall baptize, marry or absolve, will not be baptized, married or absolved. The pope himself, without suspecting it, might have been ordained in this manner: and as it is from him that everything flows, all the bishops of the Church might some day find themselves to be false bishops, and all the priests false priests, without there being any possibility of restoring the broken link." Bungener, "Hist. of the Council of Trent," pp. 153, 159. The author evidently mistakes in making the validity of baptism to depend on priestly ordination. That alone of the sacraments is valid if administered (with intention) by a "Jew, pagan, or heretic."

Bungener need not have put the case hypothetically. Writing at the period of the Great Western Schism, "the papal secretary, Coluccio Salutato, paints in strong colors the universal uncertainty and anguish of conscience produced by the Schism, and his own conclusion as a Papalist is that as all ecclesiastical jurisdiction is derived from the pope, and as a pope invalidly elected cannot give what he does not himself possess, no bishops or priests ordained since the death of Gregory XI. could guarantee the validity of the sacraments they administered. It followed according to him, that any one who adored the Eucharist consecrated by a priest ordained in schism worshipped an idol. Such was the condition of Western Christendom."—The Pope and the Council, by Janus, p. 240.

It is doubtless, with reference to difficulties like these, that saving clauses are introduced into the utterances of the Church: "Without the sacraments or the desire for them;" "if any man wilfully separate from the communion of the Holy See," etc. But if these clauses save the difficulties of the Church's doctrine, then they destroy the doctrine itself. If the good intentions of the penitent are what secure to him the grace of the sacraments, then that grace does not depend on the intention of the priest; and the provision which so many souls are yearning for, of a through ticket to heaven that does not depend on their own interior character, is miserably cut off.

whether, in fact, they are not to this day roasting in purgatory, and in sorer need of our intercession than we of theirs. The Church, we say, has not pronounced assuredly and *de fide* on this point; and what Dr. Stone is invited to by the Holy Father, and what doubtless he means to get, is assurance, not "pious opinion."

It will be "safer" for Dr. Stone "to seek salvation through the Virgin Mary" than directly from Jesus. So at least he is taught in books authorized and indorsed by the Church. But this is a very slender gain, for the same books assure him that without the intercession of Mary there is no safety at all—that "the intercession is not only useful but necessary"—that "to no one is the door of salvation open except through her"—that "our salvation is in her hands"—that "Mary is the hope of our salvation;"\* so that the amount of this assurance (if one could be assured of its authority) is only this, that it is better than nothing at all.

## CHRISTIAN TEACHERS OF THE NINETEENTH CENTURY.

CHARLES KINGSLEY.

II.

BY REV. F. H. WOODS, B. D.

From *The Thinker* (New York), December, 1894.

It is proposed, in this second paper, to speak of Kingsley's attitude to two great questions of his day, the one religious and the other social—the Tractarian movement and the elevation of the poor.

Of the first it may be said, broadly, that his attitude was generally unsympathetic and often antagonistic. The position of the new High Church party was, in his opinion, altogether illogical. Had its members been really consistent, they would have followed their leader Newman, and gone off to Rome. In his eyes the Reformation was the glorious dawn of liberty and independence, the death-blow of Mediævalism and superstition, the making of the English character. Trac-

tarianism, therefore, so far as it was anything more than an affectation, was a purely retrograde movement. And thus thinking, he did not pause to inquire seriously how far Catholicity, either in outward form or in inward spirit, had really survived the political and liturgical changes of the sixteenth century. In fact, he argued very much as though the English Church had derived its very life and existence from certain Acts of Uniformity based on the authority of king and Parliament.

This abhorrence of Romanism, and therefore of Ritualism, shows itself in most of Kingsley's books. What inspired *Hypatia* was not merely a wish to take an impartial review of a portion of ancient history, but he sought to justify his detestation of monasticism as a violation of nature, and to show the danger of ecclesiasticism when it sets dogma above life, and lends itself to personal ambition. In his hands the cynic Raphael Aben Ezra becomes a far finer character than the rigidly orthodox St. Cyril. We may feel a just reverence for Kingsley's ideals of character, we may admire the gentle saintliness of *Hypatia*, and be thoroughly ashamed at the treatment she received from Christian monks, and yet think that our author has not done full justice to the Alexandrian bishop. History was, in fact, never Kingsley's strong point. His work as Professor of History at Cambridge has generally been pronounced something very like a failure. The reason seems to be that his own moral enthusiasm more or less warped his judgment. He saw both facts and characters in too strong contrasts of light and shade. He did not possess that delicate power of perception which enables an historian to estimate exactly the mixed motives and complicated characters of human life.

In *Westward Ho!* Kingsley attacks mainly another phase of Romanism—its duplicity and want of common humanity. The greed and cruelty of the Spaniards, as shown especially in the Inquisition, were only possible because they had sold their consciences to another, and could deceive themselves into thinking that in seeking their own selfish ends they were doing a holy work. It was this, not nationality, which made the real difference between the English and the Spaniards. The Romano-English Eustace, influenced by the same love for the "Rose of Torridge," acted even more basely than the Romano-Spanish Don Guzman. Love certainly Kingsley would not call it. According to him, the ascetic principle which gradually enslaved "poor Eustace" (for he is held up to our pity rather than our scorn)

\* See "The Glories of Mary," by St. Alphonsus Liguori, approved by John, Archbishop of New York; chapter v., on "the need we have of the intercession of Mary for our salvation." It has been certified by the pope in the act of canonization that the writings of St. Alphonsus contain nothing worthy of censure. But as it is, up to this present writing, impossible to say certainly whether this was one of the pope's infallible utterances or one of his fallible ones—there we are again, in an uncertainty.

For a full collection of authorized Roman Catholic teachings, to the effect that "it is impossible for any to be saved who turn away from Mary, or is disregarded by her," see Pusey's *Eirenicon*, p. 89, seq.—bearing in mind, however, the claim of the defenders of the Roman Catholic system, that their Church is not to be considered responsible for its own authorized teachings.

# CHRISTIAN LITERATURE.

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[FOR CHRISTIAN LITERATURE.]

## HOW THE REV. DR. STONE BETTERED HIS SITUATION.

AN EXAMINATION OF THE ASSURANCE OF SALVATION, AND THE CERTAINTY OF BELIEF,  
TO WHICH WE ARE AFFECTIONATELY INVITED BY HIS HOLINESS THE POPE.

BY LEONARD WOOLSEY BACON.

### II.

UNDOUBTEDLY, the Rev. Dr. Stone would do well to get him a scapular. "About the year 1251, the Holy Virgin appeared to the blessed St. Simon Stock, an Englishman, and giving him her scapular, said to him that those who wore it should be safe from eternal damnation." Furthermore, "Mary appeared at another time to Pope John XXII., and directed him to declare to those who wore the above-mentioned scapular, that they should be released from purgatory on the Saturday after death"; this the same pontiff announced in his bull, which was afterwards confirmed by "several other popes."\* This, declared in a book which is guaranteed by a pope to contain no false doctrine, is really the nearest that we can find in the entire Roman system to an assurance of salvation. But to the utter dismay of poor Dr. Stone, just as he is on the point of closing his hand on what the pope had invited him to—"laying hold," as an old writer expresses it, "on eternal life" in the form of a scapular—he discovers not only that Pope Paul V., in 1612, added a sort of codicil to the Virgin's promise, which makes it doubtful, but in general, that the inerrant author of the *Glories of Mary* "protests that he does not intend to attribute any other than purely human authority to all the miracles, revelations and incidents contained in this book."† But "purely human authority" is not exactly what we care to risk our everlasting salvation on; is it, Dr. Stone?

Nothing seems to remain for our bewildered friend but to apply for indulgences. To be sure, he does not yet know that he has ever been effectually loosed from

mortal sin, or if he has been, that he will not relapse into it and die in it; and in either case indulgences will do him no good. He will go down quick into hell, and not get his money back either. But, supposing him to have escaped eternal perdition, it will be well worth while to have secured indulgences—which may be had of assorted lengths, from twenty-five day indulgences for "naming reverently the name of Jesus, or the name of Mary," up to twenty-five thousand and thirty thousand year indulgences, granted for weightier considerations. But, inasmuch as Dr. Stone has not the slightest idea how many millions of years he may have to stay in purgatory, if he ever has the happiness to get there, it will be best for him to go in for plenary indulgences, and save all mistakes. There are various ways of securing them, and it may well employ all Dr. Stone's unquestionable talents how he shall get the amplest indulgence at the least cost of time and labor. On a superficial examination, we are disposed to think that there is nothing better to recommend than the wearing of scapulars.

Says St. Alphonsus de Liguori: "The indulgences that are attached to this scapular of our Lady of Mt. Carmel, as well as to the others of Dolours of Mary, of Mary of Mercy, and particularly to that of the Conception, are innumerable daily and plenary, in life and at the article of death. For myself, I have taken all the above scapulars. And let it be particularly made known that besides many particular indulgences, there are annexed to the scapular of the Immaculate Conception, which is blessed by the Theatine Fathers, all the indulgences which are granted to any religious order,

\* *Glories of Mary*, pp. 271, 272, 660.

† *Glories of Mary*, Protest of the Author, p. 4.

pious place or person. And particularly by reciting 'Our Father,' 'Hail Mary,' and 'Glory be to the Father,' six times in honor of the most holy Trinity and of the immaculate Mary, are gained each time all the indulgences of Rome, Portuncula, Jerusalem, Galicia, which reach the number of four hundred and thirty-three plenary indulgences, besides the temporal, which are innumerable. All this is transcribed from a sheet printed by the same Theatine Fathers.\* O, if the Theatine Fathers were only infallible, or if we could be sure that indulgences were absolute, and not conditional upon sundry uncertainties, how happy we might be. But a great theologian, afterwards a Pope,† declared that "the effects of the indulgence purchased or acquired, are not absolute, but more or less good, more or less complete, according to the dispositions of the penitent and the manner in which he performs the work to which the indulgence is attached." And one has only to glance through the pages of some theologian like Dr. Peter Dens, to find that this whole doctrine of indulgences is so contrived as to be, on the one hand, indefinitely corrupting and depraving to the common crowd of sinners, and, on the other hand, to give the least possible of solid comfort to fearful consciences. With every promise of remission that the Church gives—for a consideration—she reserves to herself a dozen qualifications and evasions which make it of non-effect.‡

In the dismal uncertainty which besets every expedient for securing one's salvation which we have thus far considered, our friend will devote himself in sheer desperation to works of mortification, which are alleged by his advisers to have a good tendency to "appease the wrath of God." Fastings and abstinences are good; but a hair shirt is far more effective, if his skin is tender; and we cannot doubt that flagellation is more serviceable than either. A good scourge is not expensive, but it should have bits of wire in the lashes, for a more rapid diminution of purgatorial pains. Sundry contrivances applied to one's bed, or to the

sole of one's shoes, are recommended by the experience of some eminent saints as of great efficacy in securing one against future torment. It would not be well for Dr. Stone, in his quest for assurance, to omit any of them. But, alas! when he has done all, he is in the same dreary, dismal darkness as before.

Through such dim and doubtful ways the poor Doctor treads, halting and hesitating, till he comes towards the end of this weary life. Of all his friends who have departed this life before him, he has no confident assurance that they are not in hell; but he cherishes a hope that they may be roasting in the fires of purgatory, though he is aware that there is even a faint chance that they may be in heaven; but he pays for daily masses and indulgences in their behalf, being assured by the theologians that if these do not help his friends, they may in all probability be of service to some one else.\* The nearest to certainty that he comes on any such question is in the belief that his godly parents and friends that have lived and died in simple faith on the Lord Jesus Christ, are suffering everlasting damnation—and even this is doubtful. As the hour of death draws near he feels for his various scapulars, and finds them right; he sends for his confessor, and makes one more confession, which is subject to all the doubtful conditions of those that have gone before; receives once more an absolution, which is absolute in its terms, but conditional in its meaning; and receives the half of a eucharist, the efficiency of which depends on an uncertain combination of conditions in his own soul and history, complicated with an utterly unascertainable series of facts in the hidden intention of every one of a series of priests and bishops back to Simon Peter himself. This done, the Church approaches him with a final sacrament, which promises once more to do what it thereby acknowledges that the other sacraments have failed to accomplish—to "wipe away offences, if any remain, and the remains of sin"—to "confer grace and remit sins."‡

But it is entirely unsettled among theologians what this promise means. It cannot be the remitting of mortal sin, for if the penitent have any such unforgiven, he is not allowed to receive the unction; and it cannot refer to venial sins, for a good many reasons that are laid down; and it cannot mean "proneness or habit left from past sin," for "it often happens that they

\* Glories of Mary, p. 661.

† Pope Adrian VI., Comm. on the Fourth Book of the Sentences, quoted by Bungener, Council of Trent, p. 4.

‡ Dens. Tractat. de Indulg., 34, 37, 38, 39, et passim. Says Cardinal Wiseman: "For you, my Catholic brethren, know that without a penitent confession of your sins and a worthy participation of the blessed Eucharist, no indulgence is anything worth." Doctrines of the Church, Vol. II., p. 78. This, however, is said in a course of lectures designed to commend the doctrines of the Church to Protestants; when the object has been to comfort the devotee, or to raise revenue for the Roman treasury, the tone of the authorized representatives of the Church has sometimes been far more assuring.

\* Dens, Tract. de Indulg., No. 40.

† Conc. Trid. Sess. xiv., Can. 2.

who recover after the sacrament feel the same proneness to sin as before.\* In fact, at the conclusion of the sacrament Dr. Stone will send for his lawyer, and if anything remains of his property after his heavy expenditure in masses and indulgences for the benefit of his deceased friends, he will leave it by will, to be given for masses to shorten up the torments which after all these labors and prayers to Mary, and mortifications, and sacraments, he still perceives to be inevitable † But, even in this he bethinks himself of the uncertainty whether masses, paid for in advance, will ever be actually said or sung. ‡ But, poor soul, it is the best he can do, and so he gets them to give him a blessed taper to hold, and gives up the ghost while it burns out, and they sprinkle his body with holy water, and bury it in consecrated ground to keep it safe from the demons; and his children give their money to get him out of purgatory (in case he is there), and down to the latest generation never know (unless their money gives out) whether they have succeeded, or whether, in fact, he has not all the while been hopelessly in hell along with his good old father and mother.

We cannot better wind up this exhibition of the way in which the Church of Rome fulfils her promise of giving assurance of salvation, than by quoting the language of a most competent witness, the Rev. J. Blanco White, once a Roman Catholic theologian in high standing in Spain, afterwards a Protestant, whose trustworthiness is vouched for by Father Newman, from intimate personal acquaintance. § Mr. White says:

\* Bellarmine, de Extr. Unct. l. 9, T. ii., p. 1198, 9. Quoted in Pusey's Eirenicon, 209-211.

† A most striking instance of this is recorded in one of the most interesting and recent records of Roman Catholic piety—the Life of the Curé d'Arz. The old Curé of Arz had lived a life of preëminent holiness, in which his acts of self-mortification had been so austere and cruel as to have broken down his health—such that others could not hear them described without a shudder. As his death drew near he “desired to be fortified by the grace of the last sacrament”; and the Abbé Vianney then heard his confession, and administered to him the last rites of the Church. “The following day the Abbé Vianney celebrated a mass for his revered master, at which all the villagers were present. When this service was concluded, M. Bulley requested a private interview with his vicar. During this last and solemn conversation, the dying man placed in his hands the instruments of his penitence (scourges, etc.). “Take care, my poor Vianney,” he said, “to hide these things; if they find them after my death they will think I have done something during my life for the expiation of my sins, and they will leave me in purgatory to the end of the world.” The Curé d'Arz. A Memoir of Jean-Baptiste-Marie Vianney. By Georgina Molyneux. London, 1869.

‡ There will hardly fail to occur to him the scandalous cause célèbre tried a few months since in Paris—the case of a large brokerage in masses for the dead, which undertook to get the masses performed by country priests at a lower figure than the ruling city prices, but was detected in retaining the money without securing the saying of the masses at all.

§ “I have the fullest confidence in his word when

“The Catholic who firmly believes in the absolving power of his Church, and never indulges in thought, easily allays all fears connected with the invisible world. Is there a priest at hand to bestow absolution at the last moment of life, he is sure of a place in heaven, however sharp the burnings may be which are appointed for him in purgatory.

“But, alas for the sensitive, the consistent, the delicate mind that takes the infallible church for its refuge! That church offers, indeed, certainty in everything that concerns our souls; but, Thou, God, who hast witnessed my misery and that of my nearest relations—my mother and my two sisters—knowest that the promised certainty is a bitter mockery. The Catholic pledges of spiritual safety are the most agonizing sources of doubt.

“The sacraments intended for pardon of sins could not (according to the common notions) fail in producing the desired effect. For if, as was subsequently given out, all those divinely instituted rites demanded such a spiritual state in the recipient as, without any external addition, would produce the desired effect, what advantage would be offered to the believer? If absolution demanded true repentance to deliver from sin, this was leaving the sinner in the same condition as he was in before even the name of the pretended Sacrament of Penance was heard of in the world. But, if these conditions alone can give security, no thinking person, and especially no anxious, timid person, can find certainty in the use of the Sacraments. And none but the naturally bold and confident do find it. To these the Sacraments, instead of being means of virtue, are encouragements of vice and iniquity.

“O God! if Thou couldst hate anything Thou hast made, what weight of indignation would have fallen upon a Constantine and an Alva! And yet the former, having put off baptism till the last opportunity of sinning should be on the point of vanishing with the last breath of life, declares the heavenly happiness which filled his soul from the moment he came out of the baptismal water; the latter, that cold-blooded butcher of thousands, declares that he dies without the least remorse. On the other hand, have I not seen the most innocent among Thy worshippers live and die in a maddening fear of hell! They

he witnesses to facts, and facts which he knew.” He was one “who had special means of knowing a Catholic country, and a man you can trust.” Lectures on the Present Position of Catholics in England, by John Henry Newman, D.D. 1851.

tremble at the Sacraments themselves, lest, from want of a firm preparation, they should increase their spiritual danger."\*

It might be very tedious to read, but it would certainly be very easy to present, like proofs to show that in "heeding the invitation" of the Pope to come to him for infallible teaching in matters of belief, Dr. Stone has come only to like grief and anxious uncertainty. He has stated very neatly the fallacy of those who have sought for an infallible interpreter of scripture in the writings of the Fathers. "They do not see that in place of acting upon a new rule, they have only increased the difficulties of the old; that instead of obtaining an interpreter, they have only multiplied the number of the documents, which they must themselves interpret, or have interpreted for them"; and "are, in fact, resorting to what has been aptly called 'the most ingenious of all Protestant contrivances for submitting to nothing and nobody.'"† Marvellous! that a man who is so shrewd to perceive this fallacy in the system he has just left, should be so blind to the same fallacy in the system he has just adopted! He had

"Jumped into a bramble bush  
And scratched out both his eyes;

"And when he saw his eyes were out,  
With all his might and main,  
He jumped into another bush  
To scratch them in again."

By just so far as his new teacher is infallible, it is simply documentary—paper and printer's ink—Fathers, Councils, Bulls, Briefs, more Bulls, more Briefs, and another Council again, documents upon documents, all in the Latin tongue (which, happily, Dr. Stone is able to read), until the world cannot hold the books that have been written. But, on the other hand, just as far as he has access to his new teacher as a living teacher—a representative of the Catholic hierarchy—he finds him confessedly fallible—an uninspired priest or bishop, likely enough an unconvicted heretic, and at least liable to all human blunders and endless "variations" in expounding and applying the faith of the Church. If, disgusted with these miserable comforters, he carries his doubts to the apostolic threshold, and receives a solution of them from the successor of Peter himself, it is a poor reward for his pilgrimage, when he learns that the words of the pontiff spoken in his capacity

as a private teacher are no more infallible than those of any Protestant minister. So that the certainty of poor Dr. Stone's faith, unless he chooses the alternate risk of going to the documents himself, and taking his chance of being "saved by scholarship," or by "private interpretation," is resolved into the mere "fides implicita"—of being willing to believe the truth if he only knew what it was—and that, if we understand him, is just what he had before he got the Pope's letter, with the exception that at that time there were fewer elements of uncertainty in his mind.

And just as with questions of truth, so is it with questions of duty. In search of definiteness and certainty he has gone voyaging upon a waste of dreary casuistry, upon whose fluctuating surface he lies becalmed, tossed to and fro between "probabilism" and "probabiliorism," and oh, how seasick! There is nothing for him but to "do as they do in Spain"; and how that is we learn from Father Newman's friend, Blanco White:

"In a country where every person's conscience is in the keeping of another, in an interminable succession of moral trusts, the individual conscience cannot be under the steady discipline of self-governing principle; all that is practised is obedience to the opinion of others, and even that obedience is inseparably connected with the idea of a dispensing power. If you can obtain an opinion favorable to your wishes, the responsibility falls on the adviser, and you may enjoy yourself with safety. The adviser, on the other hand, having no consciousness of the action, has no sense of remorse; and thus the whole morality of the country, except in very peculiar cases, wants the steady ground of individual responsibility."\*

The sum of the whole matter seems to be this, that the certainty and confidence of the disciple of the Church of Rome, whether regarding matter of belief or matter of practice, consists in putting his head in a bag and giving the string to his confessor.

The "invitation heeded" by Dr. Stone contains other seductive promises, which it would be well for us to consider if there were time. We can only allude with a word to the excellent things which His Holiness offers, in this invitation, to society and government in Protestant countries, in pity of the misfortunes under which he perceives them now to be suffering.

\* Life of the Rev. Joseph Blanco White, written by himself. Edited by John Hamilton Thom. London, 1845. Vol. III., pp. 248-253.

† The Invitation Heeded, pp. 153, 159.

\* Life of J. Blanco White, I., p. 33.

"Whoever recognizes religion as the foundation of human society, cannot but perceive and acknowledge what disastrous effect this division of principles, this opposition, this strife of religious sects among themselves, has had upon civil society, and how powerfully this denial of the authority established by God to determine the belief of the human mind, and to direct the actions of men as well in private as in social life, has excited, spread, and fostered those deplorable upheavals, those commotions by which almost all people are grievously disturbed and afflicted." "On this longed-for return to the truth and unity of the Catholic Church depends the salvation not only of individuals, but also of all Christian society; and never can the world enjoy true peace unless there shall be one fold and one Shepherd."\*

We see here the value of an infallible teacher! If it had not been revealed to us thus from heaven, we never should have guessed that what secured national tranquillity was national adherence to the Holy See. But now we see it—by the eye of faith. Poor England, racked with intestine commotions!—if she could but learn the secret of Spanish order and tranquillity and prosperity! Unhappy Scotland, the prey of social anarchy, and devoured by thriftless indolence! will she not cast one glance across the sea, and lay to heart the lesson of Irish serenity and peace and wealth? Poor Protestant Prussia, and Denmark, and Scandinavia, "grievously disturbed and afflicted" by "those deplorable upheavals and commotions" which His Holiness talks about, and yet so pitifully unconscious of them all! How slight the price—a mere "Fall down and worship me"—with which they might purchase to themselves the sweet calmness and good order and unbroken quiet that have characterized the history of Catholic France and Italy, and even the ineffable beatitude of those happy States of the Church, which, ungrateful for their unparalleled blessings, have been waiting for twenty years for a good chance to put the Pope (in his temporal capacity) into the Tiber! Nay, nay! Let us not refuse to bring home the teaching of our Shepherd to our own bosoms. What land has been more the victim of "this division of principles, this opposition, this strife of religious sects among themselves," than our own unhappy country? Ah! were the people wise! Do they not feel the "disastrous effects" of their refusal to submit to the Holy See—the

"deplorable upheavals, and commotions," and all? Can they resist the allurements of those examples of national happiness which fill the whole western hemisphere, save the two pitiable exceptions of Canada and the United States? Speak, dear Dr. Stone, speak once more to your infuriated fellow-countrymen, and persuade them, if you can, to end this hundred years' history of commotion and revolution and disastrous change which they have lately completed, by substituting the majestic stability of Mexico, and Gautemala, and Colombia, and all the Catholic continent down to the Straits of Magellan! \* Already a ray of hope shines in upon the darkness of the Protestant land. One bright spot is irradiated with the triumph—the partial triumph—of Roman principles of government. Can it be irrational that when these principles prevail in the same degree throughout the land, we shall have everywhere, under state and general governments, the same placid order, the same security for life and property, the same freedom from turbulence and riot, the same purity of elections, the same integrity in the discharge of public trusts, the same awfulness of judicial virtue as prevail in the Catholic city and county of New York.

We have left ourselves very little space to express as we would like the real respect which, after all, we feel for this book, and still more for its author. With here and there a slip in grammar or diction, and with no more of pedantry than can easily be pardoned to the author's vocation, the work is beautifully written; and if there does seem to be a dreadful gap between what the author intended when he started, and what he found where he stopped, it must be acknowledged that he passes from starting point to goal with consecutive steps along an intelligible path. His argument, although encumbered with mistakes, is, nevertheless, good against any opponent

\* Father Hyacinthe does not seem to come up to the standard of Roman doctrine on this point. "Ah, well, I know—and many a time have I groined within myself to think of it—these nations of the Latin race and of the Catholic religion have been of late the most grievously tried of all! Not only by intestine fires, by the quaking of the earth, by the rushing of the sea. Look with impartial eye, with the fearless serenity of truth, with that assurance of faith which fears not to accept the revelations of experience, and then tell me where it is that the moral foundations quake most violently? Where does the current of a formidable electricity give the severest, the most incessant shocks to republics as well as monarchies? Among the Latin races, among the Catholic nations. Yes, by some inscrutable design of Providence, they, more than others, have had to drink of the cup deep and large; they have wet their lips more deeply in the chalice in which are mingled the wine, the lightning, and the spirit of the storm; and they have become possessed with the madness of the drunkard." Discourses of Father Hyacinthe, Vol. I., p. 155.

\* Letter of Pope Pius IX., Sept. 13, 1868.

who accepts his premise—that the Church, Universal is a visible corporation. His appeal to all Protestants to examine with candor the grounds of their belief, and bravely and sincerely accept the consequences, is earnest, tender and touching—all the more so, as the unhappy author in his very exhortation, evidently looks back upon those generous moments when he himself was practising these virtues, as Adam might have looked back upon Paradise. Those hours can never return. Never more may he exercise the manly virtue which he now commends to others, and which we doubt not he faithfully practised until it became a prohibited good. Let him now attempt to look into the writings of those who differ from him, with a view to “examining candidly the grounds of his faith,” and the thunderbolt of the excommunication *late sententiæ* breaks forth upon him from the Bull *In Cœna Domini*.\* We are so affected by the honest doctor’s exhortation to candid inquiry, that we shrink from putting ourselves, like him, in a situation in which if we candidly inquire we are damned.

The little volume will reasonably be expected to be more effective as a fact and a testimony than as an argument. As a testimony, its precise value is this: Until two years ago, the author, believing himself to be entirely sincere and candid, held, as the result of private judgment, a system (according to his own statement) wildly inconsistent, illogical and self-destructive, which he vindicated to himself and others by arguments plausible and satisfactory. Within two years, after candid but astonishingly brief examination, in the exercise of the same private judgment, he has dropped that system and adopted another, also with entire sincerity, and vindicated by plausible arguments, which he is not permitted candidly to re-examine. It is solely by the use of the same private judgment that played him so false before, that he has come to embrace this other system.

Qu.:—What is the probability that he has got the truth now?

That is what he may never know.

One thing alone he holds intelligently—that the Roman Church is the true church of Christ; and this he knows only by his poor private judgment, which he is not permitted to revise. Everything else he takes on the authority of this. And this, being known only by private judgment, may be a mistake!

Poor man!

## AUGUST DILLMANN.

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### I.

I THINK it one of the greatest privileges of my life that I was able to spend a whole semester at the feet of that great master in Israel, the late lamented Dr. Dillmann. And this privilege was almost lost, for it was but two and a half years ago, when I accepted my present position, that I stipulated before fully starting at Nottingham to spend five months in Germany. Four of these, viz., April to August, were spent in attending classes at the Berlin University, and it was then I came in contact with the subject of this sketch, though I had seen Dr. Dillmann at Stockholm when the Oriental Congress was held there in 1889, and at my very first sight of him I was greatly impressed by his noble, commanding presence. On the 4th of July last our master and our friend died, leaving behind him a splendid example of industry, care, and conscientiousness. Even as a moral influence, I reckon my too brief student-ship under, and friendship with, Dillmann among the most powerful and helpful of my life. Never did any other teacher make me—who am also a teacher, though how far behind him!—so ashamed of myself and so wishful and resolved to aim at better things.

Dr. Dillmann’s full name was Christian Friedrich August Dillmann. He was born on the 25th day of April, 1823, in a Württemberg village of the name of Illingen. When but five years old, his father undertook to instruct him in the principles of German and Latin grammar, and for four years he remained at home under his father’s tuition.

In 1832, when nine years old, he was placed in the home of the Protestant clergyman at Dürrenenz, near Illingen, and he prosecuted his studies under this man’s guidance for three years.

In 1835, in the twelfth year of his age, he was removed to Stuttgart, the capital city of his native province. Here he worked hard and made much progress at the Gymnasium.

A year later finds him in the ancient Cathedral School of Schœnthal, called then and now the ‘Württemberg Lower Seminary’ (‘Niederer Seminar von Württemberg’). He continued at this school from

\* Ligorii Theol. Moral, 63, 735.