JANUARY 28, 1905.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

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BY A PROTESTANT THEOLOGIAN. CCCXXXVI.

As I have said, I propose from time to time bringing up arrears of the Rev. Isaac J. Lansing's book, "Romanism and the Republic." I have dicussed the most of it, but there are matters still lete in it worthy of attention, al-though they will be found rather dis-jointed. It is humiliating that so full-ion affair should call for so much notice.

jointed. It is humiliating that so futile an affair should call for so much notice, but in our democratic society it is pre-cisely such books that do the most harm. Un page 24, speaking of the Roman Catholic Church, the author says: "Its headship is at Rome; the ruler whom it regards as infallible, who presides over and directs it with absolute authority, is an Italian by residence. a Roman, and an Italian by residence, a Roman, and eigner.

Here we have the insinuation which perpetually recurs in the writings of this class of men, that it is disloyal in the Christians of any country to obey any ecclesiastical authority outside the

any ecclesiastical autority outputs bounds of that country. Of course this principle is wholly in-consistent with Christianity. The Gos pel is secumenical, not national. It in-vites all men and women throughout the vites all men and women throughout the world to be fused, by baptism, into a holy brotherhood. The affairs of this brotherhood, as St. Paul says, do not concern its members as Jews, Greeks, Seythians, Spaniards, Americans or Englishmen. They concern them only as Christians. Therefore the delibera-tions of such a brotherhood. touching doctrine. life polity, discipline, admindoctrine, life, polity, discipline, admin-istration, missionary extension, or its general acts and ministries for carrying general acts and ministries for an operation of the second second

True, the provincial deliberations of the Church usually, and naturally, fall within national bounds. This is an obvious convenience, but it is not an obligation of principle. Christians who gation of principle. Christians who meet each other continually in the affairs of ordinary life, of course gain a greater facility in discussing together the affairs of the spiritual life, not to speak of the barriers interposed between mations by difference of language. Christianity, from the beginning, has accommodated itself to this princi-ple, not as being bound to it, but as

he accommodated itself to this princi-ple, not as being bound to it, but as finding everything to say for it, and little or nothing against it. As the provincial authorities met in the me-tropolis of each province, so did the bishops, and the metropolitan bishop metaging became the metadot of the bishops, naturally naturally became the president of the provincial synod. In like manner, wider political regions, giving to their governors higher political rank, gave to the bishops of the greater capitals higher ecclesiastical rank and authority. The metropolitans of Constantinople or

Antioch or Alexandria thus became Patriarchs. As urban life was much less pro-ounced in the West, the Church has never found it so easy as in the East to accommodate ecclesiastical to civil rank. Thus London was kept subordinate to the small town of Canterbury : Edin burgh to St. Andrews. Paris did not become an archbishopric until 1625, and become an archbishopric until 1023, and even then long ranked below Lyons. Madrid is not even now an archbish-opric, and has not very long been a bishopric. In Italy Salerno is a higher see than great Naples. The Hungarian primacy is rested in the petty town of Gran, while Buda Pest has not even a bishop Vat having due regard to his-

bishop. Yet, having due regard to his-torical right, the Church endeavors, sconer or later, to give higher episcopal

rank to the greater cities. One thing is true: bishoprics, and indeed archiepiscopal provinces, are al mest always kept within the bounds of the same nation. It is a rare exception the same nation. It is a rare exception to find a diocese like Breslau, crossing mational bounds, a case resulting from the vicissitudes of conquest. Thus we see that as concerns the sub-

republicanism, an establishment for equality of the churches, proscription of certain bodies for religious liberty, of certain bodies for religious licerty, censorship of the press for freedom of speech. In short, they incur no penalty by endeavoring to induce the nation to turn itself out, to become a new America, antagonistic at every point to the America of Washington's time.

America of Washington's time. Yet assuredly such men are disloyal, not legally, indeed, but morally and politically. They have a right to live, and do business, and even to vote, but certainly they ought to be kept out of office as daugerous revolutionaries. office as dangerous revolutionaries.

Yet to such a pitch of effrontery have Yet to such a pitch of effontery have they arrived, that they not only obtrude their disloyalty as the very type and model of pure Americanism, but they actually denounce, as "guilty at least of constructive treason," those who avail themselves of the franchise secured in the mational Constitution by acting in the national Constitution by acting

in the national Constitution by acting as members of an occumenical church. To such a pitch is their hostility to American principles carried, that they not only endeavor to nullify the Con-stitution, but endeavor to reintroduce into our system that odious thing, Coninto our system that odious thing. Con-structive Treason, which the Fathers have so emphatically expelled from it. The Constitution says: "Treason against the United States shall consist

only in levying war against them, or in adhering to their enemies, giving them aid and comfort." Here, we see, Treason is rigorously

Here, we see, Treason is Figurously confined to two overt acts, the second of which is impossible without the ex-istence of the first. Constructive treason is utterly disowned, and to try to reintroduce it is as distinctly wicked as to try to introduce the Spanish Inuisition

Lansing says that the Pope governs the Church "with absolute authority." We will consider next how far this We will consider next how far untrue. Statement is true, and how far untrue. There are men, and here we have one of the lower and shallower sort of them, whose minds are so thoroughly impreg-nated with the spirit of religious malig nity, that they could hardly so much as say that the Pope is the Head of the Roman Catholic Church without giving the saying a twist that would turn it into a falsehood.

CHARLES C. STARBUCK.

Andover, Mass.

FEAST OF THE PURIFICATION CANDLEMAS DAY.

The joyful Christmas and New Year season may be said to last till January ends and one is loth to part with them even then, but time must run on and with its course come the anniversaries of those different mysteries that at-tended Oar Lord's life.

tended Oar Lord's life. The first is that which we celebrate on 2nd of February, when we commemor-ate the Holy Family going to the tem-ple the first time after the Lord's birth to faifiil the Mosaic law. They were not under the law and yet they ob served its provisions. Hence the Imma-culate Mother initial the law of puriculate Mother fulfilled the law of puri fication—the King of Kings consented to be presented to man, and to rest in the arms of the High Priest—and all this to teach us who are necessarily under the law and the rule of those in under the law and the rule of those in authority that we are to obey readily and cheerfully, and ever to accept un-complainingly that which constituted authority demands. Our Lord said He came not to destroy the law but to ful-fill it, and this is exemplified in this

visit to the temple. Mary was no less pure because sub mitting to the law of purification, por was Our Lord any less God because yielding to man in the exactions of men. Nor should we forget that these very condescensions on the part of Our Divine Lord and His Blessed Mother were fulfilling the law and will of God, since these old Mosaic laws were what God had taught the law-giver to teach the people and to insist on their observance

Holy Simeon rejoiced to see the Divine Child and broke out in the fulneerns the sub-as represented dismiss now thy servant, for now mine eyes have beheld thy salvation which Thou hast prepared before the face of all people." "A light has come to the nations and a glory to Thy people Israel." It is this light we rejoice in Israel." It is this light we rejoice in to-day, and the candles blessed on the Purification typify Him Who is the Light of the world and the salvation of all who believe in Him. Let us renew our faith in Our Lord as the Light which is "the true Light that en-lighteneth every man that cometh into the world" and resolve to be lights unto others by the reflection that will come into our souls by walking closely in the footsteps of Him Who bids us "so let our Light shipe before men that let our Light shine before men that seeing it, others may be led to gloryily their Father Who is in Heaven." Let us love Our Blessed Mother for her poverty in having only the two poor little doves to offer at the Purideation, whilst admiring her humility in sub-mitting to the observance of the law. Let us imitiate the Divine Child who condescends to be brought under the law which He came to supplant with His own—the perfect law. Simeon had the honor and the happiness of holding Our Lord but for a few minutes, and how great his joy and the enthusiasm to which it gave vent. It is ever ours to receive Him into our hearts and souls, and thereto receive Him frequently-yes, even daily, if we strive to be perfect and keep Him always the guest of our souls. Let us avail ourselves of this greatest of privileges—and profit by the graces and blessings it will bring—blessings to mind, to see and know God better : to mind, to see and know could better. blessings to the heart that we may have all that our hearts can crave, to love and be loved in inseparable union. But for this we must have humility like Our Blessed Mother, and, above all, have purity of mind, heart and soul that will make us accountable to God, and worthy make us acceptable to God, and worthy to have Him come to us and make Him self known in the temple of our souls. --Bishop Colton in Catholic Union and Times.

FIVE MINUTES SERMON Ttird Sunday After Epiphany.

THE CATHOLIC RECORD.

THE INGRATITUDE OF CHILDREN. ethren : owe no man anything.-Epistle of the Day.

the Day. We are all debters, brethren, for we all have some accounts to settle up. There are debts we shall never be able to releem, debts that are just, pressing, and lasting as long as we are in this life. Such, for instance, is the debt we owe to God. The fact of his having created us, of having brought us out of nothing, of

having brought us out of nothing, of having given us immortal souls imaged after Hinself, would alone put us under the gravest obligations to Him; but what is that compared to the debt we owe God for having redeemed us at a owe foul for having relations to an ameless price, by nothing less than the Precious Blood of His own beloved Son; and, furthermore, what is all this in comparison with the debt we owe God for our sanctification, for the

priceless gift of His Holy Spirit dwelling within us, breaking away the mist of error and ignorance that clouds our intellects and hides from our vision th eternal trath ; that gift that endows us with strength and for itude, with the courage that comes from conviction, with the power that makes us triumph over every weakness, every unruly pas-sion, every snare of our enemy the devil, over every thought, word and action that makes us unworthy of son ship with God, brotherhood with Christ, and the heritage of an eternal rown ?

This debt, dear brethren, is in generat obvious enough; bat, while we re-cogaize i, how often do we find in our experience that men neglect, and shamefully neglect, debts that are de pendent on acd derived from the dobt they owe Almighty God; men who neglect debts that are as groups and binding as those which are due to the God from whom they are derived !

Now, brethren, if there is any injustice in this world more flagrant than all others, more w rthy of condemnation and detestation, more certain of the visitation of Cod, it is this : the the visitation of Gou, it is this : the neglect of our duty to our parents. "Owe no man anything." Do we owe them nothing? Do we owe them much? Is there a time in our lives when that debt is not binding? Ah! dear brethren, and what do we see in the world about me? Increasi

see in the world about us ? Ingrati-tude, the vice of monsters, forgetfulness of ties that are nearest, dearest and holiest. Young men, growing up into adult age, who, in their valu seeking after pleasure, become so blinded to duty, so debased in their appetites, so completely transformed into the incarnation of selfishness, as not only to disregard the law sf God, but the very instincts of nature-sons who would rob and starve their parents to satisy their mean and low appetites.

The ingratitude of children to parents is a crying sin of our times. Let us be alive to it. Let the young men and women of our day remember that they are bound to satisfy these grave and serious obligations ; that grave and seriors configations; that they are not to heedlessly put them-selves into any state that will deba" them from redeeming the debts they owe, from recompensing for all the care, toil and money expended upon

"Owe no man anything." Take heed of this warning also, all you who heed of this warning also, all you who contract debts without the slightest hope of paying them; see to it that the ciothes you wear, the food you eat, the pleasures you indulge in are paid for; see to it that they are not purchased by the labor and money which belong to others. You who live in the houses who keep yourselves in fine houses, who keep yourselves in costly array, who deny your-selves no pleasures, however extrava-gant, take heed! Whose money pays for it? Can you stand up and with a plean heart providing that this clean heart proclaim that honest? As you sit here to day, do the words of the Apostle offer no rebuke to you, do you not feel their sting ?

O brethren ! let us be sparing in our debts : let us owe no man anything. The man without debts exalts himself in the eyes of his fellow men and secures for himself a good conscience.

Don't Pour Gil # Fire! IT'S JUST AS FOOLISH

to attempt to quench the fires of disease, to check its onward spread, by using a stimulant, a medi-ene, proparation, tonic or treatment that depends for its effects upon an artificial stimulant. The feast spread of the spread of the spread for its effects upon an artificial stimulant. Since four bardy to pour coal of upon a fire to quench the flames. You wouldn't be so fool-ist, four would pity a person who would-yet that is just, what you nut thousands of others are doing that you put into your system, the drugs, tooles the strong or system, the drugs, tosics that not to querch them. Vitae-Ore, Nature's own remedy, offsred on

CURED OF RHEUMATISM

AT THE AGE OF 80.

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will do all I can to make it known and advertise it. This photograph was taken on my eigh ieth anni-versary. O. F. BUELL, Menominee, Mich.

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Had no Strength, Heart was Weak,

Could not Rest.

Could not Rest. For years I was troubled with a complete break-ing down of the system. My etrercy h left me en-tirely and I was as weak as a child, often teeling as though I had not strength to br sthe. My heart was so weak it seemed as though it would top beating, and my family heart was so weak it seemed as though it would though the seemed as though it would the seemed as though it would the seemed as though it would heart was for the seemed as though it would the seemed as though it would heart further in the seemed of the seemed heart further in the seemed of the seemed heart further in the seemed it was not seemed was the brought it was only temporary. The seemed is the seemed it was only temporary to my notice by an advertise for three months' time and powers top highly of the remove. MRS JNO, E. DAY US, Box 37, Parry Sound. Ont-

MRS. JNO. E. DAVIS, Box 373, Parry Sound, Ont.

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Middle-Aged and Elderly People Should Use It.

As old see approaches the neckety for such a bonic as Vitra Orre becomes each year more and more manifest. As is for a sly known, all through life there is a slow steady accumutation of colorous deposite in the system, making the transition from the off, gelaritone condition of infance is the hard coseous condition of old age. These cales ons deposite anther system, making the transition from the off, gelaritone condition of infance is the hard coseous condition of old age. These cales ons deposite anther system, making the transition from the off, gelaritone condition of infance is the hard coseous condition of old age. These cales ons deposite anther system and the site of the vital organs, and when they become a consistent and resist a condition result in the drycess and stiffness of with the functions of the vital organs, and when they become a consistent and resist a condition. The site sees and stiffness of old see is a spart from its power ful disease curing, height neetoning action is inst the ideal stimulant. for middle sgd, elderly Vine Ore, apart from its power ful disease curing, height neetoning action is inst the ideal stimulant. for middle sgd, elderly where the height dissides the hard colerous matter, and almost entirely eraticates the ossific deposite so much areaded by old prophy. It enriches the blood with the necessary hematinic properties, drives all foreign matter from the circula ion and prolongs vigor and activity in both men and women to a rips old age.

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THEO. NOEL, Geologist,

JANUARY :

CHATS WITH

The secret of a lie in the means a indulging our weak ing how to be co reasonable, that the remain for the cult pature.-Bishop Sp The Kind of Hero

The consciention life's common dut God, and resisting and desire, the mee and adversities in the rigid adhered henesty and integ course may entail wealth or friendsh in short, faithfulne at any cost-is the is needed in the w Redeeming

You may say the often, that there that it is impossib and that you have to attempt to get Nonsense! There man whose spirit matter how late th matter how late the and repeated his still possible. The the miser, in the life, from a hard money-grubber, prisoned in his shi gold, to a generou kind, is no mere brain. Time and of our daily live newspapers, reco or exhibited bef men redeeming p out of the stupo and boldly turni more.-O. S. Mar To Cure

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in its most extended body, nationality is held in careful regard. Yet where is held in careful regard. Yet where the more effective administration of re-ligious interests requires the oversing of national boundaries, there is no obligation of Christianity, and no erogatives of nationality which should orbid the Church to overpass them.

The right of the Catholic Church, and of every denomination, to observe or neglect national boundaries, at its absequect national boundaries, at its ab-solute discretion, was, for the first time since the Reformation, emphatically and definitely established, politically, by the Fathers of our own Republic. Having the whole of history, ecclesiastical and eivil, unrolled before them, and know-eivilie the corrections mucroational ing that the essentially supranational nature of Christianity was realized, not nature of Unristianity was realized, how in theory only, or intercommunion only, but in the whole range of religious ac-tivity, by one Christian body, and that embracing at least half Christendow, they have emphatically forbidden the Federal Government to interfere in any many matagers with the free examine of way whatever with the free exercise of religion. It is not permitted to inter-ject any national limitation whatever within the range of religious activities. When this Lansing, and other men like him, have clamored that the Catholics him, have changed that the changes were violating law by calling clergymen from abroad under an agreement as to support, the Supreme Court of the United States has declared that it is dishonourable to Congress to imagine that it can ever have meant to interfere with the natural right of religious bodies to call their pastors from any. where in the world.

where in the world. Lausing, therefore, and such men, are not good citizens. They are Ameri-cans, indeed, but not true Americans. They are doing their feeble best to re-verse a principle which is solemnly pro-claimed in our national charter, and which has beceme the very breath of our national life. our national life.

I do not mean that they are amenable to law for this contradiction of true Americanism. They are secured against that by a principle which is equally fundamental, that of freedom of second. So how as they do not incite

equally fundamental, that of freedom of speech. So long as they do not incite to violence, or to lewdness, they have a legal right to say whatever they will. about whatever they will. They may try, if they can, to persuade their sountrymen to substitute monarchy for

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THE CHURCH IN GREAT BRITAIN.

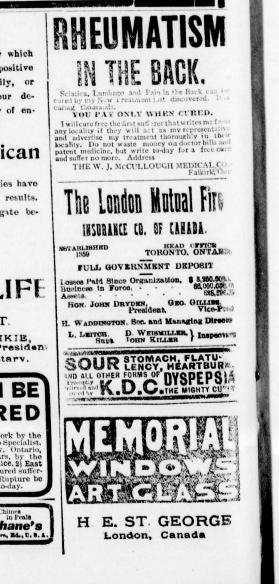
The English Catholic Directory for The English Catholic Directory lof 1905, which has just been issued by Messrs. Burns and Oates, shows the number of priests in Great Britian to be 3,794, as compared with 3,711 last year, 3.794, as compared with 5.111 may year, the increase being chiefly amongst the regulars. The number of churches, chapels and stations, which was 1.054 last year, has now, for the first time since the "Reformation," tooped 2.000, the exact number being 2.008. West-minutes leads the diograms in the numminster leads the dioceses in the num ber of its newly ordained priests during her of its newly ordained pression mg the year. They reach a total of 21, and include Father Bonson, a son of the late Archbishop of Canterbury. List year the Jesuit were far ahead among the regulars in the matter of ordinations, but this year it is notic able that the Benedictines show a list of twelve, thus treading closely on the heels of the Society of Jesus, with its roll-call of thirteen.

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession I standing and personal integrity permitted

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A trifle?