

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXXIX.

On pp. 208-9 Lansing gives us some of the anathemas interchanged between Eugenius IV. with the Council of Florence, and Felix V., with the Council of Basel, and their subsequent mutual recantation. He spells Basel "Basil" but that is a small matter in a man who spells "Naseby" "Nasby," "Pere Hyacinthe" "Pierra Hyacinthe," with other felicities of orthography. The little Rhode Island schoolhouse of which he brags, sent him into the world with but a staggering knowledge of spelling, and as concerns proper names.

Mr. Lansing, commenting on the reciprocal anathemas of Eugenius and Felix, and then on the mutual withdrawal of these, says that he does not see where the Pope's infallibility comes in. Neither does anybody. Mr. Lansing knows perfectly well that he is here undertaking to deceive his readers. He hopes, and not without reason, considering the quality of brains that is commonly gathered to hear him, that his audience will by this time have forgotten the Vatican definition of infallibility, although he himself had previously read it to them.

This definition, he knows, affirms infallibility of the Pope only in defining a doctrine. Moreover, it does not even attribute doctrinal infallibility to him, unless the doctrine in question is involved in the revelations made by Christ to the apostles. Besides, while Catholics allow that many divine revelations may have been made to individuals since the apostolic age, revelations worthy of the same attention, yet the scope of Church infallibility. It attributes to the Pope no power to make one of them an article of faith.

Much less does the Vatican definition ascribe to the Pope an infallible knowledge of contingent facts, even the most important. For instance, was it just to call himself Felix V. is of much less importance than the question whether St. Peter was ever at Rome. Yet, as the learned Recollet, Christmann, remarks, in his Regula Fidei, it is no part of the faith that Peter was ever in Rome. What is of faith is, that he was divinely appointed Primate of the Church, and that this primacy was by divine appointment passed to the Bishops of Rome. There is abundant evidence that Peter lived for years and died at Rome, and this evidence has been presented in cumulative force by such great Protestant authorities as Herzog-Plitt and W. M. Ramsay, and I believe by Lichtenberger, as well as by the great Catholic archaeologist, Kraus. Yet what is of faith is only this: Peter was Pope, and the Roman Bishops are his true successors in the primacy.

Now it is certainly no part of apostolic revelation that Felix V. was a true Pope. The apostles have furnished us with no prophetic catalogue of the Popes. The validity of an election, since this is a contingent fact, is in each case determined by examining historical evidence. The claim of Felix is soon disposed of. His elevation was plainly a factious act of a council whose authority was then very dubious. Felix was received only in his own dukedom of Savoy, and in parts of Switzerland and Germany. Almost the whole Church obeyed Eugenius, and even when ill-content with his administration, severely disapproved this attempt to revive the schism that had been composed at Constance. Therefore it is unwarranted to attribute to the legal or the moral force inherent in the acts of Eugenius IV. and Nicholas V.

Yet Amadeus, a sovereign prince, supported by the German universities and by various minor princes, while the Empire itself remained neutral, was still a dangerous opponent. Rome, therefore, as soon as she discovered that he began to mistrust his own position, acted wisely in building a bridge of gold for her retreating antagonist. She accepted his abdication without requiring it to be made immediately to her, and without exacting an explicit confession of his having been in schism. She allowed him to retain most of the ensigns of papal dignity, and I believe received one or two of his cardinals. She made him legate for life in his own dominions, (he had abdicated the dukedom, but still enjoyed sovereign dignity), and endowed him with several wealthy bishoprics.

Moreover, as the perplexed relations between Florence and Basel, two fractions of one original Council, obscured, to many minds, the question of canonical obedience, and gave to Felix some claim of a "colorable title." Rome, ratifying his papal acts within his obedience, simply used that canonical principle of reasonable indulgence which had been so healingly applied at Constance. As to the withdrawal of anathemas, how could they any longer be maintained against those who were no longer offenders? Felix and his adherents were rebels and schismatics so long as they stood out against the legitimate Pope. When they gave over their opposition, and accepted the generous terms of reconciliation offered by the Holy See (which did not profess to have been free of all human imperfection in their previous relations) mutual oblivion of earlier offences was plainly in order. The settlement was an act of administration, and therefore involves no claim of infallibility. Yet we may be infallibly certain that neither side could have acted more completely as became Catholic Christians.

Yet for such people as this Lansing, Rome is the Mother of Abominations whether she shows a just indignation over a reckless attempt to break up the peace of the Church, or whether she shows a magnanimous placability towards those who are at length willing to desist from such a conspiracy. These fomenters of hatred seem bent on driving the Apostolic See into using the words of the Saviour: "We have

pipied unto you and ye have not danced; we have mourned upon you and ye have not lamented."

I may remark that men of an incomparably higher standing than this Lansing continually affront good manners and fairness in cases in which infallibility is in no wise involved. For instance, a Mr. Man, writing in the Spectator, charges Gregory XIII. (or else Pius V.) with having, "in his infallible Bull," ratified the edition of the Canon Law containing the phrase "our Lord God the Pope." Now Mr. Man either knows that the Vatican definition does not include acts of administration, or he does not. If he does not, then he is writing about matters too high for him. If he does, then his use of the contemptuous phrase "his infallible Bull" of a decree which is not in the remotest sense definitive is an invidious falsehood.

Probably the discriminated phrase has been overlooked in the edition ratified by the Bull. It is astonishing how long a copyist's blunder may remain unnoticed. If not, then the ratification simply implies that the Pope, like the Saviour before him, and the Psalmist before the Saviour, holds it lawful now and then to call men God, who, as priests or princes, have the delegated power of God. For instance, an early Greek Emperor calls the Pope *Deus terrester* or *Deus terrenus*, "God on earth." Of course he knew that the Pope in himself is a mere man, but he uses an epithet referring to the divine eminence of his prerogatives. As the Spectator itself remarks, such titles, occasionally given to the Pope, must be interpreted by early Christian use, which, in the Didaskalia of the third century (an expansion of the earlier *Didache*, "Teaching") reminds Christians that the Bishops are in a manner God to them, as standing so peculiarly in the place of God.

Dr. Lyman Abbott reminds us that Protestants are greatly given to finding blasphemy in Catholic forms of expression substantially identical with those in which the Pharisees found blasphemy when used by the Saviour Himself. Some Protestants, if II. Peter were not in the Canon, would be very apt to tax with blasphemy the statement in it that we are to become "partakers of the divine nature." Latin exuberance is often very unpleasant to our more cautious way of expressing ourselves; yet all exuberant exaltations of Popes, priests and saints, still remain within the framework of that eternal eminence which St. Peter here declared to be reserved to the least of the redeemed.

Coming back to Lansing, I would remind, not him, (for it would not be of the slightest use) but other people of his standing who may have a touch of candor in their make-up, that Catholic theology, for instance as exemplified in the eminent divine, Perrone, emphatically excludes "personal facts," all questions respecting individual subjective character, from the range of the gift of infallibility. What Felix thought of Eugenius or Nicholas is of no consequence, since he certainly was not authentically Pope. But again whether these two real Popes in turn overshot or undershot in their judgment of the inward blameworthiness of Amadeus and his adherents, is a question which has not the slightest connection with papal infallibility, since it is a personal, not a doctrinal question.

CHARLES C. STARBUCK. Andover, Mass.

THE MAGIC CIRCLE.

By Charles T. Gatty. If the Catholic Church saved society in the Middle Ages, threw back the Eastern hordes in the Crusades, founded our universities and abolished slavery, may she not be destined in some way unknown to us, to save the modern world from infidelity and anarchy, and that passion for luxury and power which sacrifices the well-being of the poor to the lust of possession? Where, I ask, can we find on God's earth any power-making for goodness so great and effective? It knows no nationality, it fears no force, it confronts evil governments, it denounces anarchy, and thrives under democracy and monarchy alike; it cherishes art, it fosters learning, and it promotes charity.

These quiet, black-headed or white-headed figures that move noiselessly to and fro among the poorest in our great cities; these women, these nuns—by what miracle have they gone out from the palaces and cottages, not to sign a check and have done with it, but gone out and given up home and riches and titles and society, and lived with the poorest and most outcast, whom we turn from in the street, and without reward, or praise or pay, delivered themselves up?

The world and its contents have been conveniently written of by men of science under two heads, the non-living and the living. Things that do not live, such as stones and earth, are inclined to be still and exert no energy or resistance among their surroundings—in fact, they are liable to be carted or shovelled about, and be made use of. Well, the phenomena of the religious world may also be conveniently arranged into the living and the non-living. A living organism has within itself the principle of life, and exhibits the only sign of life, which is growth. The highest living organisms think and speak. As God is the Father of all, so must the Church of God be the Church of all, and it must be able to speak to all. It must not be silent when asked questions, or not be able to make up its mind. It must not be dormant in its locality and unable to move out. It must not be at the mercy of public opinion, or carted and shovelled about to suit the whims of monarchs or parliaments, or political parties. It must be a vital, functional organization, a living body that walks the troubled waters of the world like a thing of life, the ark of refuge of the human race.

centripetal tendency draws the human race, the one great family of the Father who is in Heaven, into the magic circle of His Church which is on earth.

FIVE-MINUTE SERMON. Fourth Sunday after Easter. SUPERSTITION.

"Thou shalt not have strange gods before me." (Exod. xx 2)

There are some sinful practices forbidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead.

First, then, with regard to charms, amulets, and the like. Christians are unfortunately to be found, even at the present day, who use, in a superstitious way, and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it. If any one, then, has any such object which he has been told will keep him from danger, give him success in his undertakings, or anything of that kind, let him cast it aside or burn it up, without delay. Doubly sinful, of course, is it to keep or use such objects with the hope of working harm to others, or of exciting evil passions in them; and the sin will in no case be avoided by the absurd character of the things employed in this way.

"But how," it may be asked, "about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, any the like?" It is not superstitious to call them superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order? No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that should be so, they must be used with piety and devotion. To wear a scapular, for instance, simply as a sort of charm, without any respect to the merits of the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom try to protect themselves in his service by such means.

Well now, to pass to the other subject, that of consulting spirits, or seeking of the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days.

It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it, compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their meetings, and would have little scruple in going to them, without any respect to the Church. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. It is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them, and wish by information seeming to come from them to weaken or destroy our belief in the truth of Revelation. It is, then, no joking matter, but a very serious and dangerous one, to put one's self in the power and under the influence of these evil spirits; and this is what one who goes to these spiritist seances, as they are called, may probably do. Remember, then, to have nothing to do with them if you value your immortal soul.

Temptations are the penalty of manhood; they are the sign of a progress upward. Only a moral nature can be tempted. Temptations are the appeals of the lower nature, the impulses to be untrue to one's highest vision, and to carry into a higher stage of life the characteristics of a lower. In the nature of the case, therefore, they do not separate us from God. Only yielding does that. There is no experience of human life that lies outside the sphere of His purposes of grace. God never meant our lives to be artificially screened from danger. The safe life is not the sheltered life, but the victorious life. Untested virtue is only a possible virtue. The process of proving it is the purpose of approving.—M. S. Littlefield.

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MEANING OF THE MASS.

SYMBOLISM OF EACH PART OF THE HOLY SACRIFICE. Protestants, who do not understand the ceremony of the Mass, often wonder what there is in it to attract such close attendance. To them preaching and hymn-singing is the accepted form of public worship.

It would therefore be well to tell our non-Catholic friends that all the ceremonies have a meaning and relate to the passion of Christ. When the priest begins the function, he kneels at the foot of the altar, for instance, and there he represents Christ in the bloody sweat in the Garden of Gethsemane. Then, he goes up the steps and kisses the altar, and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar and then to the other, and back to the centre of it, and we recall how our Saviour was led before Annas and Caiaphas and Pilate, and Herod and back to Pilate, and finally out to the hill of Calvary.

The priest washes his hands, and we think of Pilate doing the same and declaring that he is guiltless of this innocent blood. When the consecration takes place and the Host is raised above the priest's head to be seen by the congregation, we behold Jesus nailed to the cross and lifted up to be seen of all. And so the sacred drama goes on—He dies, He is buried, He rises again. He ascends into Heaven and the Holy Ghost comes down to bless the Church and abide with it forever. With that blessing, given by the priest, the words are heard—"Go, for Mass is over," and the people, having taken part in offering the Holy Sacrifice, depart in peace, thanking God for the grace of their presence at such celestial mysteries.

Is it any wonder that the Mass is a magnet and that Catholics do not need preaching or music, or reading to increase its charm?

AN OBJECTION WELL MET.

Rev. George M. Searle, C. S. P., in Raleigh, N. C., Truth.

"Mass, indeed," they may perhaps say. "Why this is just what we charge against you Catholics. You are always going through with those posturing and all kinds of mummeries as we call them; genuflections, bowing, kneeling, getting up and sitting down, performing these idolatrous Masses morning, noon and night, trying, it seems to us, to impose on the Lord by these ceremonies instead of pleasing Him by purity of heart. Why, it is just the same thing over again that He said just two verses and Parishes. 'You make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.' (Matt. xxiii, 25.)" Well, no doubt, the scribes and Pharisees deserved these words of our Lord; and many others, not all Catholics either, deserve them to-day. But please to notice what He said just two verses previously (Ibid. 23): "Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin, and have left the weightier things of the law, judgment and mercy, and faith. These things you ought to have done, and not to leave those undone."

Notice, I say, these last words. The outward observances were directly approved by our Saviour; what He condemned was not the doing of these, but the omission of the weightier and more interior virtues. If any one had excused himself on the ground of the latter for non-observance of the outward duties enjoined by the law, he too would have been reproved by our Lord. A father wishes and expects his son to respect him interiorly; but he also wishes and expects outward respect from him. The two go together; the exterior is hypocrisy if not accomplished by the interior; but the interior is not genuine, if it does not produce the exterior.

So our Divine Lord distinctly tells us that to please our Father in heaven our worship must be outward as well as inward. And it does not seem that to fulfil this double precept would be impossible. It certainly is no proof that one neglects the inward because he attends to the outward; yet it seems to be considered so, when faith is to be fought with us. Nor is it a proof that one attends to the inward because he neglects the outward; and yet this seems to be taken for granted by those who blame us, as a point in their own favor.

ABOUT JUDEAS IN THE CHURCH.

Father Satten, C. P., "Question Box," in Not. It is a father who says, "I am not a Jew, but I am a Jew in spirit."

Q. "Why, you ask, do non-Catholics make such an attack against the Church when they find in history some men who are not worthy Church officials? Why for this reason do they say the Catholic Church cannot be the Church of God?" A. Because they are like those who attack God and cry out against Him, since He allows sin to exist in the world and souls to damn themselves. They think the sanctity of God should not allow these things to exist. So the non-Catholic thinks that the sanctity of God should not allow sin to exist among the officials of His Church on earth. And that is as true as the fact that God has a chance to sin, or at least so confirmed him in grace that he could not sin.

This method when applied to the Church is just as false as when applied to God. Just as God exists with sin on earth, so does the Church of God exist with sin among its officials. The right-thinking man does not condemn God and deny His existence because of sin and hell, so neither should the right-thinking non-Catholic condemn the Church nor deny the existence of the

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CHATS WITH... Each man is responsible character. Each of sowing what he plants—that is to say, that he reaps is sowing. According to the course to which he says whether he is sowing or not. Each man's destiny. He is reaping. Character is a profound truth that "Every man is the author of his own fortune" is shaping your future. Our Divine Saviour matter how often speedily rise up in anger, and course to running, and then again until it is so must it be with life. Signs of Disposition. If you are disgruntled at every little things irritate set you; if you speak, when any of your business, you that there is something in your system, that exhausted in some vitality is at a low level. Look for the cause you have been smothered or cigars. energy or lower excessive smoking, both sitting up late at night or theaters every day to keep up your studies during by loss of sleep or inertia. If you feel irritable on getting up in the day, there can be something serious system. The habit of worrying or your business, or other causes you must allow it to wreck your system. You cannot nervous system nerve centers are of nourishment or physical machinery of body out-of-order. No defective good work, and use it, while clogging the wheels the damage it difficult to put Success. Reversion is in the youth of an exaggerated habit of study. So you are "as if you make as good as any man" that you are really will not have respect. And the treating of respect elevate be paid to read opinions are of goodness, done by people of something the mess. It would soon inquiry? The habit of with levity is an evidence in our standards of nourish high ness, of holiness, are degraded. out, greed, self come in. The habit of nature, wrong things be wrong to other lower our own when we cloak sacredness in it. If we fall in ideal holy for drag the hind under our feet. Things. The thing young man are all summed up in the public offices, the history, the in short, with thorough and practice of r. 2. The theoretical craft, trade 3. The general as of univer the true Church and economic and an elector, or indirectly 4. A literature a placements musical insing, etc., and these will healthy and mind and labor. He who p knowledge good citizen, healthful a benefit the him for that. Such a m adapted his the needs life, and it pretending not possess. Ignorant oughtly fam calling, h