6

piped unto you and ye have not danced : we have mourned upon you and ye have not lamented." Bacred Heart Review. THE TRUTH ABOUT THE CATHO-OLIC CHURCH. I may remark that men of an incom-

BY A PROTESTANT THEOLOGIAN. COXXXIX.

I may remark that men of an incom-parably higher standing than this Lan-sing continually affront good manners and fairness in cases in which infalli-bility is in no wise involved. For in-stance, a Mr. Man, writing in the Spectator, charges Gregory XIII. (or else Pius V.) with having, "in his in-tallible Bull," ratified the edition of the Gane Law containing the phrase 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 Flor-Basel, and their subsequent mutual re-vocation. He spells Basel "Basil" but that is such as the spelle basel "Basil" vocation. He spells Basel "Basil but that is a small matter in a man who spells "Nascby" "Nasby," and "Pere Hyacinthe" "Pierre Hyacinthe," with other felicities of orthography. The little Rhode Island schoolhouse of which he brags, sent him into the world with but infallible Bull " of a decree which is not in the remotest sense definitory is a staggering knowledge of the frivolaccomplishment of spelling, at least as concerns proper names.

an invidious falsehood.

has been

Himself.

Probably the incriminated phrase as been overlooked in the edition

ratified by the Bull. It is astonishing

how long a copyist's blunder may re-main unnoticed. If not, then the rati-

like the Saviour before him, and the Psalmist before the Saviour, holds it

Paralimist 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 Days transition of Days for 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

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 Chris-

tians that the Bishops are in a manner God to them, as standing so peculiarly in the place of God.

Protestants are greatly given to find-ing blasphemy in Catholic forms of ex-pression substantially identical with those in which the Pharisees found

blasphemy when used by the Saviour

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, yet all exuberant extitutions of Popes.

priests and saints, still remain within

the framework of that eternal eminence which St. Peter here declared to be re-

Coming back to Lansing, I would re-

mind, 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, emphati-

questions respecting individual subject-

ive character, from the range of the gift of Infallibility. What Felix thought of Eugenius or Nichelas 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 judg-ment of the inward blameworthiness of

Amadeus and his adherents, is a ques-

tion which has not the slightest con-nection with Papal infallibility, since

THE MAGIC CIRCLE.

By Charles T. Gatty.

If the Catholic Church saved societ;

in the Middle Ages, threw back the Eastern hordes in the Crusades, founded

our universities and abolished slavery.

unknown to us, to save the modern

not be destined in some way

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CHARLES C. STARBUCK.

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Andover, Mass.

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cally excludes "personalia facta."

served to the least of the redeemed.

Some Protestants, if II. Peter were not in the Canon, would be very apt to tax with blasphemy the statement in it

Dr. Lyman Abbott reminds us that

Mr. Lansing, commenting on the reciprocal anathemas of Eugenius and Felix, and then on the mutual withdrawal of these, says, that he does not drawal of these, says, that he toos no see where the Pope's infallibility comes in. Neither does anybody. Mr. Lan-sing knows perfectly well that he is here undertaking to deceive his readers. He hopes, and not without reason, con-He hopes, and not without reason, our sidering the quality of brains that is commonly gathered to hear him, that his audience will by this time have forgotten the Vatican definition of in-fallibility, although he himself had previously read it to them. This definition, he knows, affirms in-

This definition, he knows, affirms in-fallibility of the Pope only in defining a doctrine. Moreover, it does not even attribute doctrinal infallibility to him, unless the doctrine in question is in-volved in the revelations made by Christ to the apostles. Besides, while Catholics allow that many divine reve-lations may have been made to indi-viduals since the apostolic age, revelations worthy of much attention, yet tions worthy of much attention, yet the decree brings none of these within 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, the question whether Duke Amadeus was justified in calling himself Felix V. is of much less importance than the question whether St. Peter was ever at Rome. Yet, as the learned Recollect, Chrismann, remarks, in his Regula Fidei, it is no part of the faith that Peter was Rome. What is of faith is, that ever in he was divinely appointed Primate of the Church, and that this primacy has 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 archeeologist, 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 apos-lic revelation that Felix V. was a tolic true Pope. The apostles have fur-nished us with no prophetic catalogue of the Popes. The validity of an election, since this is a contingent fact, is in each caso determined by examining historical evidence. The claim of 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 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. There. fore it is unwarranted to attribute to the public acts of Dake Amadeus either the legal or the moral forces inherent in the acts of Eugenius IV. and Nicholas V.

Yet Amadeus, a sovereign prince, supported by the German universities by various minor princes, while

THE CATHOLIC RECORD.

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-MINUTES SERMON. Fourth Sunday after Easter. SUPERSTITION.

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

There are some sinful practices for the Canon Law containing the phrase "our Lord God the Pope." Now Mr. Man either knows that the Vatican debidden in these words which it is well to consider to-day, beside fortune-tellfinition does not include acts of adminis-stration, or he does not. If he does ing and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeknot, then he is writing about matters too high for him. If he does, then his use of the contemptuous phrase " his

ing 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 ob-ject which he has been told will keep him from danger, give him success in 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. things employed in this way.

"But how," it may be asked, "about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, and the like? Surely you would not call it 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 sinfril 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 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 this 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 desire or intention of honoring the Blessed Vir gin by it, or to invoke her aid to gin by it, or to invoke her all to escape from sin, would be not only use-less but highly displeasing to her Divine Son. Almost every one feels this; few dare to profane hely 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 sub ject, that of consulting spirits, or seek-ing as the Jewish law has it, the truth m the dead. You see it is no new thing, this spiritism, though the rap ping 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 many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from euriosity. They think there is noth-ing 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 creatly mitchen lurg

world from infidelity and anarchy, and that passion for luxury and power which likely to be greatly mistaken. Jugsacrifices the well - being of the people glery and trickery it is sometimes, no doubt : but there is the gravest reason inward. to suspect that in many cases the spir-its actually have a hand in the matter. Not, it is true, the spirits of the de-parted who are invoked, but evil and but evil and lying spirits who personate them, and wish by information seeming to come from them to weaken or destroy our beief in the truth of Revelation. It is, then, no joking matter, but a very seri ous and dangerous one, to put one's self in the power and under the influence of these spirits from hell; and this is favor. what one who goes to these spiritual seances, as they are called, may pro Remember, then, to have bably do. nothing to do with them if you value your immortal soul.



ross and lifted up to die. 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 mysteres.

MEANING OF THE MASS.

Is it any wonder that the Mass is a magnet and that Catholics do not need preaching or music, or reading to inrease 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 posturings 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 Christ said about the scribes and Pharisees, 'You make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanliness.' (Matt. xxiii, 25." Well, no doubt, the scribes and Pharisees deserved these words of our Lord; and many others, not all Catho-lics either, deserve them to day. But lics either, deserve them to-day. But please to notice what He said just two st 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 laith. These things you ought to have done, and not to leave those undone

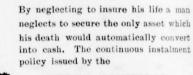
Notice, I say, these last words. The outward observances were directly approved by our Saviour ; what He condemned was not the doing of these, but the omission of the weightier and more interior virtues. If any one had ex-cused himself on the ground of the latter for non-observance of the outward duties enjoined by the law, he too would have been reproved.

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 worship must be outward as well as And it does not seem that to fulfil this double precept would be im possible. It certainly is no proof that one neglects the inward because he attends to the outward : yet it seems t be considered so, when fault is to be found 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 However, we have no intention of questioning the word of our Protestant friends, when they say they worship God in spirit and truth ; we would only beg them to believe us when we say the same thing; for surely, as has been said, our exterior ceremonies are in themselves no proof to the contrary. officials just as he studies the existence and attributes of God with being ham-



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MAY 9, 1903.

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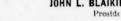
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Character A profound truth Sallust : " Every of his own fortune is shaping your fut

Our Da

wealthy bishoprics. tions of one original Council, obscured, to many minds, the question of canonical obedience, and gave to Felix som chi obedience, and give to to to the some claim of a "colorable title," Rome, in 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 no longer offenders ? Felix and his adherents were rebels and schismatics 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 imper fection 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. we may be infallibly certain that neither side could have acted more completely as became Catholic Christians.

the lust of the Empire itself remained neutral, was ask, can we find on God's earth any the Empire itself remained neutral, was still a dangerous opponent. Rome, therefore, as soon as she discovered that he began to mistrust his own posi-tion, acted wisely in building a bridge power making for goodness so great and effective? It knows no nationality, it fears no force, it confronts evil govern ents, it denounces anarchy, and thrives of gold for her retreating antagonist. She accepted his abdication without reunder democracy and monarchy alike it cherishes art, it fosters learning, quiring it to be made immediately t nd it promotes charity. These quiet, black-hooded or whiteher, and without exacting an explicit confession of his having been in schism. cooled figures that move noiselessly to She allowed him to retain most of the and fro among the poorest in our great ensigns of papal dignity, and I believe cities : these women, these nunsreceived one or two of his cardinals. She made him legate for life in his own dominions, (he had abdicated the dukewhat miracle have they gone out from palaces and cottages, not to sign a sheck and have done with it, but gone out and given up home and riches and titles and society, and lived with the but still enjoyed sovereign dignity), and endowed him with several

poorest and most outcast, whom we turn from in the street, and without re-Moreover, as the perplexed relations between Florence and Bisel, two fracward, or praise or pay, delivered them-

elves 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 in-clined 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. living organism has within itself the principle of life, and exhibits the only sign of life, which is growth. 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 ques tions, or not be able to make up its mind. It must not be dormant in one locality and unable to move out. It must not be at the mercy of public opinion, or carted and shoveled about

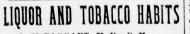
The

to suit the whims of monarchs or parlia Yet for such people as this Lansing, Rome is the Mother of Abominations whether she shows a just indignation ments, or political parties. It must be a vital, functional organization, a liv-ing body that walks the troubled waters over a reckless attempt to break up the peace of the Church, or whether she of the world like a thing of life, the

shows a magnanimous placability to-wards those who are at length willing ark of refuge of the human race. Again, there are two great tendencie in the universe ; the centripetal tend-ency draws things inward toward a to desist from such a conspiracy. These fomenters of hatred seem bent on \mathbf{d}_{i} viring the Apostolic See into using center, and revolves the planet round the words of the Saviour : "We have the sun. In the spiritual sphere this

Temptations are the penalty of man

hood ; they are the sign of a progres 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 life that lies ontside the human sphere of His purposes of grace. 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 is for the purpose of approving.-M. S. Littlefield.



A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto

References as to Dr. McTaggart's profession-standing and personal integrily permitted

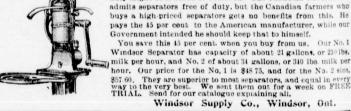
al standing and personal integrup permitted by: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross Premier of Ontario. Rev. John Potts, D. D., Victoria College Rev. Willam Caven, D. D., Kno X College. College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, Cartholtc Records, Londou. Dr. McTaggart's vegetable remedies for the figuor and tobacco habits are healthful, safe, inexpensivehome treatments "No hypodermio injections; no publicity; no loss of time from businese, and a certainty of ource. Consulta-tion or correspondence invited.

A BOUT JUDASES IN THE CHURCH. pered by the question of the existence of sin among men. Is this not fair and just to the cause of truth?

Father Sutton, C. P., 'Question Box," in Catholic Standard and Times.

"Why, you ask, do non-Catholics Q. "Why, you ask, us not church make such an attack against the Church when they find in history some men who when they Church officials? Why 0. 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 should not allow sin to exist among th officials of His Church on earth. And just as men turn from God because there is a hell, so also many non-Catholics turn from the Church and say it is not the Church of God because God has not destroyed the official before he had a chance to sin, or at least so con-firmed him in grace that he could not

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diately re s from vis

Q. "Could not God do this without making us free and bringing in the possibility of sin?"

true Church because of the existence of IT'S TOO BAD that your Plumbing is not working right. Telephone us at once and sin among its officials. God never pro mised that the officials of the Church would not be able to sin. He promised have us put it in first-class order. she would teach without an error the doctrines and commandments of F. G. HUNT C. FLUMBER, PLUMBER, Phone 1213 Christ. Let the right-thinking non-Catholic study the question of such a Church without considering the sins of 521 Richmond St.,

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