Sacred Heart Heview. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXXI.

The Advance winds up its singularly futile arguments against taking much interest in a Pope or his administration by declaring that it is hard to suppose that anybody scrionsly believes in such a thing as a Vicar of Christ. This declaration, although decent in from it is marking the sequent accura

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with her, the support of the Roman Chair, and thus, in the end, secured the triumph of the legitimate line.

form, is in reality the severest accusa tion, short of calling her anti-Christ, ever brought against the Roman Cath-olic Church. Even such an indescrib-able blackguard as John Christian, noable blackguard as John Christian, no-where that I can recall, implies a doubt that the overwhelming majority of Roman Catholics profoundly believe that the Pope is the Vicar of Christ, and would lay down their lives for the proposition. Indeed, within four years bundled, or rather thousands of Cathhundreds, or rather thousands, of Cath-olic Christians in China have quietly olic Christians in China have quietly suffered martyrdom for their religion, of which an essential part is, that the Pope is the Vicar of Christ. True, multitudes of Protestant Christians also willingly suffered martyrdom for the name of Christ, but assuredly no part of their technony in death was part of their testimony in death was directed against the claims of the Pope. We have been wont to hear a great

many charges against the Catholie Church, but we did not look for a sud-den accusation, from such a quarter, that the most numerous denomination of Christians in the world is a body of hypercite. profession: a tenot hypocrites, professing a tenet, and ready to die for it, and actually dying for it in throngs, in which, nevertheless, they do not believe! Nobody doubts that had this one point been singled out for rejection, they would have been just as ready to die for this as for the whole Catholic creed. I do not remember precisely when the Popes exchanged the style of "Vicar of Peter" for that of "Vicar of Christ," but it can not well have been much less than a thousand years ago. The fol-lowing centuries have been the age of lowing centuries have been the age of many of the most illustrious Christians of the Church, of Anselm, Bernard, Langton, Edmund Rich, Hugh of Lin-coln, Francis of Assisi, Brigitta of Sweden, Bradwardine, Nicholas of Cusa, Gregory V., Las Casas, Isabella the Catholic, Francis Xavier, Catharine of Argent Theorem Theorem Mora Lohn Ficher the Catholic, Francis Xavier, Catharnie of Aragon, Thomas More, John Fisher, AbbotWhiting, EdmundCampion, Robert Southwell, Francis Borgia, Urban VII., Innocent XI., Innocent XII., Fenelon, L'ossuet, de Rancé, Charles and Frederic Borgert de Dark Medamo Borromeo, Vincent de Paul, Madame Chantal, Joan of Arc, Jane of Valois, St. Catherine of Siena, and an in-Lewis, numerable company of holy men and women besides.

Now most probably all of these illus-trious Christians would have been quite as ready to die for the proposition that the Pope is the Vicar of Christ as the Chinese Christ as the Chinese Christians of te-day. Indeed, multitudes have in fact did for it, multitudes have in fact did dor it-specifically, as More, Fisher, Campion, Southwell, the monks of the Charter-house, besides the thousands slowly tortured to death by the Huguenots and the Datch Calvinists because they would not disown the claims of the Pope. What a singular body of hypocrites 1

Who ever heard of a company of hun-dreds of millions, marching under the banner of a false pretence, in which they themselves did not believe, and yet in this sign making conquests for ages throughout the world! This declaration of the Advance is not only insulting in the last degree, but also irrational in the last degree. Who would have looked for it from among the Area and a second sec the American Congregationalists, a de-nomination perhaps the least virulent and most broad minded in the country? I naturally, for propriety, except my

own Episcopal Church. Pray what is there so hard of belief in the proposition that Christ has a Vicar on earth? We all believe that In the proposition that believe that Vicar on earth? We all believe that He has a diffused vicarship on earth, that every individual Christian is, in a profoundly important sense, a repre-sentative, or vicar of Christ. As said

THE CATHOLIC RECORD.

FEAST OF THE HOLY INNOCENTS.

his chair by receiving her exhortations as in a manner commands. He there-upon obeyed them, and thereby, as Emile Gebhard remarks, probably saved the impending schism from becoming remeted. Thus his recently and GOSPEL OF THE FEAST. GOSPEL OF THE FEAST. "Then Herod perceiving that he wasdeluded by the wase mon, was exceeding angry; and sending killed all the men-children that were in Buthiehem and in all the borders thereof. from two yrars old and under according to the time which he had oligenity is quired of the wise men. Then was fuiltled thu which was stoken by Jeremias the prophet saying: "A voice in Rama was heard, lamentation and great mounding; Ruchel bewalling ner children, and would not be conforted because they are not." (Matthew 2:10 18) perpetual. Thus his prerogatives and her inspirations worked harmoniously together. And after his death, when together. And after his death, when the self-pleasing French cardinals set up the worthless kobert of Geneva at Avignen, St. Catherine summoned the holy monks and nuns of all Italy to be,

To-day the Church recalls to mind the memory of the Holy Innocents. The gospel I have just read is the gospel of the feast. There are two things in it, to which I call your attention. These trea things are: The injustice Herod the triumph of the legitimate line. Here, assuredly, spiritual and papal vicarship were not found at variance. The maiden of Siena and the royal wid-ow of Sweden were as free and bold towards the Popes as a Covenanting preacher, but it was to build up, not to pall down. No one disputes that official repres-entation of Christ, for its hickest, effect two things are: The injustice Herod tried to do to Oar Divine Redeemer, to the injustice he succeeded in doing to the Holy Innocents. In fact, the gospel might well be called a "Study in Injustice." It may be well to spend a few minutes in becoming acquainted entation of Christ, for its highest effe-acy, needs the fulness of Christ's spiri-No one imagines that the Church could with Herod, because there are very few men in the history of the world who very accomplish her destiny under a line of Borgias, or even of Medioi. The Pope reigning in 1517 and his four or five stand his motive in destroying the Holy reigning in 1517 and his four or five predecessors brought on the Church the judgment of the great Northern de-fection. Yet no doalt this editor fully believes, with the Evangelical Alliance, that Christ has appointed a definite ex-ternal ministry, who are therefore His special representatives or vicars. He would not be beaten out of this admis-sion by the objection that many of the Innocents, we must know something about the man himself. To understand the judgment of the great Northern de-fection. Yet no doubt this editor fully believes, with the Evangelical Alliance, that Christ has appointed a definite ex-ternal ministry, who are therefore His special representatives or vicars. He would not be beaten cut of this admis-sion by the objection that many of the laity are holier than many of the ity. If he should conclude that he had been baptized, or married or ordained, try. If he should conclude that he had been baptized, or married or ordained, by worldly clergymen, he would not therefore have himself re-baptized, or re-married, or re-ordained. In other words, he would acknowlenemies. The Idumeans would not even permit the Jews to pass through their permit the Jews to pass through their terifory on their way from Egypt to the Land of Promise. Later on the Jews enslaved them, under David. They broke the yoke; and made them-seives a king. Once more the Jews tried to bring them into servitude. But the plan did not succeed. From that time on it made no difference what enemy the Jews were tribules with In other words, he would acknowl-edge that a duly constituted outward ministry has a special warrant of author-ity, over and above its spiritual excel-lence. The Pilgrim Fathers religiously were strong democrats, yet they re-frained from the sacraments for several weres for lack of an ordained minister years for lack of an ordained minister. Of course Episcopalians and Lutherans freely acknowledge that the minis-try may rise in various degrees, each ascending step, therefore, involving a fuller representation of Christ. And the Lutheran Harnack sees no reusen why such a hierarchy might not cul-minate in a Pope, who assuredly, there-fore, would be Vicar of Christ, not in an exclusive, but in a unique sense. The bishops are "assumed into a part of the papal solicitude" and the priests into a part of the episcopal. Yet this ans freely acknowledge that the minis into a part of the episcopal. Yet this common representation of Christ, which in its degree is a true vicarship, does not stand in the way of the incommunicable prerogatives and dignity of the bishops, nor these again in the way of the unique authority and dignity of the tivity, and succeeded later on in gain-ing the favor of Julius Caesar, and, having one of their own mon, Antipater, having one of their own men, Antipater, made Roman Procurator, when the Jews were Roman slaves. Could any fate be more bitter than the fate of the Jews when they found themselves the abject slaves of Rome, ruled over by the hated Idumeans? Herod was the friend of Inling Caesar, while he lived. There is an interesting point remain-CHARLES C. STARBUCK. Andover, Mass. friend of Julius Caesar, while he lived. Then he became the friend of Cassius. It was part of his wonderful scheme for Because of the joy that the coming of self advancement to always make the most of those who held the upper hand the Redeemer brings, it is the custom of Christians to give gifts at Christmas. at Rome. He never wronged anyone, Some persons make out a list of their at Rome. He never wronged anyone, even the Jews, except to serve some purpose of his own; but he never spared a Jew, nor any other man, when his own ends might be compassed by their destruction. To gain the confidence of the Jewish people he put away his law-ful wile and married the granddaughter of the high Priset. Hyrcenus, To gain Some persons make out a list of their relatives and their other friends to whom they will make a present, but they do not put down the name of Christ, Whose birthday the feast is, nor do they think to plan a gift for Him. They have nothing for Him. They bestow costly things on persons who do not need them: but for Him.

of the high Priest, Hyrcanus, To gain the favor of Mark Antony, he for-warded immense gifts to Rome. When Augustus needed money to carry out bioscheme for the besufficiention of the who do not need them; but for Him, destitute and suffering in the person of If, when they get through shopping, they have a subscription base of the beautification of the base of the base of the base of the beautification of the base of th they get through shopping, they have a

They had followed it for weeks and months, fording rivers, climb-ing mountains, crossing deserts. There was no labor too great to be undertaken for such a pur-pose. Many strange and fearful things their eyes had rested on in all that long and painful journey. Nover once did they imagine, that in the Holy City itself they were destined to be the unwilling witnesses of one of the most terrible scenes in all the history of the world. They came to see the Founder of the new and evenlating Founder of the new and everlasting Founder of the new and everlaiding kingdom. But before they left the Holy City, they were destined to see another king upon his death-bed. There was Herod, the Idumean, dying in the palzee he had built : and their coming added one more texture to the in the palace he had built : and their coming added one more torture to t e barthen of his iniquities. We are not told much about him in the Holy Scrip-tures. But there is abundant informa-tion in reliable histories written by his tion in reliable histories written by his contemporaries. When we read the story of the killing of the innocents of Bethlehem it seems a dreadful thing to us. But it was only a triffe in the marderous career of the tyrant. How many times had he issued the edict of destruction 1 But there never was an

destruction 1 But there hever was an edict coming from him, that contained more bitterness of soul and more ab-ject despair than that message, when he was actually dying a living death before the eyes of those who feared and hated him. "Where is He that is to be born King of the Jews ?" They must be strange men, indeed, who dared to come to that city on such an errand. They must be fearless men when they They must be learness then when only entered into the presence of that tyrant, whose hands were always red-dened with the blood of some new vis-tim of his jealons hatred. They must the provide the provide the provide the source of the terms of the source of the sour be foolish men, to stand before him even on his death-bed and to speak to him about a new born King. Where time on it made not difference what enemy the Jews were fighting with, they always found the Edmonites in league with their opponents. They joined their forces with the great Chaldean in the siege and destruction of the Holy City, when the Jews were Chaldean in the siege and destruction of the Holy City, when the Jews were brought back captive into Babylon. They increased their territory at the expense of the Jews. They took possession of a great part of the coun-try boyond the Jordan River. As years and centuries moved on, the hatred between the two races became more and more bitter. One hundred years before the coming of our Divine Redeemer, the Jews triumphed over years before the coming of our Divide Redeemen, the Jews triumphed over the Idumeans, and compelled them to unite with them ander one government. But the Idumeans plotted even in cap-use with the state of the sta enters into the blood of kings. There was no man on earth whose power he recognized as higher than his own but

destruction ! But there never was an

recognized as higher than his own but Creater. And Creater was his friend. "Where is He that is to be born King of the Jews?" How could any-one be born King of the Jews unless he were the child of Herod? To think that he was on his death bed, and that even then a stranger should claim the throne. Was there any man living, throne ! Was there any man living, young or old, who had any right to that throne except himself? Was he not the child of Antipater, the first of the Idumean rulers over the Jewish people? Was he not the one, who had people? Was he not the one, who had changed the capital from among the Galileans to the Holy City itself. Had Galileans to the Holy City itself. Had he not built up that power in the day of his strength? And was anyone now going to try to take it from him. in the day of his weakness? And were they not afraid to do such a thing? Was he not the man who had silenced all his enemics and blotted out their very name? And to think that now he was name ? And to think that now he was going to be dethroned and all his plans defeated by a child born of a Galilean Interview of the second seco DECEMBER 26, 1903.

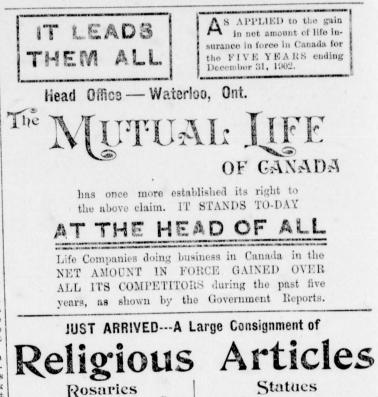
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The end of 1 When it was open hopefully to the What have we d had them to liv the same use of But they are

But they are of the Past. Their good ar corded. Regre less. No remoi done. The har cannot be tur win pardon, and but the deeds of bewailed remains the History of And it is not

much on the ions, or failure or misfortunes, There is no pro melancholy. 1 fession and sat pose of amen business—a re achieve success proper antido plied. But, a heart and a the rising sun courageously and keep up o that are to be

A new year See 1904 com And while No surely ours, w them advanta gives them to First comes our temporal advance in it increase our competence? Next may torests. H interests. H friends? W ther kind dee shall we still in our family And our of

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CHATS WIT

a pious monk of Paris to the late Dr. Muhlenberg, smiting his breast in humility: "Sum parvulus Christus," "I am a lesser Christ." We believe that as the endowment of goodness, wisdom, prudence, energy, ascends wisdom, prudence, energy, ascends, Christians become in ascending measure representatives, that is, vicars, of Christ. We must believe it possible that there may be one Christian in whom all the qualifications for such a delegation from the Redeemer are so conjoined as to make him Christ's representative in a unique sense. Such a one would certainly be Christ's Vicar

on earth. True, the editor will say, but this

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True, the editor will say, but this would be a vicarship of holiness and en-downents not of office. True, but one vicarship need not exclude the other. Was not Judas, though not as worthily, yet as truly, an Apostle as Peter and John? No one can accuse the Church of Rome of having ever disparaged the claims of pre-eminent sanctity, or its power and rights within the Church. The talk of "sacerdotal government" in the Church worth be reformed to ever

The talk of "sacerdotal government" in the Church must be profoundly quali-

In the Church must be profoundly quali-fied by regard to the reverence felt for the mind of the saints, whether men or women, learned or simple, laymen or priests. The staunchy Protestant Spectator has designated the Roman Catholic Church as preseminently the

Catholic Church as pre-eminently the Church possessed with the love of moral excellence. In this respect she is the direct antipodes of the original Latheran Church, in which the doc-tring was carly preached, and widely

Lutheran Church, in which the doe-trine was early preached, and widely received, that moral excellence is "prejudicial to salvation," and in which the doctrine that the Holy Spirit and in renews the hearts of believers was denonneed by the horrified Flacius as an

unendurable innovation. When Eugenius III, writes to St.

When Eugenius III. writes to St. iernard: "Men call you the Pope's ope," assuredly he does not imagine hat he is disparaging his own pre-prediction of the state of the state of the gospel initially above himself, any more than level with St. Anselm. Nay, when regory XI. listened to the inspired iunctions of the virgin of Siena to starm to Rome, he did not deem that a was derogating from the majesty of Bernard: "Men call you the Pope's pope," assuredly he does not imagine that he is disparaging his own prero-gatives by putting the great Abbot spiritually above himself, any more than Pipe V in builting the spiritually above himself. Pius X. in hesitating to put himself on Gregory XI. listened to the inspired injunctions of the virgin of Siena to return to Rome, he did not deem that

gift and He should be the motive be-hind every other gift. Christmas is His birthday and it is His advent that His birthday and it is His davent that makes us rejoice. He and His should be made glad on this day. Let the first gift thought of be a gift for the Babe of Bethlehem Himself.

ing, which I wish to mention next.

His poor, they have nothing.

A GIFT FOR JESUS.

NO ROOM.

BY AGNES REPPLIER. Foot-sore and weary, Mary tried Some rest to seek, but was denied. 'There is no room ! ' the blind ones cried.

M sekly the Virgin turned away, No voice entreating her to stay ; There was no room for God that day.

No room for her, round whose tired feeb Argels are bowed in transport sweet. The mother of their God to greet.

No room for Him, in whose small hand The troubled sea and mighty land Lie cradled like a grain of sand ;

No room, Oh ! Babe D'vine, for Thee That Christmas night : and even we Dare shut our hearts and turn the key.

In vain Thy plending Baby cry S rikes our deaf sould; we pass Thee by. Uasheltered 'neath the wintry sky.

No room for God ; Oh ! Ch ist, that we Saould bar cur doors, nor even Our Saviour waiting patiently.

Fling wide the doors ; dear Christ, turn back The ashes on my hearth lie black— Of light and warmth a total lack

How can I bid Thee enter here Amid the d-solation drear Of lukewarm love and craven fear?

What bleaker shelter can there be Than my old heart's tepidity— Chilled, wind-tossed, as the winter's sea.

Dear Lord. 1 shrink from Thy pure eye, No home to offer Thee have I ; Yet in Thy mercy pass not by.

-The Guidon.

brother receiving too much respect from the people because he was a Macchabean he had him drowned. Life Macchabean he had him drowned. Life uspicions of Jews were silenced by the feigned sympathy of the tyrant. But feigned sympathy of the tyrant. But for the Jews. Macchabean he had him drowned. The Anthony summoned him to Rome, to answer for his deed. Knowing that he was guilty, and, fearing he might be punished when Roman justice found executed as an act of revenge. From that time on she was his deadly enemy. But he had the power of life and death in his hands; and, charging her with adultery, he had her executed. Mark Antony acquitted him. But later on Antony acquitted him. But hiter off he betrayed Antony, and became the friend of Augustus, when his star was in the ascendant. When he had gained the good will of Augustus, he murdered every Macchabean who could possibly be his rival in the affections of the people, and then, secure in the possession of his throne, he bent every energy to make his capital the rival of Rome itself in architectural beauty. He was neither Jew nor Roman; but he used with consummate skill the Jew against Roman to serve his purpose, and the Roman against the Jew. When his own home became the scene of conten When his tion, he murdered his two sons, to stay the tempest. It was on this occasion that Augustus characterized the man who killed the Holy Innocents later on, by making the remarkable statement, that he would rather be a hog to Herod than a son. It was only some provtion, he murdered his two sons, to stay than a son. It was only seven years after he had merited this epithet from the Roman Augustus that the infant Christ came on the scene, and a rew difficulty loomed up for the Idamean. There is the man the vise men first meb, when they had traveled night and day fee muthe the set the index for the set.

genius? And now he was on his death-bed. And strange men, who were not The last of his children had been

born years ago. Who had any right to the succession but his own son, Arch-Who had any right to him out, he arranged it so that in the event of his death, his wife might be ded a peaceful succession ? Was not the dynasty he succeeded his father in destined to remain ? And then a light flashed before his gaze; and he thought of the prophecies and traditions of the mysterious people over whom he had placed himself. They had never recog-nized him for a moment as their legitimate sovereign. It was only his own mate sovereign. It was only his own blindness, and their temporary fear. To think that after all his efforts and his struggles he was still nothing more than a usurper in their eyes ! They than a usurper in their eyes ! did not tell him so in just as did not tell him so in just as many words. But they spoke about a newborn King, and they paid no attention to the succession that he had already established. He was dying, and he knew it only too well. The very flesh was rotting on his bones. The prisons of the city were filled with hostages, who were to be put to death

hostages, who were to be put to death that there might be universal mourn-ing. He was dying without a friend, although he was the ruler over millions. He was dying in his old age, and all the plans that he had made so carefully for the succession of his son were to be set at naught. And the men who brought that disappointing news to the Holy Gitt had actually energed into his merthat disappointing news to the holy Orty had actually entered into his pre-ence and departed without being put to death. Why did he permit such a thing? The old man had not lost his cunning. He wanted to find out for a certainty whether the Child was still in Bachlehem or not. He did not wish to Bethlehem, or not. He did not wish to excite suspicion. There was nothing of

excite suspicion. There was houring of the sceptic about him. He believed every word these strange men said. He called the learned from among the Jews, and consulted with them. He wanted to make assurance still more sure. And then, when there could be

CONTINUED ON SEVENTH PAGE.

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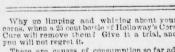
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