THE CATHOLIC RECORD.

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

BY A PROTESTANT THEOLOGIAN. CCCXXXI.

We have seen that the Republican correspondent is greatly scandalized by the supposition that Christendom by the supposition that Christendom has been given into the guardianship of Damasus and Hildebrand, and of "the culpable Innocents." That the sever-ity of Protestant theological judgment presents ten Innocents out of thirteen as capable and worthy men, and several of them as men of illustrious virtue, means nothing to him. He is precom-mitted ragainst the Popes of every name, and twenty Herzog-Plitts, no doubt, would not shake him in his opin ion.

That Hegelians and Unitarians, no That Hegeflans and Unitarians, ho less than the orthodox, view the cause for which a Damasus contended as that on which the very existence of Chris-tianity hung, would probably signify even less to this gentleman. It seems sufficiently evident that he himself is not a Christian ballorman and while he Christian believer, and while h not a Christian believer, and doubtless accepts Christianity as an doubtless accepts on the whole a doubtiess accepts Unristianity as an important and perhaps on the whole a beneficent fact of history, and has no present thought of proposing its aboli-tion, unless in the form professed by half Christendom, and is not unfriendly to Protestantism, if only it shows it self unfleiently complaisant towards unself sufficiently complaisant towards un-believers, the proof that this or that helped to save the Gospel from Pope helped to save the Gosper Home extinction would probably in no way reconcile him to the Pope in question, or to any other. It hink I am not going very far astray in surmising that this gentleman, like the late Eugene Law gentleman, like the late bugs but was implacable against the Catholics, would rather have had no Christianity at all than have had it develop a line of Chris

tian Bishops at Rome. Such a position is the less unlikely in a non Christian, inasmuch as the famous Lutheran divine Flacius Illyricus could hardly make up his mind whether he the more revered St. Peter as an Apos-

the or abhorred him as a Pope. As to Hildebrand, it seems hardly reasonable to ask our friend to give up reason, what is anti-papal controversy worth, if we are not to treat Gregory the Seventh and Innocent the Third as incarnations of Beelzebub? As some A. P. A. friends of mine once dolorously complained to me: "Mr. Starbuck, whenever we let fly at the Papists you whenever we let by a blo the burger of the bring up some fact of history or some definition of a Council to render us helpless. Now is that fair?' I was touched by their embarrassment, and thenceforward let them have their own way, even if they suggested that Leo XIII. might perhaps turn out to be the one that put Lizzie Borden's father and stepmother out of the way. Much of the current Protestant talk is about on

the current Protestant talk is about on a level with such a suggestion. A Jesnit writer says that he has read, but that he was not sure, that near the year 1600 a Calvinistic synod in France decided that slander is a lawful weapon against the Papists. As I have not been able to vorify this interpret I too hardly believe it true

baptism our Lord ordained the Sacrastatement, I too hardly believe it true. I think that we of the Reformed wing ment of Penance. In the order of nature the body is may proudly boast that we have con-fined ourselves to endless, illustrations of the fact of anti-papal slander, but that we have left the theory of it to our Lutheran brethren. These, instructed by their great Founder, used to held that, as an active Catholic is always very much worse than anything you can say about him, you are really doing him a favor in calum-

To come back now to our correspon dent. He takes it very ill that a Dam asus or Hildebrand, or Innocent III., or Innocent XI., or Innocent XII., can have been thought capable of represent-ing "the simple faith and humane works of Jesus of Nazareth."

As I have said already, this sentence

to consecrate or absolve, places it over the left shoulder and crosses the ex-tremities under the right arm. The priest, whose power is limited and de-pendent crosses the stole on his breast. The Bishop, who has received the ful-ness of the priesthood. lets the two sides hang down. The Pope, alone, his the right to wear the stole always and everywhere, because he alone is the vice-regent of Jesus Christ, our High Priest, who said of Himself: "All power is given to Me in heaven and on each!" intended readers, however, being viewed as socially and historically standing within the Protestant pale, and retaining so much of union with Christianity as is involved in an im-placable hatred towards its ancient form. The Protestant feeling remains it tonse aven though Christian belief intense, even though Christian belief has ebbed away. As to "the simple faith" of Our Lord, that phrase naturally means a faith simple because shallow. Other-wise it would seem that its simplicity is the transparency of inexhaustible depth, that the Saviour's faith is a ger-

FIVE-MIN ITES SERMON. Third Sunday of Advent.

minal faith, the seed of endless and in-flute varieties of development. If the words of Christ are the words of God,

star.

FOULTS OF PENANCE. Bring forth therefore feult worthy of pen anco.- Matt. iii, 8.

we may expect to see them reflected, although with dim imperfectness, in every possible form of human thought, from the humbleness of an ordinary packed the stream of the stream production St. Join Baptist in these words, my parish sermon to the utmost sublimities dear brethren, teaches us, as he taught those who came to him, that penanec, if it be true and genuine, must bring of the closing lines of the *Paraliso*, al-though these still leave the triumph of Christ" as far exalted above them as If it is be true and gename, must bing forth its proper fruit. Every repeat-ance, if it is sincere, every confession, if it is really good, must be followed by a good life. If any confession is not so followed, it must needs be a delu sion; though itshould have been accom-social by to react of trues, and the the sun above the dimmest twinkling If this is so, then why should not a If this is so, then why should not a great Pope, or a great Schoolman, or a great Father, or a great Poet, be thought in a manner worthy, though yet unworthy, to reflect still farther the Faith of Christ, never, of course, in its perfection or central fulcess, but in some appointed measure and form? I really cannot see why we may not be allowed to view the face of Christ, " as in a glass darkly." in the face of a panied by torrents of tears, and the sins exposed as perfectly as God Himself knows them.

And, moreover, the tree which brings forth the good fruit should conbrings form the good rank build not con-tinue to bear it; it should not only for a few days or weeks give this proof that it is what it should be, and then have him who planted it come to seek fruit on it and find none. in a glass darkly," in the face of a worthy Pope, as well as in the face of a pious Protestant. This gentleman's

plous Protestant. This gentleman's abhorrence of such a suggestion is to be oxplained, no doubt, by the assump-tion that the Popes are an evil line of evil men, working evil works. As honest history sets aside such an assump-tion we are a such as a func-Yet how often do we find sinners who come to confession with what would seem to be the best dispositions very soon back just where they were before How discouraging it is to the pries tion, we need concern ourselves no fur-ther about it. In the fragmentary and to find the fruits of a mission which seemed to be so promising reduced down almost to nothing for so many imperfect sense in which alone the Church allows a sinful man to be viewed as a representative of Christ, many, who seemed to profit by it : to spend long hours, to wear away his strength, instructing, exhorting, and absolving, and to have so little return from his labor for God and for souls ! very many, of the Popes, have repre-sented Him not only worthily, but emisented Him hot only worthly, but emp nently. This writer is equally offended that the Popes are supposed worthy to repre-sent "the humane works" of the Saviour. Now as Isaac Taylor, an in-tense hater of Rome, allows that much of her saving strength has been found in her cherishing of "the benevolent effections". I wenture to think that

What is the reason of all this failure What is the reason of all this failure of what began so well? Of course it is partly that the tree planted by the grace of God in the Sacrament of Penance was not tended afterwards. Its life was not supplied to it, as it should have been, by the frequent re-newal of confession and reception of Holy Communion. But there was a Month for the back that there is a start of the start difficulty further back than that; a want of something at the start, which, indeed, was the reason that the sacra-ments were not regularly received. What was this difficulty? It was a want of a thorough earnestness; of an understanding of the greatness of the work that was undertaken, and of a real determination to sacrifice everything in order to accomplish it.

It is a great undertaking which one commits one's self to in coming to re-concile himself with God after a sinful life. The task is not merely to examine his conscience, to tell his sins plainly and without concealment, and to fee heartily sorry for them ; that is a great part of it, but by no means all. There is a great deal left, and that is to leave them for good; to quit company with them for ever. And this is not such an easy matter. When one has lived so that his model and the so that his whole pleasure has been in sin, in drunkenness and debauchery, in filthy conversation, in bad actions and bad thoughts, it will perhaps seem al most like giving up life itself to part with them. The penitent sinner not all at once become an angel; his whole nature has been warped and twisted out of place by sin, and, though the guilt of the sin has gone, the effects are there; his soul, like a limb out of joint, has much to suffer before it can get set right again.

essentials of a sacrament, namely, the matter and form. The former consists in the sins of the penitert accompanied with confession, contrition and satis-faction. The latter we recognize in the A man must make up his mind, when he comes to serve God after serving the devil, that he has got an uphill road words pronounced by the priest, name-ly, "i absolve thee from thy sins, in the name of the Father, and of the Son and of the Holy Ghost." to travel ; if he does not, he will not persevere. Labor and suffering, self-denial and mortification, he has to face these manfully. His consolation, his happiness, as well as his strength, have got to come from God. If one under tands this he well seek that happiness and that strength again where he first found it_in confession and Communion. But if he does not, if he thinks that all will go right now without any more trouble his old nature and habits will claim their dues, and he will soon be back in his sins again. Yes, we must cut right down to the root of sin if we wish to bring forth the fruits of penance, and must make up our minds to suffer the pain that this officaciously. cutting will bring. Occasions of sin must be avoided, appetites must be denied, contempt and ridicule must be faced; we must pray, we must struggle, we must resist even to blood we must put our former life to death we must put our former life to dead, that Christ may live in us. For, as St. Paul tells us: "If we be dead with Him, we shall live also with Him ; if we suffer, we shall also reign with Him." There is no other way. Heart Review. Let us not shrink from this pain and this conflict; that would be the great-est mistake of all. But let us understand it, that when the trial comes as it surely will, it may not find us un prepared. Every life lived and every work done upon things wholly material. Where such conditions exist there can be no appreciation of God's second great has somewhere its sufficient explanation. God has never yet permitted an acci-dent in His world. Every deed has its pedigree. So much producing energy command ment.-Church Progress. in the cause means so much energy in the effect. There is no such thing as lack. Every life has its pedigree - Rev. R. A. McFadder.



the other day revealed one of those squalid little neighborhood affairs which are ofter tragic in their consequences but which are nevertheless such ordinary occurrences as not to excite much comment. This item told about two women who were driven insane by the gossip and scandal spread abroad about them by jealous or perhaps merely talkative neighbors, most (f whom we may be sure meant at first to harm in the world, but simply gossip d and gossipped and conjectured and inferred, and piled one thing on top of another, until they had built up a black load of scandal under which the minds of the unfortunate victims, both women f most exemplary lives, finally broke

down. It is amazing how gossip, harmless perhaps at first, spreads and spreads, gathering evil significance as it goes. No wonder our Lord lay such stress upon the accountability of people for their "idle words." He does not say wicked words, but simply idle words, as if He mold many as arginat gostioning if He would warn us against gossipping for mere gossip's sake ---a habit which soon degenerates into detraction and

calumny and slander. In the case in point the two women, who were sisters, kept a candy store, and were prosperous, good-living, kind-h-arted neighbors to all around them. Then somebody grew jealous, either of their goodness or their prosperity, and began to poison the minds of the neigh-bors concerning them. The devil had no need to be busy in that neighbor-k od any longer. The women were doing his work well-more effectively perhaps than he could do it himself. The two sisters lived alone, and soon scaudalous tongues began to mention that fact as though it were significant. Neighbors, who seemed to have plenty of time to watch others in the vicinity and discuss their affairs, kept constan watch on the candy store. Children too, who had heard their elders' talk began to act strangely toward the vic-tims, derisively asked them why they didn't get married, yelled at them on the street, and otherwise worried the two women.

The sisters heard the talk and noticed the way in which they were watched. One of them was so much affected that she discussed it with a friend and said she couldn't bear to have the neighbors talking about her as they were doing. She admitted that the talk had worried her and her sister greatly. Her friend said she would try to contradict the false stories that were going around, but the neighborhood continued to talk, and then one sister's health gave way. The sisters disposed of their shop, but continued to live over the store as they had done, and to brood over the gossip that was making them unwilling to appear on the streets. Soon the health of the other sister suffered, and ultimately both sisters were taken to the insane asylum, where their ravings left little doubt as to what had caused their breakdown.

their breakdown. Now what could be more pitiable than the plight of those two women of excellent character? There they are, their lives wrecked by some contempt-ible griefed matches where with the source of the

DECEMBER 17, 1904.

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to obtain a policy — to become a pros-pective capitalist—and thus put your-self in a position to take advantage of some future opportunity for invest-ment? If you should die, your accum-ulations would not be lost, but would be returned to your estate, perhaps in-creased many times. Allow us to send you full particulars

of a policy at your age. The informa-tion will cost you nothing, and you need not take a policy unless you feel convinced that it would be to your educations to do as advantage to do so.

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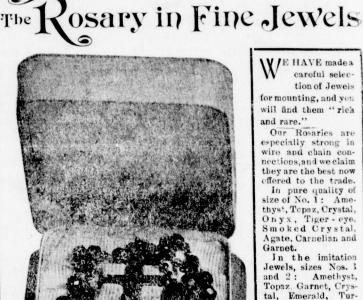
A Suggestion for the Holidays

During this joyous season we should not forget the ANGEL OF THE HOUSEHOLD, for it is she who makes "our home" bright, cheerful and happy. Tastes differ, but perhaps the wisest and most acceptable XMAS GIFT a man can make to his wife for the protection of the family, is a policy on his life in

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in a picture, ic. which R. Macduff. Keep on tr your soil, tu

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is really the most long letter. The form of it is such as could never be used by a Christian, addressing Christians. There is in it a tone of condescending patronage to-wards the Redeemer that is simply intolerable. He is evidently viewed as a tolerable. He is evidently viewed as a good man, of a somewhat simpering simplicity, who could only be suitably represented by a line of Quakers, of the most flabby variety. It is language that could not be becomingly used of a Gautama, and that would be wholly in-dequate to avares the moral dignity adequate to express the moral dignity of a Zoroaster. Yet this patronizing gri 88. mawkishness is thought to be good enough for the Son of God !

Strauss, beginning with some such way of regarding the Saviour, but refusing to acknowledge Him as anything more, ended, by logical necessity, wit having brought His treating Him as having brought His death on Himself, by advancing claims of Divine dignity which were unwarr-anted, because, as Strauss will have it, He was, indeed, a very remarkable man but only a man, so that by virtually identifying Himself with God, He became a blasphemer, and rendered Him self justly liable to the sentence which the Sanhedrin pronounced upon Him.

As to the Apostles, Strauss has no difficulty with them. Their preaching of the Resurrection, he insists, is simply "ein weltweiter Betrug," "a world-wide imposture."

This is logical. Either the human soul and body of Jesus Christ are so absolutely and centrally yielded to God, so completely possessed by the indwelling Word, that He set to us perfectly the character His words, are the very and His death is the Re God. tion Mankind to the Father, o is the highest conceivable su blasphemous human arrogance. If we reject His claims we can not excuse Him as an amiable heated en-

We may readily conclude, therefore from these words that its effect is to free us from sin ; to reconcile us to God ; to restore and to multiply grace in our soul. It also follows that it can only be administered by a regularly ordained and duly authorized priest and that we should avail ourselves of its benefits not only as often as we guilty of mortal sin, but also at frequent intervals, if we would have an increase of grace and advance to greater spiritual perfection .- Church Pro-

in her cherishing of "the believolent affections," I venture to think that there has been any number of Popes, whether called Pius, Gregory, Leo, Benedict, Clement, Marcellus, Boni-face, Innocent, or what not, who have

worthily illustrated and extended "the

SACRAMENT OF PENANCE.

In our review of the Sacrament of

Baptism we saw that it was instituted by Our Lord to take away original and

all other sin. We saw also that it can be administered but once. We know, however, that the flesh is weak and

that even the just man falls many times a day. Therefore, to obtain forgiveness for the sins which are committed after

subject to sickness. For this we have

remedies to restore it to its healthy

condition. Sin is a disease in the soul,

and to cure it we have the Sacrament of Penance. Hence this sacrament is regarded as the fourth necessary means

to promote salvation and corresponds

As in Baptism and the Holy Euchar-

ist, we find that penance also has the

to the fourth necessity of nature.

humane works " of the Redeemer. CHARLES C. STARBUCK.

Andover, Mass.

IMITATION OF CHRIST.

HOW A DESOLATE PERSON OUGHT TO OFFER HIMSELF INTO THE HANDS OF GOD.

O Lord God, O holy Father, be Thou now and forever blessed ; for, as Thou wilt, so it has happened ; and what Thou dost is always good.

Let Thy servant rejoice in Thee, not in himself nor in any other; for Thou alone art true joy, Thou my hope and my crown, Thou my gladness and my or. O Lord. What hath Thy servant but what he

hath received from Thee, and this without any merit on his side? All things are Thine which Thou hast given, and which Thou has made.

I am poor, and in labors from my youth (Ps. lxxvii. 16.): and my soul s grieved even unto tears sometimes, and sometimes is disturbed within herself, by reason of the passions which encompass her.

THE PRIESTLY STOLE.

The stole is the consecrated emblem of sacerdotal power. As he places it around his neck, the priest repeats this prayer : "Return me, O Lord the this prayer : "Return me, O Lord the stole of immortality which I lost through the prevarication of our first parents, and, although I approach unworthily the Holy Mystery, may I nevertheless deserve to attain to everlasting joy and felicity." As the stole is the outward helpe of priority payar it is worn by thusiast, for in His character and words there is no heat and no other enthusthere is no heat and no other entrus-iasm than the high serenity of perfect union with God. And such the Synop-tic Gospels present Him throughout, no less than the Gospel of John, al-though this last gives more explicit attention to the Pre-existent Word. token of priestly power it is worn by him wherever he exercises soleon jurisdiction. Only those who are ad-mitted to major orders are allowed to wear the stole. The manner in which they wear it indicates the order to

We may view this letter then as being not a Christian letter, addressed being not a confiscan indexing letter which they belong. to Christians, but an unbelievers, writer and The deacon, who has as yet no power

addressed to unbelievers, writer and



A. MCTAGGAET, M. D., C. M. 75 Yonge Street, Loronto.

References as to Dr. McTaggart's profession

Sir W. R. Meredith, Chief Justice. Hon. G. W. asses Premier of Ontarlo. Rev. John Potr, D. D., Victoria Cohege Rev. William (aven, D. D., Knox Col. gc. Rev. Father Peer, Preddent of St. Michael's Sollege, Toronto. Right Rev. A Sweatman, Bisher of Toronto. Hon Thomas Coney, Sonetor, Carnotad Record, London

Dr. MoTaggart's vegetabl ; remadio al' bful, safe, dquar and block o market at all bruk safe, hasynesive hume the and B No hypoderauo injections; no publicity no loss of time from business, and a certainty of ours. cu.sulta-bion or our restructions in stad

began all the trouble by a word or two in a moment of pique, who would be appalled to feel that such grave conseuences could flow from such a small beginning, but who is really responsible The Eighth Commandment of the

Church strictly forbids the bearing of false witness. We do not have to go false witness. We do not have to go publicly and make a solemn false state ment against our neighbor in order to injure him. We can do it by sly innuendoes, by subtle insinuations, by cunn ing smiles or turns of phrase, just as

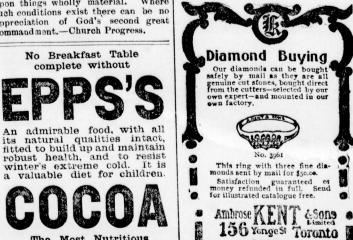
The result is not always so plainly to be traced to the cause in the New York case which we cite above, but in every city, in every town, in every hamlet in the country, there has been enacted some similar pitiful drama Broken hearts, ruined lives - these are the results of those idle words, for which Christ, "we must render an acount on the day of Judgment."-Sacred

Most Nutritious

and Economical.

The

preach that there is a God and when He makes public manifestation of His supreme power they even then re-fuse to believe. Of course, preaching and believing have always been differ-The coldness, selfishness and indifference of the world has become a common admission among men. Nor is it to be wondered at. Men have to ent things. a great measure excluded God from their thoughts, and their hearts are set



Dept. R

CATHOLIC RECORD OFFICE. LONDON, ONTARIO A fool in Chicago was struck deaf and dumb on Monday after declaring that he was a believer in Ingersoll's atheistic doctrine. Various opinions P -02 have been advanced by ministers as to the cause of his condition. Some men preach that there is a God and when

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