Secred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXIX.

CCCXXIX. We have seen that the specific faith, and the specific morality of Christian-ity, as established at Nicaea, were carefully guarded and energetically promoted by Pope Damasus I., and that, according to witnesses as far that, according to witnesses as far carefully guarded and energetically with initialibility in general, Pope Sarto promoted by Pope Damasus I., and that, according to witnesses as far bove suspicion as Baur, Bancroft, and Martineau, if Christianity was not, by the triumph of Arianism, converted into a modified Paganism, Damasus has fair share of the praise. a fair share of the praise. We have seen, according to the we have been surprised in reviewing

a fair share of the praise. We have seen according to the indgment of non-Catholics as pro-nounced as Fiske, Godkin (or some contributor invited by him.) David Maller, and a good many Protestant historians besides, that the Church, under those influences of which Greg-ery the Seventh was the chief ex-ponent, experienced a profound and long enduring moral and spiritual re-viral, and seems to have been sared by the bave been surprised in reviewing an authority so little tempted to excess of eulogy as Herzog Plitt, to find our-responsibilities of their place, while as to innocent II., the VI., the VII., the XIII., the Protestant biographer rises to a friendly warmth of commendation, and as to Innocent III., XI., and XII., the hereditary stagnation, like that is hereditary stagnation, like that long prevailed in Russia. We have seen that the Republican We have seen that the Republican excellence implied in the name of inno-

we have seen that the Republican correspondent's angry designation— apparently made much at a venture smeng the papal names—of the thir-teen Popes called Innocent as "the or Spanish, or German, or Swedish, and culpable innocents " turns out whim-sically at variance with history, even as represented by the active and energetic Protestantism of Herzog-Plitt's higher than we had expected ? The cyclopedia. This surrenders to him Innocent IV. and Innocent VIII., and does not make a very hard fight over the too yielding Innocent X; but can not possibly be interpreted as viewing any one of the average interpreted as viewing any one of the remaining ten Innocents as liable to the dishonorable title of culpable.

We have seen that Innocent the Third, who to all appearance is in this writer's mind the head and front of Innocentian "culpability." is presented by Herzog Plitt as scarcely in-ferior in personal excellence to Inno-cent XI., himself, while over the grandeur and scope of his Christian aims Lutheran writer waxes en-iastic. Which shall we heed, this thusiastic. Which shall we heed, this thorough German, Lutheran scholar (if Calvinistic, the case is made only the stronger,) constrained, in writing for such a publication, to measure every word, or this heedless and not overscrupulous correspondent, who seems to have no deeper knowledge of Church history than is afforded by the carrent manuals of prejudiced Protestantism, and who seems restrained from down-right virulence, not by knowledge, or a judicial temper, but by the instincts of a gentleman, which of course do not allow him to write like a Lansing or a John Christian ?

He does not seem to know even what Catholics mean when they say that the faith and morals of the Church have, by Divine Providence, been kept intact under the guardianship of Damasus and the Gregories, of the Clements and the Benedicts, and even under that least estimable of the Innocents, Innocent VIII. He seems to imagine that they believe Christian faith and morals to have been kept from failing by a con-tinuous blaze of transcendent soliness

not a question for their decision, but that of their confessor. The feast is one whose meaning seems in the papal chair. Now Catholics believe and affirm no such thing. True, the chair has been not always to be well fixed in the mind of some Catholics. We have heard filled by a large number of eminently Catholics, sluggish in the knowledge of excellent men. In our examination of their religion, contend that it referred to the birth of Our Lord. Whence the Innocents alone, under the sharp light of Protestant investigation, have seen that Innocent the I., II., III. V., VI., VII., IX., XI., XII., XIII., came their perverted notion could be set down in a few words, though a were all men who could be trusted to see to it that the Christian doctrines of volume might be written on the lessons it contains. In view of the coming feast, a few faith and morals should suffer no mutilwords on the same may find proper place at this time. By the Immaculate ation or corruption under them, and no discredit from their example. I know no reason to doubt that very much the same result would appear if we ex-Conception, is meant that Blessed Virgin, through a special divine privilege bestowed on her by God in amined any other papal name (unless it were the Johns), if we reviewed the view of the future merits of Jeaus regories, the Clements, the Benedicts, Christ, was preserved from the stain of original sin from the moment that her or the Urbans. As to Pius, Pius III., (who reigned but a month) was a good man; Pins V., that intense hater of Protestantism, is described by Ranke as a man of singular devoutness and soul was united to her body. Since the fall of our first parents every human being is born with the stain of sin The Blessed Virgin is the one exception. And as we know from the angeli benevolence, whose very aspect is said to have brought Pootestants over, and whom I see, Mr. Lilly has finally acsalutation, she was "full of grace." As she was to become the Mother of quitted of complicity in the plots against God, it was quite fitting that God should extend her this divine privilege. the life of Elizabeth. It is to Pius V., then only Cardinal and inquisitor, that Fifty years ago, or on Dec. 8, 1854, the Immaculate Conception of the we chiefly owe the re-establishment of Sivonarola's good name. Pius VI., not to speak of his cordial Blossed Virgin as thus defined became an article of faith. On that day the Supreme Pontiff, Pius IX., in the presapprobation of the democratic doctrine of government, was of a character the ence of fifty-four Cardinals, forty-two simple impression of which, on his visit Archbishops, ninety-two Bishops and : Vienna, says the Edinburgh Review congregation that crowded St. Peter's in Rome, so declared it with his infal-lible authority a dogma of faith. Such chiefly brought about, in the end, the surrender of Joseph the Second's antiecclesiastical schemes, while, dying a it has since been lovingly cherished by the children of the Church, and such last in a French Jacobinical prison, he ay fairly be called a martyr. Of Pius VII. Herzog-Plitt says in may shall remain forever. - Church Prosubstance (I have not the volume now gress. before me), that if piety, purity, dis THE POPE AND THE BABES. interestedness, benevolence, make good Pope, conjointed with patience and resignation under outrage and in The Rome correspondent of the Pall and in Mall Gazette is responsible for the sult, and with a thoroughly forgiving mper towards his oppressors, then us VII. is one of the best of all the following story : "Some Laurentane Nuns were temper Popes. Pius VIII. is described by Herzog Pius VIII. is described over-anxiou eived by the Pope and took with then two children about four and five years of They dutifully knelt and kissed Plitt as a good man, whose over-anxious conscientiousness brought about the too his hand and answered shyly the ques-tions put by him. But this done, con-versation became rather difficult, the speedy collapse of his already broken health Holy Father finding himself actually embarrassed before their timid re-ticence. Finally the nuns had the happy inspiration to make the little ones repeat the prayer for the Pope which these or Of Pius IX. the eminent French Protestant, Edmond de Pressense, plaint tively remarks, that his deep piety, and the absolute unworldliness of his aims, together with the extraordinary length of his pontificate, were what chiefly as-sured the victory of Infallibilism. Nipwhich they say every evening, and which touched the Pontiff very much. 'Good children,' he said, 'come here; old very wrathfully declares the same pold very wrathing declares and i half believe that if Nippold could have his way, he would have hanged Pope I have something for you,' and when the highly expectant youngsters came to his knee he presented each with a Mastai on the charge of " pernicious e charge of "pernicious to his knee he presented each with a atrimental disinterested. great disadvantage of the neligion." I really do anticipited. 'Is there anything the anticipited. 'Is there anything the matter?' he asked helplessly of the anxious nuns. 'Don't they like them? piety and detrimental disinterestedto the great disadvantage of the true not think that Pius IX, would have retorted in kind. So far as I have been able to spell out his character (all of whose aspects I do not pretend to ad mire) he had a cordial love of goodness, wherever he found it in Catholic or Caiv nist, Jew, Moslem, Baddhist or Brahmin; I will not say in Liberal

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Second Sunday of Advent.

Catholic. The Unitarian Dorothea Dix declared that at Rome she found her benevolent aims chiefly promoted by Plus IX., and next after (tell it not be deth by Carolinal Artenelli FAIR WEATHER CHEISTIANS. What weniyou out into the desert to see ? A reed shaken with the wind ? (Gospel of the Day.) in Gath 1) by Cardinal Antonelli. Pius X, we have before us, and I need not ask whether Catholics are ashamed of him. i see that Mr. Booth Tarking-

Our Lord asked this question of His Gisciples, my brethren, regarding His precursor, St. Joha the Baptist, whom also they had followed in his time. "Why," said He, "did you take such troable to see him? Why did you think so much of him? Was it because he was like a reed shaken by the wind? ton insists that, however it may be with infallibility in general, Pope Sarto he was like a reed shaken by the wind No, but because he was just the oppo-site of that. You thought highly of him, you honored him as I Myselt honor him, because he did not shake and tremble at the breath of popular opinion ; because he was not afraid of the rld, or of all the powers that are in it; because he only thought of God, and of his duty; of the work that he had been sent to do."

But would our Saviour be able to praise us so highly, my brethren, if H should come down now in our midst Would He not say rather that we were indeed like reeds, turning to one side or another, according to the wind that happens to be blowing? I am afraid that He would have too good reason to find fault with the words and actions of many who call themselves Christians, and who even pass for pretty good ones

Who are these people whom He would find fault with? There are plenty of them. They are what I should call fair - weather Christians. They go to church regularly, perhaps, and to the sacraments, it may be, quite often; when they are with pious people they can be just as pious as anybody else. They say their prayers not only the background of expected holiness with a blackness of aspect compared with which an evil king only appears in church, but at home, too; they cerin church, but at home, too; they cer-tainly try in a way to be good; some-times at least they would not say or do anything wrong of their own accord. And when they are alone they do very Roderick Borgia himself was neither better nor worse than any other Italian sovereign of that dreadful time, but in the chair of Peter he causes us to shiver with horror. There have been evil men besides Judas in the well, too; they resist many tempta-tions, and avoid a great deal of sin. They are not what one would call hypoworld, but they were not Apostles, and

crites, far from it; they have a good many virtues, within as well as on the Yet even Alexander VI. never laid hands on a Christian doctrine, of faith outside. But the trouble with them is that or morals. Evil as his own example

But the trouble with them is that they have little or none of what is com-monly called "backbone." Alone or in good company they are all right; but take a look at them on the street, in the shop or factory, at their work or their amusements with their associates and they do not stand the test so well They laugh at every vulgar, filthy, and impure word that any one else pretends to think is funny and wants them to laugh at, or if they do not laugh outright they give a miserable, cowardly right they give a micrable, towards, smile. They hear something said about the faith which they know is a vile falsehood, but they say nothing in reply; perhaps they even allow that there is some truth in it. It takes a long while for any one to find out that they are Catholics who does not guess it by their names or know where they go to church ; it takes a great deal

longer to find out that they are supposed to be good ones. Now, what is the reason of this conon which there is a strict obligation to hear Mass. And all Catholics who fail to do so without valid reasons are guilty of a mortal sin. Whether these reasons are sufficient to excase them is temptible sneaking and meanness in those who ought to be brave and generous soldiers of Christ? It is just one thing. These people do not love God enough to dare to displease any one else for His sake. Most of them have got pluck enough when something else is concerned. They would resent an insult to themselves; perhaps for years they have not been on speaking terms with many people on account of some trifling slight or injury. But when God's honor and love are concerned, the first breath of disapproval keeps them from standing up for Him, as the reed bends with the gentlest breeze which strikes it.

Yes, that is the difficulty ; these good people do not love God enough to stand up for Him as all Christians worthy of the name should do. Let them think of this seriously. For if one does not love God enough to offend bad men for His sake, how can he love Him above all things? And if one does not love God above all things, how can he be saved ?



as are those languages which are called living. Thus we are enabled to wor-ship God uniformly, no matter into which corner of the world we may go. Thus it is that Catholics of all nations are perfectly at home in their worship of God, though they may not under-stand a single word of the people around them.

In a word, then, we may say that it has been chosen by the Church because of its universality, its uniformity and its unchangeable character. It might be further added that it is a language of dignity and beauty, and is therefore becoming an unchangeable form of worship .- Church Progress.

A HEROIC CATHOLIC MISSIONARY

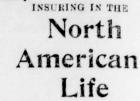
Lord Mountmorres, an English titled journalist, sent to Central Africa by a London newspaper to report on the administration of the Congo Free State fell in, on the steamer from England, with Monsignor Derikx, Prefect Apostolic of the Upper Congo with whom he held many conversations. It was not from the Bishop himself, however, but from others that he learned of the heroic doeds which he records.

sincerity no one who has watched the fire of his grey eyes and the animation which light up his sunburnt face as he speaks, can possibly doubt. He has been five years on the Upper Congo, slaving with absolutely devoted selfsacrifice among the lowest types of humanity known on earth. Of his humanity no better proof could be adducted than to recall the well-known story of his conduct when smallpox was ravaging the district round his missionnouse in the wilds at Imbembo. Then, day after day, he brought in on his own back the sick and suffering natives until finally he dropped from exhaustion and awoke to find himself pitted with the dread marks of the disease. This was in the early days of the mission. A short time ago smallpox was again prevalent in the neighborhood, and again undeterred by his previous ex-

berience, he set to work to carry in the stricken to the shelter and comfort 1356. By the altar hang two oil paint-

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THE OLDEST CHURCH.

The Church of San Miguel in Sante Fe, New Mexico, is probably the oldest church on the American continent. It is an unpretentious building of sun-

dried mud adobe, on a little hill over-"He is a man of great ability," writes Lord Mountmorres, "bubbling over with genial goodnature and kind-liness, and inspired with a zeal whose conducted by the Christian Brothers, to whom it serves as a chapel. The exact date of the building of San Miguel is not definitely established. It is known to have been standing in 1582, and it may have come into existence a generation earlier. The date of the establishment of San Fe is 1541. The old edifice has suffered many vicissitudes, the most serious its partial de-struction by fire in 1680, during an Indian uprising. The walls, which are from three to five feet thick, have been the market and their excellence is attested by the ever-increasing sales. kent intact, so that now in spite of their three and a quarter centuries or more they are still sound.

The old church holds some relics that would grace a cathedral. On the floor by the door, in St. Joseph's bell, so called because of the prayer of that saint which is inscribed upon its rim, while another inscription bears testimony to the date of its casting, August,

of the little mission hospital, and again himself fell a victim to the disease. Surely the capable of such heroism will These pictures, which are both of "The

DECEMBE

CHATS WITH

Begin each day Fiat voluntas tu: resolving that you that nothing that of the day shall set to any work y the sifted and pu ambition shall not ambition shart no of gain, nor des than is appointed anxiety shall tou nor any impatien ...John Ruskin. Alway Sp

It may be true hold the truth in ceed for a while, will become know ity, and no longe ----M. M. Miller The Uses

Many and pre to be derived i salutary lessons properly taken t ever, of its co lost upon thos the wise purpo dence sends us When Job was greater than a: man he did not n but rather the and it is in this tion to the Divi world must acc if they would h are intended to Reason

What is the u the world? Wh blue and despo full of trials for trouble and won the best of us f there would h -we could all were no great mo burdens to h down. These a life. They are face in order broaden us to th real happiness mand nor pover

> Put your hea friend, freely of the crowd who later, you will toward yours, its likeness. who, shut up in a citadel. by, yet send fo heaven the n are no friends sure of it, but for those dee search and for content to spin corner like to catch happing

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imperial measure.

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and sound doctrine, and, says Bishop Creighton, found no fault with the Frate's severest attacks upon himself, until Jerome proposed his deposition. Next week we will examine more at length this writer's detailed descrip-tion of Alexander VI., much of which, it is true, is merely historical. CHARLES C. STARBUCK. Andover, Mass. THE IMMACULATE CONCEPTION.

the

of Chris-

do we come out from our explorations

with a sense of pleased surprise at find-ing the general level of Christian worth

very suggestion would make us smile.

cumbent of the Papacy stands out from

they did not betray the Redeemer.

cisely the same standard

was, he set forth in his teachings pre-

tian holiness as any Pope of the martyr-ages. He extolled Savonarola's piety

On Thursday next occurs one of the

greatest feasts celebrated by the Church, that of the Immaculate Con-ception. It is one of the six holy days

on which there is a strict obligation to

grey.

On the other hand, an unworthy in-

THE " CHRISTIAN REVELATION."

Revelation is the manifestation of a supernatural truth or mystery. We take it for granted that the infinite mind knows more than the finite. Moreover, as those who know can tell God can tell men some of the things He alone knows. Now communication of knowledge is communication of ideas, or in scholastic terminology. communication of species. The discoverer of a new plant can convey information to those who have not seen it by showing a photograph of or by drawing a sketch Such by describing it clearly and it, or fully. It will be seen at once that as men cannot communicate with one an-other except through such sensible

signs as gestures, spoken or written words, so no human mind can transfer its ideas ready thought to the mind of another. But what finite minds can-not do, the Infinite mind can. Revelation is but the impression of a divine tion is but the impression of a drvine idea on a finite mind. Nevertheless when we speak of the "Christian Revelation" or the Body of Faith, or the Deposit of Faith, we men that series of truths first impressed on the human mind of God made man, and afterwards made known to the Church.

-Very Rev. Vincent McNabb, O. P. the Western Watchman. Repentance is the golden key that opens the palace of eternity.



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

Sir W. R. Meredith, Chief Justico. Hon. G. W. Ross Premier of Ontario. Rev. John Poits D. D., Victoria College Rev. William Caveo, D. D., Knox College. Rev. Father Teefy, President of St. Michael's

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Annunciation," have an antiquarian not be accused of lack of humanity towards the blacks, for whom was

ready cheerfully to lay down his life." "The advance that has been made already in ten years," says Monsignor " is greater than that which Derikx. the slow progress of evolution could have accomplished in many centuries.

Honor a Priest's Memory.

A magnificent meeting in the inter est of the memorial to the late Father Thomas Scully, of Cambridge, Mass. was held in Malta Hall, that city, on the evening of October 20, Protestants as well as Catholics attending in great

numbers. It is two years, says the Pilot of Boston, since that valiant soldier of Christ entered into his wellearned rest, but his memory and example are still vital forces, and the people will not rest till their beloved champion of

education, temperance and charity is adequately honored among them. Mayor Daly presided, and besides the Catholic priests on the platform were ministers from all the Protestant churches of the city. Letters were read from Archbishop Williams, of Boston ; the Right Rev. William Law rence, Protestant Episcopal Bishop, of Massachusetts, and many others.

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