CHA'

To a

"lay the si

progre Let u

throw him is

whate

for ge

prise Britis

provi

befor

divin take.

destr

thing be de

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

SY A PROTESTANT THEOLOGIAN. CCCXXVIII.

We have seen how the popular pa sions of half-heathen Rome, toward the fifth century, being sharpely repelled from political activity, discharged themselves in such violent and sanguinary tumults as those which marked the elec-tion of Pope Damasus I. in the year 366.

As we know, the plain impossibility of educating these rude masses, short of a discipline of ages, to a worthy dis-charge of so great a function, com-pelled the Church to confine the right of choosing a Pope within narrower and still narrower limits, and at last to give it over wholly into the hands of the

Cardinals. Yet the Republican correspondent lifts up his hands in holy horror at the thought that any one should imagine the faith and morals of mankind to have committed into the guardianship been committed into the guardinamp of "the Church of Damasus," who was probably about as largely answerable for the disorders of his election as the Governor of Nova Scotia for the tumultuous tides of the Bay of Fundy.

Most men, and this correspondent among them, seem wholly incapable of forecasting the effects of mighty and central beliefs, hopes and fears, sud-denly resurgent in the bosom of the leading races of mankind. How could apprehensions so profound ever win their way even to that imperfect and intermittent control which is all we are promised before the great Consummation, without stirring up the whole nature of man, lower and higher alike, his most impetuous passions as well as his mildest affections?

his mildest affections?

Gioberti well says that before the Incarnation men fought almost wholly for gain or power. After the Incarnation they fought largely for ideas, for the true definition of God; the true relation of the world, in the Word, to the Father; over question whether, as Islam sets forth, Revelation is a simple disclosure of Will, or, as the Gospel maintains, of God's whole nature, Will, Wisdom, Righteousness, Benignity, whether, as Arianism and Agnosticism insist, God is merely Energy, wholly incongruous with the nature of Man, or whether, as Trinitarian Christianity has alway maintained, God has made Man in His own image, and, in virtue of this congruity, can, in the Son, take full personal possession of an unspotted human soul and body, making human thoughts, affections and acts, a true and central expression of His own mind and heart.

Dr. Alexander Allen, in his deeply

interesting work on "Christian Institu-tions," shows very lucidly the shallowness of those who, like Sir Walter Scott

—a large and healthy, but essentially secular mind—treat the irreconcilability of the Catholics of Italy, Gaul and pain, to Arian rule, as mere pride of opinion over "a purely speculative point." Dr. Allen shows that the question between the Catholics and the Arians was really this: Is Christ merely the deputy of absolute and in-scratable Godhead, Himself incongruous both with God and man, bowing abjectly before the Absolute Divinity, and before whom men in turn are to bow in mere abjectness, and is this therefore to be the relation of human rulers to the ruled; or does Christ, as Catholic faith affirms, come from the inmost bosom of the Father, revealing Divine Will, indeed, but Will as shaped by Righteousness and animated by Love, and lifting those who receive Him to sit down with Him on His throne, as He has overcome and sat down with the Father on His throne; and are, or are not, Christian rulers to types of Christ, supreme, indeed, but supreme in righteousness and in brotherly affection towards their people

As Dr. Allen rightly says—and he is confirmed in this by the Hegelian Baur—Arianism finally faded out of the Empire from a growing recognition of ential incongruity with Christianity. Then, as Christianity controls the whole of life, nothing could be more inpractical than that inflexible opposition to Arianism before which this finally gave way. As George Banough ecclesiastically a Unitarian, said, some fifty years ago, in a lecture at New York, by the triumph of Athanasius "the pagan party was finally driven from the field." Dr. James Martineau, Unitarian as he was, has, I understand, said very much the same thing. So far was the victory of Catholicity from turning on "a mere speculative opinion."

ethren in Christ?

The Unitarianism of the present is very different from Arianism. It really involves two tendencies. One, which acknowledges the Nicene orthodoxy for acknowledges the Meene of Industry in true Christianity, but rejects it, or turns it into a pantheistic interpreta-tion. The other, which is gradually making its way back into Trinitarianbut which emphasizes the human ism, but which emphasizes the human qualities of Our Lord's life and person with a greater fulness than has been customary in the past. Arianism itself is completely and finally discredited.

Now St. Damasus was a vigorous antagonist of Arianism. That is, he was a vigorous champion of Christianity against Paganism masking as Christianity. Then, according to such high authorities as Bauo, Bancroft, Martineau—Dr. Allen's modesty would not allow me to place him on a level with these — Damasus was working, in a place of central influence, for the future of Christian mankind. Whether his personal temper was amiable to harsh, is, in these gire was amiable to harsh, is, in these gire was a market and Then, according to such high is, in these circumstancas, a matter of slight acount. I might as well refuse to honor the memory of Secretary Stanton as having mightily helped to save our Nation, on the ground that he was of a disagreeable disposition. Yet how much is all Christendom more than

how much is all Christendom and auy one Christian nation!
Arianism, collapsing within the Empire, took refuge for a while among the Garman barbarians. These, as so lately heathen, had not yet come to see any thing amiss in worshipping a defied creature, and, in the rudeness of their immature moral perceptions, were almost as ready as the Mohammedans to Universe.

accept revelation as a disclosure of mere Will. Moreover, the Ostrogoths and Visigoths and Burgundians, constitu-tionally tolerant, like almost all the early Teutons except the Vandals, were puzzled to explain why their Catholic subjects in the West could not be con tent with their lordship, although they allowed the Nicene faith free exercise. Yet, as Dr. Allen remarks, the Catholics foresaw that the reintroduction of Arian supremacy from abroad would repaganize the world. At last the German conquerors themselves, who, though rude, were sincere, began to see this, and entered the Catholic Church. had the Teuton sovereigns and soldiers had the Teuton sovereigns and soldiers found the central See infected with Arianism, the effect might have been ruinous. It was Damasus, and such Popes as he, that dealt the final blows to Heathenism which, in a Christian form, was still struggling to regain possession of Christendom.

Those, therefore, who say that the feith and morals of mankind were com-

faith and morals of mankind were com-mitted "to the church of Damasus," are simply speaking with the voice of history—all petulant and ill considered objections, the fruit of hereditary Protestant antipathy, to the contrary not-

withstanding.
We have already fully considered the futility of this writer's angry refusal to acknowledge that Hildebrand was providentially entrusted with the govern ment of Christendom, and that he showed himself extraordinarily competent for his charge. The correspondent has against him men as far from Roman views as Fiske, Godkin, Muller, Allen, and I know not how many more thorough-ly Protestant historians. Against such a consensus of Protestant judgment he will have to bring some stronger argument than a sneer or a snaral, or an ejaculation of inherited horror. The time has gone by when the author the Magdeburg Centuries—that Pro-testant canon of church history—in his hatred of the Popes could declare that Peter himself was half an Apostle

St. Peter himself was half an Apostle and half anti-Christ.

This gentleman is a man of good sense, and, where his utter incapacity to understand Christianity or its history is not concerned, a man of very considerable historical reach. However, we have examined his denunciation of "the culpable Innocents" with sufficient minuteness to make sure that for this once he has lapsed into mere silliness. He had better leave these beguiling lists alone, and confine himself to general denunciations of the Popes, who are too long a list for minute examina-tions within our limits. He would tire out if we should try to come up with him here.

However, he has still his trump card in hand, Pope Alexander VI. Fully agreeing with him as to Roderick Borgia's extreme unworthiness, we will examine the question how far his conclusions are warranted by this fact. CHARLES C. STARBUCK.
Andover, Mass.

THE HOLY EUCHARIST.

The Sacrament of the Holy Eucharist was instituted by our Lord at His Last Supper. This is a very potent fact in the consideration of the subject. It has much to do with a proper in terpretation of our Saviour's words used on that memorable occasion. As told by St. Mathew, xxvi, 26-28, "Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye and eat: This is My body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this; for this is My blood of the New Testament, which shall be shed for

many, for the remission of sins.' Are the words of our Lord to be taken literally as maintained by the Catholic Church or figuratively, as held by sectarian followers of Chris-tianity? In other words, does this sacrament contain, under the appearance of bread and wine, really and truly the body and blood of our Lord : The same question suggested itself to our Lord's disciples. They understood our Saviour in a literal sense, not figuratvely. For did they not ask. How can this Man give us His flesh to eat? Did our Lord correct them by say

ing that they misunderstood His meaning? Did He say to them that were to do so in figure only? "Unless you eat the fiesh of the Son of man and drink His blood, you shall not have life in you. . . for my flesh is meat indeed, and my blood is drink indeed," was His answer. The occasion and the circumstances which surrounded it demanded that the disciple should know positively what our Lord meant. This He made quite clear to them namely that His words were to be taken in their literal sense. In stronger confirmation of the fact are the words of St John vi,68 69: "Then Jesus of St John vi,68 69: "Then Jesus said to the twelve; Will you also go away? And Simon Peter answered him: Lord, to whom shall we go?

thou hast the words of eternal life."
Our Lord, however, did not institute the sacrament for the benefit of the disciples only, but for all mankind. Hence He made priests of His apostles and to them and their successors He gave them power to do as He Him self had done, saying "Do this in remembrance of me." Here we have un-folded to us the omnipotent power which works the change and the exalted dignity of the priesthood both of which shall be treated in some later review .- Church Progress.

Admissions to Protestants.

Some of the Protestant ministers are aking up to actual conditions and are calking out in meeting. Rev. M. Lef-ingwell, rector of Trinity Church, in Foledo, last Sunday sharply criticized many things in "Protestant Christen dom to-day." The Times quotes his as saying: "More than a year ago at The Times quotes him as saying: "More than a year ago at a certain anniversary gathering, an old college mate, a well-known Protestant minister, said in my hearing: 'Protestantism is a dead thing in New England.' 'Perhaps, then, your denomination made a mistake in separating from the old mother Church', was the mild land.' 'Perhaps, then, your denomination made a mistake in separating from the old mother Church.' was the mild suggestion. 'Yes,' he replied, 'and it is just that mistake that we have come here to day to celebrate.'" — Catholic Universe.

desire for the weed in a few days. A vegetion of the weed in a few days. A vegetion with it occasionally. Price \$2. Truly marvellous are the results from baking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoderum business, and a certainty of cure Address or consult Dr. McTaggart. 76 Yonge street, Toropeo.

FIVE-MINUTES SERMON.

First Sunday of Advent-THE SPIRIT OF ADVENT. It is now the hour for us to arise from sleep Rom xiii, 11.)

This life of ours is made up of be ginnings. After the rest of the night we have on each succeeding day to be-gin again our round of work, and then comes the night again, when our work must be laid aside. So, too, does the life of our souls consist in great part of beginnings, though in the great work of saving our souls there should be no such thing as rest. This work must be unceasing, until that night comes wherein no man can work, the night of death, when our great Master shall demand of us an account of our labor. On this

day, then, which is the beginning of the Church's year, it is well for us to pause and ask ourselves how we are fulfilling the task that is set before us. Are our souls asleep? Have our consciences been lulled into a false security concerning the state of our immorta souls? Are we carriess or indifferent about the one thing needful for us—our soul's salvation?

To each and every one of us to-day ome the warning words of the Apostle, 'Brethren, know that it is now the hour for us to arise from sleep." Now is the time for us to shake off our slothfulness, to rouse ourselves from our dangerous state of idleness and in activity, to east off the works of darkness and clothe ourselves in the armor of light, to put on the Lord Jesus Christ, and arrayed in the strength which He gives, to walk honestly as the day. "The night is passed," s the day. "The night is passed," says St. Paul. God grant that for each one of us the dark night of mortal sin may be for ever past and gone; that its terrible gloom may never again settle down upon our souls, shutting out the light of heaven, the pure and radiant light of God's grace. For "the dat hand," the day of reckoning, day of wrath and terror, when we shall all stand before the judgment-seat of Christ. The Church to-day warns us of the approach of that time. Year by year, day by day, hour by hour it is drawing nearer. "For now is our saldrawing nearer. "For now is our sal vation nearer than when we believed."

Yes, our salvation if we have been faithful, or our eternal damnation if God's judgment overtake us in the state of mortal sin. Therefore it is that the Church, upon this first Sunday of Advent, lifts up her voice to warn us of the coming of our Lord, telling us of His near approach, and bidding us to prepare to meet Him. Will you heed this warning, or will you still put off the day of your conversion to God? Beware! God's warning may be given you to day for the last time. "Behold, now is the acceptable time"; "it is now the hour to rise from sleep." There is still time for you to turn from your sins and begin again to serve God. Perhaps you have tried before and then have fallen back into old ways and habits of sin. Begain again. We must always be beginning if we would make any progress. We must examine our consciences at the end of each day, and find out how we have offended God, make earnest resolutions for the morrow and then begin each day with the determination to avoid the faults of the day before. This is a sure means of perseverance.

And this beginning of the Christian year is a good time to take a fresh start in the affairs of our souls. During Advent the Church brings to our minds the consideration of the four last things Death and judgment, heaven or hell are awaiting us. Begin this day, then as though it were to be your last day on earth, and on each succeeding day for the rest of your life keep up this practice. "For as lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." "Let us therefore cast off the works of darkness" now at Then when the Judge appears, He will find you ready to meet Him. Having begun each day with the intention of serving God, you will then be ready and fit to begin that day which shall have no end in that heavenly city which needeth not sun nor moon to shine in it; for the glory of the Lord hath en-lightened it, and the Lamb is the lamp

FATHER SCHOLES, S. J., ON PALMISTRY.

Preaching at St. Wilfrid's, Chapel street, at the evening service on Sun-day last, Father Scholes, S. J., re-turned to the subject of Superstition, on which he spoke a fortnight ago. In the course of his remarks he read a letter which he had received from a "society" palmist, who had abandoned her profession, and, according to her voluntary admission, eight out of every ten clients, who consulted her came with the object of gaining information about the future, and the effect of the forecasts upon young and impressionable girls she admitted, was very serions. The writer of the letter also stated that among her patrons were married women who made many inquiries as to when their husbands were like to die-an exceedingly disquieting inquisitiveness in women of highly strung temperament, and to whom these pretended peeps into the future were likely to prove most harmful. Father Scholes in a scathing manner exposed the hallowness and the humbug of palm istry, spiritualism, and their concomi ants.—Catholic Times, London, Eng.

Tobacco and Liquor Habits



NESTLÉ'S FOOD

several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only of pure cow's milk, and needs only water to prepare it for use.

Let us send you, free of charge, a sample package of Nestle's Food containing sufficient for eight full

Send us a postal card. LEEMING MILES & CO. Canadian Agenta

MONTREAL

WHAT IS PURGATORY ?

The month of November is regarded the special time when Catholics re ember their dead. True it is that in one great Church of Christ our ad are never forgotten. In the great erifice of the Mass, offered daily r altars, the priest prays, before the ensecration: "Accept, O Holy Father mighty, Everlasting God, this stainless Host . . . for all faithful Christians, both living and dead."

Then, with explicit earnestness, after the consecration, he pleads: "Remember, O Lord, Thy servants and hand maids, N. and N. who have gone be fore us with the sign of faith, and sleep the sleep of peace, Lord, and to all who rest in Christ, grant, we pray Thee, a place of refresh ment of light, and of peace. Through the same Christ Our Lord.

dulgenced for our dead many prayers and devotions; she has, as it s apart Psalm 129, commonly called the "De Profundis" or "Out of the Depths," to be said for them: she has guarded and set them round with most loving care, so that indeed they may have peace, light and refreshment, even in their place of purgation and of pain. But the great feast of Ail Souls occurs in the month of November, the

month of falling leaves, of decaying nature, of evident death and gloom; and we have come to look upon November as the month distinctively of the departed, of the waiting dead. precisely what purgetory is-the place of waiting, of waiting to see again the Face of God once seen.

**CAccording to the doctrine of the

Catholic Church, these are two judgements that a wait us after death—the particular judgment, meted out to each soul directly after its departure from the body at the time of death; and the general judgment of all mankind at the resurrection, on earth's great final the beginning of this holy season. the resurrection, on earth's great final Drunkeness, impurity, contention, and day. The Church does not teach that Drunkeness, impurity, contention, and envy are, alas! far too common amongst us. "Let them be not so much as named among you, as becometh saints," mindful of your high calling in Christ. Then when the Judge appears, He will the complete to a result we need only to enter into and hold a proper appreciation of the present the many, very many, meet Him then, at many, very many, meet Him then, at many, very many, meet Him then, at many the completely are such as a result we need only to enter into and hold a proper appreciation of the present the many. the particular judgment, who are in-deed unprepared for the saints' crown upon whom, nevertheless, He has infinite compassion. These He assigns to purgatory, an intermediate state of spiritual purgation or cleansing, where they are made ready and pure to enter into eternal bliss. These souls have already seen His

face at that most unforgettable moment after death. Of their own wish they would fly to purgatory then, in order to be rid of everything that stands between them and the eternal possession of that heavenly Vision. What cleanses them, or by what process, makes no sort of difference to these souls, ennobled by that first brief glance. They are consumed by the longing to possess their God. They sin no longer, they practice perfect conformity to God's their God. The holy will, they wait, they suffer, they endure. Our prayers can relieve them and hasten the hour of their release. But, no matter how long or how short the time may be, no matter how severe the pain, one thing they never do, they never question the decrees of God. Nothing that He may do seems to them too hard to bear; nothing seems strange to them, however contrary to our poor blind conceptions of His love or His

might while we still live on earth.

Herein are the holy souls our constant patterns. Much is said in our day of God's love and mercy; much is said, also wildly and angerly, against a Power that can allow tremendous catastrophes of flood or fire, disease or sudden death. But all the while, God is God. If, instead of striving to bring Him down to our standards, and meas ure Him by our human limitations, we bowed before His justice as well as be fore His mercy, as the suffering souls always do, peace would be ours. He shall make all things work together for good to them that love Him. If there were no trials for our faith, wher would be any merit for our love?-Sacred Heart Review.

He who lays aside his own will gets rid of a heavy burden. - St. Lawrence



"Adversity is an Educator "

This is very true, but no man who is healthy enough to obtain insurance should leave his family to be educated that way. Considering the benefits secured, the cost of a policy of insurance is small, and you will have no better time to obtain one than now. The premium increases with advancing age, or a short time hence you may be uninsurable altogether. Drop us a line and we will be pleased to explain the matter fully. The information will cost you nothing, neither will it commit you in any way.

NORTH AMERICAN

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT.

L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE, Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT. Others will be great in the esteem of

en; but of thee no notice will be To others this or that will be com-

mitted; but thou wilt be accounted fit for nothing. At this nature will sometimes repine

and it will be no small matter if thou pear it with silence. In these and many such-like things

he faithful servant of the Lord is used himself in all things. There is scarcely any one thing in which thou standest so much in need of

mortifying thyself, as in seeing and suffering the things which are repug-nant to thy will; and especially when that is commanded, which seems to thee incongruous and to little purpose.

And because being under authority thou darest not resist the higher power, therefore thou art apt to think it hard to walk at the beek of another and wholly give up thine own sentiment.

THE SEASON OF ADVENT.

Next Sunday is the first Sunday of Advent, the season set apart by the Church in preparation for the coming of Christmastide, the great feast day when the Christian would commemorates the birth of Jesus, Son of Mary, Saviour of Mankind, the greatest day in the Christian calendar. For had there been no Bethlehem, there would be no Calvary and no redemption.

It is a season, therefore, when men should set their souls in harmony with the sentiments of the Church. These sentiments we hear expressed in the Gospels. Through the lessons therein contained our thoughts and hearts are directed to the coming of the Messiah Whom the Blessed Virgin is about to give to the world.

Both the lessons and liturgy of the Church at this time admonish her children to purify their hearts and perfect themselves to welcome their Saviour. Her words are those of joy. Her admonitions those of motherly appeal to be properly prepared for the reception of the Son of God made Man. All her prayers, exclamations and invocations plainly manifest this purpose.

Happy, indeed, those who catch her spirit. If only a small portion of the joy which thrills her becomes our own ent season. And the more completely we succeed in so doing the more thorough and abundant will be our joys on the happy and holy feast of Christmas. -Church Progress.

FOR ALL TIME.

The Church's enemies in all the centuries have foretold her destruction the wish being father to the thought "The Church," wrote St. Augustine fourteen hundred years ago, "is about to die; soon there will be no more Christians—they have run their course! And while they so speak,' he writes, "see them dying day by day, and yet the Church remains, always erect, showing forth the power of God to all succeeding generations." She was on the point of death in the seventeenth. teenth century; in the eighteenth her grave was prepared, but those who dug it fell therein and she still lives. She lives though her noblest children at times lose heart. The providence of God seems to sleep. Christ's promises would seem to fail. On Galilee's lake when tempest lowered and winds raved, and the wave made a clean breach over the frail craft, the disciples woke the sleeping Master crying, "Lord, save us, we perish," and He arose. So at times in all these years when all seems lost, and the very providence of God un-mindful of its promise seems to reck not of the desperate crisis of the Church, Christ arises and upbraids our lack of faith and stretches His hand across the weltering waters sayin "Peace, be still," and lo, there is great calm!

With a strong will and prayer we can do everything.



Don't save pennies
to lose dollare-don's
be too economical
when your health's ab
stake We sell drugs
and medicines at resscrably cheap prices
we don't sell cheap

Walton's Grand Opera Pharmacs

"The Ideal" SIFTERS

Is the only sifter that requires no shaking or turning. Simply put the ashes in and sifter separates the coal from the ashes. No dust, no labor. See it at

The Purdom Gillespie HARDWARE COMPANY, 118 Dundas St., London, Ont.

WINDMLLIS



The "IMPERIAL" won the championship of the world; a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

WE ALSO MAKE GAS AND GASOLENE ENGINES GRAIN GRINDERS, ETC.

GOOLD, SHAPLEY & MUIR CO. Brantford, Canada

Bees-Wax Candles

For fifty years the brands of the WILL & BAUMER CO. have been on the market and their excellence in attested by the ever-increasing. sales

"PURISSIMA." "L'AUTEL." STANDARD," "WHITE WAX."

Stearine Candles-all grades EIGHT DAY OIL, the best that the market affords. Sold in 5 gallon cans

imperial measure. Our goods are for sale only by reliable dealers

The Will & Baumer Co , Syracuse, N. Y. HEADACHE AJAX HARMLESS HEADACHE



FAVORABLY KNOWN SINCE 1826 HILLS

AND EVERNISHED 35000 THE

CRUMEN SOROIL & OTHER

OMENCELY & CO. FOLIANE

WEST-TROY N Y BELL-METAL

CHIMES, ETC. CATALOGUE & PRICES FREE

THERE IS NOTHING LIKE FOR NERVOUS DYSPER



is all salt pure, clean, crystals, and nothing but