## Sacred Heart Review. LIC CHURCH.

### OT A PROTESTANT THEOLOGIAN. CCCXXVII.

We have seen how, under the super-interdence of our friend of the Springfield Republican, thirteen funeral pyreshad been set up on Boston Common, for the due execution of Protestant sever the due execution of Protestant severity on the thirteen "culpable Innocents." Two of the illustrious culprits have, by sentence of the Holy Office of New England Puritanism, under the Rev. James B. Dunn, D. D., as Grand Inxuisitor, been "relaxed" to the secular arm of Governor Bates, namely, Innocent IV. and Innocent VIII. How ever, our Holy Office aforesaid, having seriously pendered the representations of our great Protestant authority, Her cog-Plitt, which combines the jurisdic-tion of the Lutherans and the Reformed. tion of the Lutherans and the Reformed.

and therefore cannot be contradicted
with impunity, has found itself compelled to order the release of Innocent
I. II., III., V., VI. and VII. The
will, no doubt, has been good, but the
supreme tribunal has proved refractory.
Six stakes of the thirteen, therefore,
have already had to be taken up again.

This week's session of the Holy Office
aforesaid has to pass upon the five reaforesaid has to pass upon the five re-

maining Innocents. Innocent IX. (1501) reigned two months, not long enough to do much good or harm. Herzog-Plitt knows good or name. In the strength of the his stren probably already distastern to Su-Philip Neri, who seems early to have divined that the time had come for being friendly to France, and for ab-solving Henry of Navarre. However, we cannot execute a man because he is not so wise as a great saint. Therefore I think I am entitled to call for a deletion of the note of "culpable,"

from the name of Innocent IX.

Innocent X. (1644 1665) was, of course, intensely disliked by the Jansenists, who doubtless entertained very uncomfortable (or shall I say comfort. uncomfortable (or shall I say comote able?) forebodings as to his future destiny. Yet we cannot well give over to severities of New England ecclesiastical justice on the ground that His Holiness preferred Molinism to Jansenism, or, to use our Protestant vocabulary, Arminianism to Calvinism. Our Meth odist brethren would rise in insurrecodist brethren would risc tion against such a verdict, and assuredly our Methodist governor would suredly our Methodist governor would never consent to carry it out. He would as soon think of anathematizing

John Wesley. John Wesley.

Personally, as a Calvinist, or certainly anything but an Arminian, and as a profound admirer of Port Royal, I must own to disliking Innocent X. very cordially. But judgments on character must not be guided by theological lean-ings. If Protestants have a right to give a benignant interpretation to Augustinianism (and even Calvinists hardly refuse to speak of St. John Cassian) certainly Rome can not well be consured for recoiling from the stern system of the Bishop of Ypres, whose personal standing in the Church, more over, she seems to have left unimpugned.

The furtive casting of his body out of his cathedral was no act of hers. Nor is she responsible for the too frequent vexations endured by his admirers in Nor is France. We must therefore acquit this Pope

on the theological score. The imputations against Innocent X and Donna Olympia are treated by Ranke and by Herzog Plitt with complete contempt, as undoubtedly they would be by this correspondent. No note of cupability, therefore, rests upon

the person of this Pope.

We can not deny, however, that In-

Catholics believe that Giovanni Pam fili has long since endured a discipline far beyond all the severities which earthly tribunals can adjudge.

Nevertheless, if our friend insists on adding Innocent X. to the other two over whom he already claims jurdical control, we need not be much co for three out of thirteen will never authorize a man to speak of "the cul-pable Innocents." If he should try to stigmatize any one of the three remain-ing Innocents as "culpable" he would suredly put himself down among the

incurables.

Next comes Innocent the XI., Benedict Odescalchi, reigning from 1676 to 1689. He was a man of profound piety, and of the most rigorous purity morals. The tension of years between him and the Jesuits seems largely to have rested on his opinion that the Society, although corporately blame-less in her ethical teaching, had been unduly remiss in allowing some of her theologians too many vagaries of opinion—a fault, says Count von Hoensbroech himself, springing out of an excess of charitable presumption, that allows subjective innocence too wide a scope of variance from objective truth. My college of Oberlin, although of a standard of morals, sometimes carried the doctrine of " intention " to a length which might well have brought on her the animadversions of an Innocent the XI. Her present entangle ment in the practical morals of John D. Rockefeller and the Standard Oil Company I remit to the judgment of Miss Ida M. Tarbell. I do not think it has anything to do with the doctrine of

intention. The Jesuits, much to their credit, do not seem to have allowed this Pope's coolness towards them to restrain them from choosing the General Gonzalez, who was much of Innocent's way of thinking. They also decidedly sup-ported Gonzalez in the General Con-gregation pro re nata. Yet theological and political inclinations kept him and them apart to a degree which has undoubtedly obscured his real eminence. His abhorrence of Lewis XIV.'s treatment of the Huguenots, I take it, will hardly induce us to give ove; him or

his memory to the fire. The list of sixty-five propositions of false morality, contained in his celebrated decree Sanctissimus Dominus noster (the 26th being his condemnation of frivolous excuses for false swearing), is found alike in Jesuit and non-Jesuit treatises, as something which no Catholic is to maintain. to maintain.

Herzog-Plitt sums up its description of Innocent XI. by presenting him as one of the most ideal forms of the papal annals, a man who maintained the rights of the Church with energy, tem rights of the Church with cheeps, sem-perance, and dignity, a purified soul, a character pursuing comprehensive plans, lofty aims, by honorable means." We know that his canonization has been proposed and it is to be hoped that it will be achieved.

I hardly suppose that the correspond-ent will include this Innocent among

his "culpables.

Innocent XII. (1691-1700) is described by Herzog-Plitt as having in every thing taken Innocent XI. as his model thing taken Innocent XI. as his model, and although perhaps not quite as great a man, yet, besides his piety and virtue, he was distinguished by a peculiar geniality of character. The humbler classes gave to him the title "Father of the Poor," and sometimes on his return to Rome from an absence would represent in the poor and the mant him age. pour out in thousands to meet him several miles away and conduct him back in loving triumph to the city. His partial condemnation of Fenelon's Maximes des Saints has not brought any reproach on his memory for, besides that it carefully guards the Arch-bishop's personal dignity, even Dr. Dollinger holds that here Fenelon was in the wrong and Bossuet in the right.

Herzog-Plitt, it is true, although attributing only pure motives to inno-cent XII., says that he brought on Europe years of war by advising the childless Charles II. of Spain to make his elder sister's grandson, Philip of Anjou, his heir. From what the his-Anjou, his heir. From what the historians tell us, we may presume that the War of the Spanish Succession would have ensued anyhow. Dollinger, little as he loves France or Rome, holds that Innocent's counsel was a great benefit to Spain, for besides that the Duke of Anjou. after his father's and his elder brother's renunciations, was the authentic heir by Spanish law, Dr. Dollinger views the Bourbons, harmful to France, as having been a principle

of new life to Spain.

Innocent XIII. (1721 1724) is described by Herzog-Plitt as "a peace. loving but energetic personality."
That he too did not always hit it off with the Jesuits is hardly a reason why Protestants should condemn him. His preference of the Stuarts to the Guelphs, of course, was the most natural and innocent thing in the world. I by no means agree with his Holiness here, but he had the sympathy of thou sands of the most strenuous disciples of John Knox.

Let our friend, therefore, carry off the three Innocents whom he claim the three Innocents whom he claims as the captives of his sword and of his bow, and leave us our ten, and here-after forbear to talk about "the cul-pable Innocents," or "the unapostolic Pauls," or "the reprehensible Cle-ments," or "the undesirable Bene-dicts," for whichever list we take, the result is morally sure to be about the

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. "HE WAS SUBJECT TO THEM."

Extremes are, as a rule, created and sustained by counter - extremes. Licence is bound to provoke some aggression on liberty; absolutism is We can not deny, however, that Innocent X. was very censurably obsequious to the control of his overbearing and avaricious sister-in-law. Yet this fault, witnessing to a sad lack in strength of character (especially in his advancing age, is far from putting this advancing age, is far from putting this advancing age, is far from putting this AJohn XXIII., or an Alexander VI.

We must own him as "culpably weak," but not as "culpable" simplicitor. And for this unhappy weakness Catholics believe that Glovanni Pam obviously it was green and the control of the Jacobins it was a mere re-investment of tyranny; the many wrested the sword of irresponsible government from the hands of the few. Neither these nor those had any elementary notions of liberty, authority and obedience; of their nature and limits. If self-interest or party-interest, rather than right, be the motive of government, then obviously it was usually answerable for anarchy. When government, then obviously it was better that one man should die than that the whole people should perish better that the monarch should be shorn of his head than the entire Thus, those nation be guillotined. who govern by the sword alone, sooner or later perish by the sword.

Liberty is to the soul what air is to the body; it is the essential condition of our spiritual life and of the develop-ment of our character and personality. He who brought us the true doctrine of life brought therewith the true doctrine of liberty. Liberty differs from licence in its respect for law, for authority, for obedience; it licence differs from servitude in its recognition of the limits of all authority, save that of Conscience, in its sense of the inalienable rights of perconality. The law is for man, not man for the law; it is a means, not an end. Liberty uses this means and transcends it; licence disregards it and falls below it. Only through due respect for the letter can we come to understand the spirit; only when we have appropriated and mastered all that tradition can offer us in the way of guidance can we safely go forth as pioneers on our own

initiative. To despise the proffered help of law, authority, and tradition is to mistake feebleness for power, and eccentricity for personality; it is to forget that, in order of genesis, the more comm must precede the more special and individual characteristics and qualifica-tions. On the other hand, the service treat authority as an end in itself and not as an instrument of life, nor as essentially subordinate to the development of personality; they view society as a brainless, soulless "leviathan," not as a communion of free intelli-

gences. From the obedience of our Lord we can learn the truth as to law and auth ority on the one side, as to life and liberty on the other.

was obedient from first to last, from the crib to the Cross. Yet we may, under another aspect, divide His life, roughly, into periods of obedience and disobedience, the former compris ing the years preceding, the latter,

those following His baptism by John, although each of these periods was plentifully interspersed with episodes characteristic of the other. Needless to say, the disobedience we speak of was merely apparent, and relative to the undue pretensions of earthly authority. In itself it was the highest, the most intelligent, and the most costing form of obedience; it was obedience to that Divine authority of Conscience that Divine authority of Conscience from which, solely, all other obedience gets its moral value and so is distinguished from mere servility or prudent concession from self-interested motives It was the obedience of countles apostles, prophets, martyrs, and confessors, who have chosen "to obey God rather than men," who, just because they were so truly and intelligently obedient to human authority, understood its precise limits, and knew when to withstand its false pretensions. to withstand its false pretensions.

"A fault on the right side" is the defence alleged in favor of those whose detence alleged in layor of those whose eagerness for the rights of authority makes them deaf to all suggestions of its limits; who seek a short-sighted remedy for the long-standing evil of licence in an overdose of its antidote. licence in an overdose of its antidote. Nor do they understand that such overdosing in the past is responsible for the existing reaction. Credulity is often preferred to scepticism by a precisely similar fallacy. Yet what is more evident than that credulity, in the control of giving the honors of faith to what is not of faith, insidiously saps the very foundations of faith and prepares the way for wholesale negation? So, too, the obedience that exceeds the rights of authority is a bastard obedience, inspired by some other motive or principle than the only right one; and, be cause it falsifies the true relation be tween subject and ruler, it thereby im perils the foundation of law and order, and paves the way for absolutism on one side and anarchy on the other.

From the first period of our Saviour's life we learn the rights, from the cond, the limits of human authority He who for thirty years was subject to Joseph and Mary at Nazareth died on the Cross as a Rebel and an Outlaw, and "numbered with the transgresswas If the details of the "hidden life '

are few, they are certainly significant in the testimony they bear to our Saviour's reverence for use and wont, for law and custom; to His desire to "fulfil all justice," even where exemption might have been reasonably claimed. It is only the apocryphal gospels that paint His early years, in portents and marvels, as abounding in instances of precocity and wayward-ness. The faith of the canonical Evangelists was not thus ashamed of the Word made Flesh, of Him Who grew as really in wisdom and grace as He grew in stature, Who, as He was true and perfect man, was also true Babe and true Boy, nor shrank from the virgin's womb and the lowly proesses through which we are made and fashioned by the Divine hands. And if it was fitting that He, Who should later command the winds and the seas, and bend nature to His service beyond the wont of man, should thus, for the greater part of His mortal life, be sub ject to nature's laws, so was it becom-ing that He, Who in the moral order was to rise above all human law at the bidding of Conscience and to set at defiance every other will than the Divine, should teach us, through long Divine, should teach us, through long years of example, the rights, even as afterwards He was to teach us the limits of human authority. For all human authority, even the highest and most sacred, has got its limits of quality and extension; to God and God alone could submission, pure and simple, be rendered without any duties of con-

sideration and reserve.

He Who respected the lawful adjuration of the High Priest, and spoke when so commanded, could not, in speaking, speak other than the truth, or yield to the accusation of blasphemy, or to the terrors of that certain excommunication which He became "a Stranger to His brethren and a n alien unto His mother's children."

But, preceding the bitter baptism of that most costing obedience, to which, before men, the name, the shame, and all the penalties of disobedience were attached, there were long years of the quieter and sweeter obedience under Joseph and Mary at Nazareth—years when to "increase in favor with God was at the same time to increase in favor with men. Once only, as it were by a foreshadowing of future trouble, is the steady flow of those peaceful days broken by a momentary ripple, designed almost to reveal to us the common secret of the present calm and of the coming storm. For as in nature it is the same force of gravitation that raises and stills the waves, so it is the same understanding of the notion of authority — its rights and its limits that makes the just man as firm in his disobedience as in his obedience.

The statement that, on His return to Nazareth, our Lord was subject to His parents indicates, on the part of the Evangelist, a consciousness that He has just been recording an instance of seeming insubordination, and desires to correct any false inference that might be drawn from it. Undoubtedly, as narrated, the conduct of the Boy Jesus in thus remaining behind in Jerusalem without a word of warning to His parents, was not accordant with the general ideals of childlike obedience, nor, plainly, with His own accustomary habits of affectionate and dutiful con-

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sideration, as Mary's words indicate:
"Son, why hast Thou thus dealt with
us? Behold, Thy father and I have
sought Thee sorrowing." His answer sought Thee sorrowing." His answer shows us clearly that here we have an episode, characteristic of the second period of His life, breaking in upon the first: "Why did you seek Me? Did you not know that I must be about My Father's business?"—as though He would say: Did you not know that nothing could draw Me aside from the beaten tracks of use and wont, of law beaten tracks of use and wont, of law and order, except some special behest of Him Who is above, because He is the source of all law and order. It was then one and the same Divine Will that made Him obedient to them and dis obedient, that recognized their authority within its limits, and disregarded it outside its limits; that separated Him from them to their sorrow and perplexity, and re-united Him to them

their joy and consolation.

Later, the same stern voice of duty was to call Him away permanently from the level and easy track to the steep and rugged path that sloped up to Cal-vary; from the quiet workshop of Joseph, from the peaceful rhythm of domestic, social and religious observances, honored and loved and obeyed as ances, nonored and loved and obeyed as the Divine Will, to the business of His Heavenly Father, to the purging, de-stroying, and re-building of the violated Temple, to the resistance of lawless authority in the interests of lawful authority; to that disobedience to man which was obedience to God — obedience unto death, even the death of the Cross. — The Soul's Orbit, or Man's Journey to God.

### THE HOUR OF THE ABSENT LOVED ONES.

BY W. TH. BENEDICT PARKER, M. D., OBLATE O. S. B.

There is an hour, just after sunset, when all nature seems to be preparing for rest-when the heavens are telling in the rich colorings of the dying day the story of the great Light whice never wanes! We watch the majesty o all this, and realize the sviftness with which our lives are ending. then, the loved ones, absent from us, come into affectionate remembrance and those too, whom we have loved and lost awhile, who rest in the Peace of God, invoke our loving hopes and earnest prayers. Then let us, in this sacred twilight, repeat for the living the following prayer:

"O God, merciful and gracious, Who art everywhere present, let Thy loving mercy and compassion descend upon the heads of Thy servants now absent from us, especially—. Del holy angels to guard their may Thy holy Spirit guide their souls;
Thy providence minister to their
necesities; let Thy blessing be upon
them night and day. Sanctify them in
their bodies, souls and spirits; keep
them unblameable to the coming of the Lord Jesus; and make them and us to dwell with Thee forever in the light of Thy countenance and in Thy glory. For Jesus' sake. Amen."

Then, for those who rest in Christ Then, for those who rest in Christ, let us recite the De Profundis (the 129th psalm) or the following prayer: "Remember also, O Lord, thy servants, our beloved——and all those we love and those for whom we ought to pray, who have preceded us with the seal of Christ, the Sign of Faith, and in the sleep of peace. To them, and to all who rest in Christ, grant, we beseech Thee a place of refreshment, of light, and of peace, through the same light, and of peace, through the same

## THE IDEAL HUSBAND

BY MARGARET E. SANGSTER.

If I had a daughter in the swee bloom of her years, when a husband might loom up on the horizon, far would it be from me to choose for her in a matter of such personal importance. Yet I might give advice, and I hope I would do it tactfully, for much prematrimonial counsel defeats its own ends, confirms hesitation, and absolute ly sends girls and men the opposite way from which the counsellor warned them. Only on a solid foundation of true love and real respect can she or can he

hope to build an edifice which will last They must choose for themselves.

I would like to see my daughter marry a man whose mother had early trained him in unselfishness at home. I would prefer a man who had as a boy lived

with sisters, two older and three younger perhaps, and waited on them all, and who had been their escort companion and friend. The most charming man in the whole world is the man who appreciates a woman's need of small courtesies, who never in any circumstances finds fault

or interferes in what is beyond his province, who keeps to his own side of the line in home management, and does not prowl around where he is not wanted. A polite, considerate, patient gentleman makes an ideal every-day ort of a husband. If my daughter is wise she will not

pin her faith to a man who has no reverence for God, nor belief in the Heavenly Father. A man who has no definite religious principles, no convictions, who is disposed to ignore th claims of the Church and of Saviour, may be otherwise amiable, but he will not have ballast enough for the crises of life. A profane or in-temperate man should be avoided by the girl who is asked to put herself in the keeping of another. A man should be of knightly purity and stainless honor when he seeks the hand of a pure

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