

THE TRUTH ABOUT THE CATHOLIC CHURCH.

Secord Heart Review. We have seen how, under the supervision of our friend of the Springfield Republican, thirteen funeral pyres had been set up on Boston Common, for the due execution of Protestant severity on the thirteen "culpable innocents."

Innocent IX. (1601) reigned two months, not long enough to do much good or harm. Herzog-Plitt knows nothing against him, except it be his strenuous Spanish policy, which was probably already distasteful to St. Philip Neri, who seems early to have divined that the time had come for being friendly to France, and for abolishing Henry of Navarre.

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 leanings.

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 of morals. The tension of years between him and the Jesuits seems largely to have rested on his opinion that the Society, although corporately blameless in her ethical teaching, had been unduly remiss in allowing some of her theologians too many vagaries of opinion—a fault, says Count von Hoenebrech himself, springing out of an excess of charitable presumption, that allows subjective innocence too wide a scope of variance from objective truth.

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 supported Gonzalez in the General Congregation 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 over him or

his memory to the fire. The list of sixty-five propositions of false morality, contained in his celebrated decree *Sacrosanctum 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.

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, tenacity, and dignity, a purified soul, a character pursuing comprehensive plans, lofty aims, by honorable means."

Herzog-Plitt, it is true, although attributing only pure motives to Innocent 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.

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.

Extremes are, as a rule, created and sustained by counter-extremes. Licence is bound to provoke some aggression on liberty; absolutism is usually answerable for anarchy. When the French monarchy gave place to the lawless rule 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.

Liberty is to the soul what air is to the body; it is the essential condition of our spiritual life and of the development of our character and personality. He who brought us the true doctrine of liberty brought the true doctrine of licence in his respect for law, for authority, for obedience; it differs from servitude in its recognition of the limits of all authority, save that of Conscience, in its sense of the inalienable rights of personality. The law is for man, not man for the law; it is a means, not an end.

From the obedience of our Lord we learn the truth as to law and authority on the one side, as to life and liberty on the other. He 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 comprising 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 was of the merely apparent, and relative to the undue pretensions of earthly authority. In itself it was the highest, the most intelligent, and the most costly form of obedience; it was obedience to 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.

"A fault on the right side" is the defence alleged in favor of those who eagerness for the rights of authority makes them deal to all suggestions of its limits; who seek a short-sighted remedy for the long-suffering evil of an overdose of its antidote. Nor do they understand that such overdoing in the past is responsible for the existing reaction. Credulity is often preferred to scepticism by a precisely similar fallacy.

From the first period of our Saviour's life we learn the rights, from the second, 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 was "numbered with the transgressors."

If the details of the "hidden life" are few, they are certainly significant in the testimony they bear to our Saviour's reverence for His parents, for law and custom, to His desire to "fulfill all justice," even where exemption might have been reasonably claimed. It is only the apocryphal gospels that paint His early years, in the Docetan interest, as gaudy with portents and marvels, as abounding in instances of precocity and waywardness.

Bar, preceding the bitter baptism of that most costly 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 I were by a foreshadowing of future trouble, broken by a momentary ripple, designed almost to reveal to us the common secret of the present calm and of the coming storm.

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 accustomed habits of affectionate and dutiful conduct.

By Prayer and Almsdeeds. "Do you wish to honor the dead?" asks St. Chrysostom. "Give alms for them! For what will weeping alone avail? What good can a pious funeral?"

consideration, as Mary's words indicate: "Son, why hast Thou thus dealt with us? Behold, Thy father and I have 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 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 disobedient, 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 to 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 Calvary: from the quiet workshop of Joseph, from the peaceful rhythm of domestic, social and religious observances, honored and loved and obeyed as the Divine Will, to the business of His Heavenly Father, to the purging, destroying, 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 falling, in the rich colorings of the dying day, the story of the great Light which never wanes! We watch the majesty of all this, and realize the solemnity with which our lives are ending. Then, oh 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. They tell 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—Depute Thy holy angels to guard their persons; may Thy holy Spirit guide their souls; Thy providence minister to their necessities; let Thy blessing be upon them night and day. Sanctify them in their bodies, souls and spirits; keep them unblemished 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."

THE IDEAL HUSBAND. BY MARGARET E. SANGSTER. If I had a daughter in the sweet bloom of her years, when a husband might loom upon 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 matrimonial counsel detests its own ends, confirms hesitation, and absolutely 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 he hope to build an edifice which will last. They must choose for themselves.

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