ET A PROTESTANT THEOLOGIAN. CCCXXVI.

We have seen how our friend the correspondent, on very insufficient grounds, has expressed his horror over the claims advanced for "the Church of Damasus and Hildebrand." We will now consider how far he is entitled to speak of "the culpable Innocents."

There have been thirteen Popes of this name. Of course it is to Protest-ant judgment that the writer appeals. This would have no scruple in giving over to him Innocent IV. and Innocent VIII., although the latter is praised by Bishop Creighton for his helpfulness in settling English consciences after the final victory of Henry VII. in the long over the crown. and wearisone contest

How now as to the eleven remaining Our great Protestant en cyclopedia of Herzog Plitt has nothing to allege against the personal worth of Innocent the First (reigning from 402 to Alt) or against his pastoral faithfulness.

It sets him forth as neglecting no fair opportunity of advancing the authority of the Roman See, but as this is simply no exemplification of the maxim of law: Boni judicis est ampliare jurisdictionem:

"It appertains to a good judge to enlarge his jurisdiction," of course it gives no occasion for attaching the odious epithet "culpable" to his name. Besides that thorough-going Protestant, Dean Milman, expresses serious doubts whether Christianity could have survived through the Middle Ages, at least in any energy worthy the name, had not the Popes resolutely and unflinchingly taken on themselves the supreme guardianship of its inter-

Innocent II. (1130 1143) was chosen by a minority of the cardinals, moved, says Herzog, by his purity of life, and by their consciousness of the selfish ambition of his competitor Anacletus. It has always been allowed in the Church that "the sounder part," in an elec-tion, is to be preferred to "the major part," provided the moral difference is clearly made out, as it was in this e. Certain it is that the highminded disinterestedness of St. Bernard at once took ground for Innocent as the true Pope, and was followed by France, by England, by the Empire, and at last by Italy. Innocent's great endeavor, after securing the See, was to heal the wounds of the schism. In behalf of this be ed a renewed rebellion of the Roman which was still flaming at his death. Certainly we have no "culpable Inno-

ent" here. Innocent the Third (1198-1216) has been to Protestants the traditional scarecrow, in some respects more an object of horror to them than Hilde brand himself. Probably the mind of the writer is specially fixed on Innocent III. as the peculiarly "culpable" of this name. However, this style of speaking and thinking has fallen into permanent discredit. Herzog-Plitt, energetic as its Protestantism is, will not give into it in the least. It remarks that all through his life, Inno-cent III. makes evicent his longing for rest and seclusion, where he could meditate thoughts of God, and that his firm and certain tread through all the infinite perplexities of his eighteen years' pontificate (begun at thirty-seven and ended at fity-five) is not that of a soul swayed by petty interests and selfish ambitions, but of one which is inwardly yielded, in simplicity of aim, to the guidance of God. His one pur-pose was, in an age of rude force, to affirm the supremacy of moral and spir-itual interests, and there was never in him any shrinking from his high calling before the face of the great. He could affirm in all sincerity that God had nations and over the kingdoms to root out and to pull down, and to destroy, and to throw down, to build, and to plant." Are aims that take hold on eternity really so slight a thing that Christians—I do not mean this. said to him what He said to Jeremiah : Christians-I do not mean this writer, but Christians—should be ashamed to own their satisfaction that once at least in the history of the world, they have been crowned with open and evident

As to his policy toward the Albigenses, I have but to repeat once more the words of Paul Sabatier, who is certainly far enough from Catholicity, and who is not a lover of this Pope, that Rome, in an age when harshness was the rule, had little time to choose her weapons, and that if rational so ciety has survived upon the earth, it was because the Catholic Church, and Innocent the Third, were determined that at any cost it should survive.

Innocent V. (1276) was a learned and

able theological writer, whose worthiness of his office is implied by Herzog-Plitt. Reigning only five months, he could do little, but his great aim was to promote peace in Christendom. to promote peace in Christendom.
There is no "culpable Innocent" to

be found in him.

Innocent VI. (1355-1362) is one of the Avignon Popes, hampered by the neighborhood of France, and by his original allegiance. Against his personal worth Herzog Plitt has nothing to say, nor does it make any complaint of unworthy dependence on France, of which, indeed, after Ciement V., there seems to have been but little among the Popes at Avignon, whatever other faults some of them may have had. The great impediment to faithfulness in their office was much less the fear of office was much less the fear of France than the temptation to Proven-cal softness and luxury. Of this there

appears nothing as Innocent.
Innocent VI. lived on friendly terms

In Church administration Innocent had God ever promised to place us vos

VI. was an energetic reformer. He tons and expectancies, recalled many benefices unsuitably bestowed, and strongly condemned pluralities. He took special care to promote a sound curialistic administration.

Having, as good Protestants, already given over Innocent IV. and Innocent given over Innocent IV, and Innocent VIII. to the secular arm of the Republican correspondent, we have run through 1, 2, 3, 5, 6, without finding another victim to the stern justice of our friend. However, there is hope yet, as there are still six Innocents to be arraigned before the Boston Inquisition.

Innocent VII. (1404-1406) lived in the time of the Great Schism, and had a competitor, the anti-pope Benedict XIII., Peter de Luna. Of course much could not have been expected of him, in this embarrassment, during his two years' pontificate.

Herzog-Plitt says that Cardinal Cosimo Migliorati was "one of the most influential and highly esteemed personalities in the Roman Curia, his irreproachable life, his rigorous self-discipline, his comprehensive knowl edge of the canon law, his administrative capacity, attracted to him the votes of the cardinals; on the 17th of October, 1404, the Cardinal priest of Santa Croce issued from the conclave as Pope Innocent VII." No intrigue or bribery here; the conclave seems to have been as blameless a one as that which chose Pius X. or Leo XIII.

which chose Pius X. or Leo XIII.
Innocent has undoubtedly a better
title than Benedict, whose almost lunatic obstinacy the Church had justly
noted by putting his name out of the
list of the Popes, and acknowledging a
later Benedict XIII. It could hardly
have been expected, thorefore, that
Migliorati should have abdicated, even if de Luna had done so, which, by the way, the stubborn and astute Spaniard had not the least thought of doing. A General Council was a dignified and efficient means of composing the Schism. and Herzog-Plitt declares that it was no fault of Innocent VII. that such one was not convoked, as that of Constance was a few years later, not to speak of the dubious gathering of Pisa.

fault that he could not accomplish.

Another disappointment! Our pability" eludes us, from Pope to However, we have five august culprits still in reserve, whom we will remand to prison, with a modest provision for their pontifical wants, until the meeting of the Inquistic papalis pravitatis, at the Old South, next

Innocent VII. therefore figures among

the Popes as a pious and virtuous man

of excellent aims, which it was not his

week. CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

N RELATION TO MY SURROUNDINGS. We are apt to speak of the influence which one man exerts over another of as of a power which he can put forth or retain, forgetting to what a large extent we must often influence those around us whether we will it or no. As I pass along the street I may unwittingiy alter and qualify the thoughts of many unseen to myself; how much more does my every act and gesture affect those who are in close and con-tinual intercourse with me. Thus do we all live in a state of continual inter action and interdependence, just as we also find ourselves in a set of circumstances which may affect us in one way or another, for good or for ill, but can not leave us wholly untouched. It is vain to suppose that, by leaving a thing or a person alone, we are freed from any effect their presence and action might produce; the web which might produce; unites us with one another, and all with the whole, is far too subtle and diffused to be thus evaded. To use

which our action is to be exercised.

As we are not responsible for our own existence, so neither are we respons-ible for the world of circumstances in which we find ourselves unavoidably placed. Some circumstances are of our own making, but the greater number are not; and even those which are, can only be said to be so in the limited sense in which any work of man is ascribed to his own hands. As we cannot give ourselves an end any more than a beginning, but can only find that end in the will and intention of our Creator, so too with all that lies around us. We are free, not as regards our destiny, but as regards around us. We are free, not as regards our destiny, but as regards the directing of our lives in relation to that destiny. We cannot change our own nature, nor the nature of things around us; we cannot pass through the world as though it were non existent but we can order ourselves within that realm of activity in which we are placed, and in relation to those other eings with which we are in contact.

If, then, our end is, as we have seen, to live a life as divine as it is given us to realize, we have a right to expect that the world in which we find ourselves shall be in some way conducive to this end, that it shall not constitute an insuperable obstacle to its fulfil

ment.
We are apt, however, in our childishness, to confound God's thoughts with ours and to expect that His wisdom will be tied down to the rule of our own. Hence that false and exaggerated conception of the workings of Divine Providence, according to which God must interfere at each turn of the wheel, les our spiritual interests suffer from operation of natural laws. We wonder the entire universe to growth, and forget the needs of with his native country, but then he was a lover of peace everywhere. He lived in good intelligence with England, with the Empire, and so far as possible with the Italians, who did not much relish a French Pope. Towards Peter the Cruel of Castile, it is true, he was severe, and excommunicated him again and again to persuade him to put away.

amongst those occasions which will be most favorable to our fullest self-devel-opment. We may fret at the thought of our own buried capabilities, but it is a consequence of our very greatness, a proof of the nobility of our destiny, that we could do so many other things than those which it is actually given us to accomplish. Economy is not a divine attribute. Of fifty thousand seeds one alone may come to maturity, yet all the others were of like marvellous capacity, each a miracle of wisdom and power. each the possible progenitor of an en-tire species, that might have increased and multiplied and replenished the and multiplied and replenished the earth and subdued it. And, as in the physical world, vital, chemical and mechanical forces are squandered with a recklessness altogether bewildering to our economical minds, so, in the world of souls, God fears not to provide thousand times more energy talent than can possibly be turned to account in the limited space and time at our disposal. The same remarks hold in regard to

circumstances more or less of our own choosing. There comes a time when it is incumbent on many to make a choice which will affect the whole of their future: they have to decide on a career, or to choose between single and married life. It is in the nature of things that these matters have to be settled when our experience is almost in its in fan av. wi en our sel -knowledge and practical judgment are crude and undisciplined. Hence there is every possiblity of our making a mistaken choice, and that the majority of such choice are, in a certain sense, mistaken geed not be denied. Here then we may find ourselves in a set of circumstances freely chosen, but not really conducive to the best unfolding of our individual powers as we now understand them. And yet the very well-being of human society demands that such choices should be made on the threshold of life, and that men should stand by their contracts "for better, for worse, for In all contracts richer, for poorer." there is usually some risk of loss balanc ing some chance of gain; but were men free to recede, when the balance turned against them, there would be an end to all contracts, to all social stability. Most men and women, at fifty or there-abouts, will commonly say: "Had I foreseen at twenty all that I should have to go through I would have chosen otherwise." Of course they would but had they foreseen the consequence of that other choice, or of any other, they would have chosen nothing at all. It is the very condition of life that the future is veiled from us, and that we must in youth, and often afterwards, take a leap in the dark, and be pre-pared to accept the place in which we alight. "The lot is cast into the lap. but the whole disposing thereof is with the Lord." It matters less than, in our solemn self-importance, we imagine which lot we choose, or even if, from a relative point of view, we have chosen the wrong one. However important it may be to make such a choice with due care and consideration, to ask our-selves what will best promote our highest spiritual interests and strengthen us in the pursuit of the ultimate end to which we are destined, we must emember that this same end is too absolute and simple to be frustrated by any temporary mistake; that it can be fulfilled in spite of and even through the most adverse circumstances; whether those circumstances be due to our own, new irrevocable, act, or to the dispositions of nature and Providence. God does not fear to leave usubject to the results of our own actions God does not fear to leave us any more than to the workings of natural laws : He has marked us as His own, and the likeness cannot be effaced by any outer influence. After all, nothing matters supremely but to do the right thing in whatever circumstances we find ourselves; to "make the best of a bad job," however rela-tive and seemingly bad that best may be. Men may stone us, and yet God may bid us go in peace.

If then life seems at times to be a great failure, it is because we limit our end to the earthly horizon, and accept as a defeat what is only an incident in our spiritual warfare. "Cur quaeris quietem cumnatusis ad laborem? end of man is not to play this part or the other, but to play well, excellently, nobly, whatever part the Manager of life's stage may allot to him, be it that of prince or beggar. It may be in the character of his part to suffer, to fail and to fall, but his true end is not thereby frustrated. All creation is made to help him in the prosecution of him life's work, viewed under its eternal aspect; it is not the things in themselves that will help him, but the use he makes of them. In the very strength of his effort lies his true suc-cess, which is the reward, not of good fortune and easy circumstances, but right endeavor. We are sheep loco pacsuae ejus "—in the plac God's pasture—but the most nouri God's pasture—but the most nourishing grass is not always that which is to be found in the low-lying meadows, but often that which grows in the crevices of the rocks and on the steep mountain side. We can no more close ourselve in from the influences around us than we can keep our lungs free from the surrounding atmosphere, but we can, in things spiritual, exercise a counteract tion which will make everything es duce to our final welfare. "In the head of the book is written of me that should do Thy will :" here is the one uty in which we need never entirely ail, the one end we can always pursu for our very obstacles are our stepping stones, and "all things co-operate to the good of him who loves God."—The Soul's Orbit or Man's Journey to God

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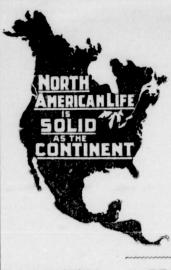
MONTH OF THE HOLY SOULS. Holy souls are the dead who have died in the Lord by being prepared to meet Him and yet not happy souls we must regard them as long as they are separated from Him in the cleans ing fires of purgatory. It is for us, their friends, to hasten their release by our prayers. We think much of the dead while their lifeless bodies lie be fore us, but with their consignment to the grave they are often quite forgot-ten. We recall every good thing we know about them and praise them for it; and we crown them with flowers and unite in their last obsequies; but in most cases that is the end of it all. Is this Christian? Do not the pagans do all this and more? What says Holy Church about our Christian duty to our dead? Basing its doctrine on the words of Holy Writ, "that it is a holy and a wholes me thought to pray for the dead that they may be loosed from their sins," the Church from the first ages taught the faithful to pray for

the dead, as we see by the teachings of

the Fathers. If we have any faith in our own immortality we must think of those who have gone before us, and have the ex-pectation of meeting them again in the life to come. But as we know ourselves, even the best of us, do we thin we are ready to enter into the happiness of Heaven immediately at our death? or do we not think, as Holy Church teaches that there must be for many a purgation for a time when our souls will be cleaned from the dross of this world's defilement and the remains of sin not fully atoned for, before we will be adjudged worthy to enter into the joy of the Lord? Now, if we think this for ourselves, then we must think it for others, and if we would be glad to have our relatives and friends pray for us after our death and hasten our entrance into Heaven, then we ourselves should pray for departed relatives and friends. B. t alas! this is not the practice with man; at least they do not pray for them as effectively as they might. Of all means of propitiating the divine mercy, surely the Mass is infinitely greater than all others, since it is the offering of the Immaculate Lamb, the Son of God, in Whom the Father is well pleased, and yet how few, comparatively, are the Masses that the faithful have offered for

their dear departed ones. Some few have a Requiem on the fu neral day; some have a few Masses said privately then or a little later. but in most cases that is the end of it. They thenceforth confine their effort for their dead to an occasional remembrance in their prayers. This is con trary to the spirit, the teaching and practice of Holy Church, which is always praying for the souls in purgatory. Every hour of the hely office, a recited by the priests the world over Every hour of the hely office, as every public Mass, every devotion, in-cludes prayers for the suffering souls. Now, what is the practice of the Church should be the practice of her children, and so she teaches them. It is not neglect, but thoughtlessness, this failure of so many in having Masses said for the dead. A failure to remember the infinite majesty and glory of God, and how nothing defiled can enter the Kingdom of Heaven, is the rea son why the poor, departed, suffering souls in purgatory are so often forgot-ten. How wisely they act, who, to pro vide against this forgetfulness, provision to have Masses said for lves after they have departed this world !

Nor should it go unmentioned the good for the living that may be done by this effective service to the dead. We do not here speak of the blessings that will come to them from God, Wi will reward their charity for the de-is an act done Himself, since He lon



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F THE DESIRE OF ETERNAL LIFE: AND TO THEM THAT FIGHT. Thou must yet be tried upon earth,

and exercised in many things.

Consolation will sometimes be given thee, but to be fully satisfied shall not be granted thee.
|||Take courage therefore and be valiant

s well in doing as in suffering things repugnant to nature.

Thou must put on the new man, and

be changed into another man.

Thou must oftentimes do that which is against thine inclination, and let alone that which thou art inclined to. That which is pleasing to others will go forward: that which thou wouldst

have will not succeed.

That which others say will be hearkened to; what thou sayest will not be

Others will ask and will receive; thou wilt ask and not obtain.

"A DALE OF DIFFERENCE."

A splendid church edifice, costing with its surrounding property \$1,000, 000, has been erected by a certain great Standard Oil magnate to the memory of his mother. In the church property are included a parsonage and a parish house, the latter to contain a library, offices and committee rooms. The chime of bells is reported to be among the finest in the world. The marble floor of the church is carpeted as to aisles and pews with heavy plush "so thick that one's footprints are left in it." The pews are cushioned in red plush; and the number of the pews is thirty-six! This place of worship is Unitarian. It is to be seen in Fair-haven, a suburb of New Bedford. If a man may spend a million dollars on church property in memory of his mother, with provision for worshippers who will occupy but thirty-six pews, what of the many memorials built to the honor of the Mother of Jesus Christ which have been thronged with millions of worshippers throughout the centur-

A story has been told of a dean of the "English Church in Ireland," who insisted on his Catholic workmen going to work without hearing Mass on the feast of the Assumption of the Blessed Virgin into heaven. "There's no more power to her," he exclaimed to a half-witted fellow among them, a privilhe exclaimed to a eged character in the country round about, "there is no more power to her than to my old mother sitting by the fireplace there!" "That's as it may be your reverence. That's as it may be, "the boy replied sagely. "Bu there's a dale of difference in the sons! ' Let the men hear Mass !" quoth the dean sharply; and hear Mass they did on every holy day thereafter.—Sacred Heart Review.

PRECAUTIONS AGAINST COLD. Take very little or no alcohol, which

opens the pores of the skin, moderate exercise, moderate clothing and abundant fresh air. These are the essential requisites.

Besides these general rules it will be

besides these general rules twill be well if persons very liable to take cold will take that no ingress is given to the malady. Thus, if a cold usually commences in the teath, these should be attended to and decayed or unhealthy stumps removed.

If the eyes are first attacked they be must not unduly tried, exposed to

dust, strong artificial light or bad air If the symptoms commonly commence in the throat, then a daily gargle with toold water should be had, the throat sluiced every morning with cold water, and neither unduly exposed nor muffled up with handkerchiefs, mufflers, boas or aigh fur collars.

high fur collars.

Should the chest or bronchial tubes be chiefly affected, the same precautions as to clothing must be observed, porous and not too heavy flannel or other vests should be worn, and misnamed chest "protectors" thrown aside.

With these precautions colds will rarely come and calculy so and the secent of ome and quickly go, and the season utumn, winter and spring bring ea its due enjoyment and cease to be th invalid's dreary months of dismal appr hension.—Health Hints.

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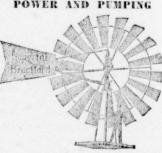
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