

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXV.

We have seen how the Republican correspondent is horrified at the thought that God should have committed the faith and morals of Christendom to the keeping of the Church of Hildebrand, evidently meaning that we are to regard Hildebrand as a tyrannical and injurious man in his administration. We have seen how widely this disparaging estimate of Gregory VII. differs from that held by authorities so far from Roman Catholicism as John Fiske, as the Nation, as Dr. David Muller, and many other Protestant historians. Even those who dislike Hildebrand, or are suspicious of him, have owned that he transmitted the Catholic doctrines of faith and morals unimpaired, as he had received them.

Augustus Neander is one of the most eminent Church historians, and so indifferent to the outward form of the Church that he might almost be called a Plymouth Brother. Moreover, he takes ground against Hildebrand at almost every point, against his enforcement of celibacy, against his enhancement of the papal jurisdiction and depression of the primates and archbishops; and above all against his treatment of the Emperor Henry. Yet he dwells with benevolent satisfaction on his high purposes, and the broad liberality with which Hildebrand, himself a strenuous monk, combated the notion that the only way to serve God is to enter a cloister, as too many persons of high rank in his day were disposed to do, forsaking the most important responsibilities. When Queen Matilda, wife of William the Conqueror, asked St. Gregory how she should best show her devotion to the Holy See, he replied, in substance: "Help to make your husband, your children, and your people, happy and virtuous, and you will make me happy, and will show yourself a true daughter of the Catholic Church."

Neander also speaks of Hildebrand's superiority to the witchcraft delusion. Of course he believed in the possibility of diabolical possession, but he could not speak so scornfully of the popular notion that decrepit old women are the chosen agents of Satan for the exercise of his most fearful prerogatives of destruction. Could he have lived through the two centuries from 1450 to 1650 to 1700, Church history, Catholic and Protestant alike, might have been spared a record of horror compared with which the Spanish Inquisition is no great matter.

Gregory was also no lover of heresy-hunting. He acknowledged the virtues and abilities of Berengarius, and as there are many ways of treating the Real Presence equally consistent with the faith, he gave the distinguished archdeacon of Angers abundant time to show that he differed from common opinions only in points of philosophy, not in any matter of religion. Even when it appeared that Berengarius was really heterodox, the Pope prescribed a very mild formula of recantation, and dismissed him unharmed. Of course the Imperialists took this opportunity to attack Gregory as a heretic, or, at the least, as a factor of heresy, but the charge was so plainly mere party spite that the Church does not seem to have thought it even worthy of refutation.

Dr. Alexander Allen of Cambridge not only receives the Reformation, but extols it in a way which causes some of us to wince, and which is by means supported by Gardner or Green (in Green's later conclusions), by Hallam or Macaulay, or by Goldwin Smith, little as the last likes Rome. Yet Dr. Allen declares that the Papacy has accomplished one of the greatest functions in history, and that he esteems Hildebrand the greatest of all the Popes. How curiously this sentence, of a scholar, and a scholar of Protestantism the most pronounced, contrasts with the Republican correspondent's snarl against "the Church of Hildebrand!"

As to his personal demeanor towards Henry IV, we have remarked already that the monk of Clugny was probably no exemplar of urbanity. Yet as concerns the famous scene of Canossa, I observe (never having inquired it out at first hand) that the new Methodist church history dismisses it as an exaggerated fable. It declares that later investigations present the Emperor as spending his three days of waiting in a well-warmed apartment, in regal attire, the penitential sackcloth merely thrown over it and perhaps casting off his shoes as he crossed the snowy courtyard to the Pope's apartments. Probably the actual scene was something between the traditional humiliation and the comfortableness of the Methodist narrative. However, as the Reconciliation of Venice, between Barbarossa and Alexander III, has been enormously distorted, by some over-zealous friend, it is likely enough that the Penance of Canossa has been travestied, whether by friend or foe.

Dr. Merle d'Aubigne, though by no means virulent (he was a very sincere Christian), is a very narrow and common place Protestant, and his history, as Johnson's Cyclopaedia rightly says, is of no authority. Yet, repeating Gregory the Seventh's dying words: "I have loved righteousness and hated iniquity: therefore I die in exile," Dr. Merle subjoins: "Who of us shall dare to contradict this testimony?"

I would advise our friend the correspondent, therefore, not to revise his judgment of Hildebrand, for I doubt whether he is morally capable of this, but to be more cautious in his next remarks about this "greatest of all the Popes." Of course St. Peter is to be understood as standing apart, but our writer, having thus shaken off the dust of his feet against this great man (who would probably have been too much amused at him to retort the ceremony), is next seized with a shivering fit—or shall I say two shivering fits?—over "the culpable Innocents," and "the unapostolic Pauls."

As there is nothing in the name of Innocent or Paul to mark out one Pope as worse than another, I presume these

two lists are merely taken at random, to signify that the most of the Popes, whether called Innocent, Paul, Gregory, Pius, Leo, Benedict, Clement, or Marcellus, were evil men, whom it is monstrous to suppose to have been called to govern the Church. I rather wonder that he has not taken the Johns, as there are twenty-three of these and they would have afforded him such incontestable matter of reproach as John XII., and John XXIII., not to say John XXII., who is little liked by Protestants and not especially admired by Franciscans of the strict observance. To be sure, I do not know that he could find particular fault with John XXI., whose fame as a Pope has been eclipsed by his name as a theologian, and who shines in Dante's Paradise as "Peter the Spaniard."

I can fancy our friend as holding forth something on this style. "I hardly agree with the learned and devout Lutheran scholars of the sixteenth century, who give us a list of twenty-two Popes in succession, every one of whom was an undisputed sinner, to whom it was a mere after-dinner pastime to shake fire out of the pontifical sleeves, and a good part of whom were carried off bodily by the devil. The pious disciples of the great Reformer are to be admired for having appropriated so much of his evangelical gift of unbounded vituperation, and even improved upon it; yet I question whether their consecrate zeal has not sometimes shot a little ahead of certifiacted fact. At all events, in the face of modern enlightenment, the most I could do for them would be to own that perhaps a good many Popes have been hypnotists of the thirty-third degree—hypnotism, eked out by an occasional seneca, being our modern equivalent for witchcraft. I am with you my friends, in all noble enterprises of disparagement, on two conditions, first, that you shall use the language of the twentieth century, and second, that as I am a gentleman, I should like to have you also talk like gentlemen. Call Rome and Christ if you will, provided you use this courteous title only for those who, believing in Christ, are capable of believing in anti-Christ. Don't bring it to me. As to 'culpable' and 'unapostolic,' apply these evidences of my benevolent appreciation to any series of Popes you choose, Johns, Benedicts, or Leos. Please yourselves and you will please me."

However, as we can't well go through the whole catalogue, we will next week give a little attention to these unfortunate Innocents and Pauls.

CHARLES C. STARRBUCK. Andover, Mass.

THE HOLY EUCHARIST.

Having treated of the Holy Eucharist as a Sacrament, we shall next consider it as a sacrifice and as a communion. First, then, as a sacrifice. To understand it as such, it becomes necessary to know what is meant by a sacrifice. A sacrifice, therefore, is defined as an offering to God whereby we acknowledge Him to be the Supreme Lord of all creatures and creation. The Cause of all other causes, Who always was and always will be. Hence it is seen at once that a sacrifice can be offered only to God. To offer it to any creature, saint or angel, is to be guilty of idolatry.

That which we call the Mass is the Eucharistical sacrifice of the Body and Blood of our Lord and Saviour Jesus Christ under the forms of bread and wine, as we have seen. It is the same as that offered by our Lord at His last supper. In substance it is identical with that of the cross, the only difference being in the manner of offering it. Hence it is the most perfect sacrifice which can be offered to God.

Persons of a studious character and those given to making comparisons may at times have asked themselves why and whence the many prayers and ceremonies used in the sacrifice of the Mass. Some may never have heard the answers; many have no doubt long ago forgotten them. Their origin, therefore, is attributed to St. Peter, St. James and their successors, whose purpose was to surround the sacrifice with becoming solemnity and to make us more sensible of the hidden mysteries of the same.

Furthermore, it is called a sacrifice of adoration; a propitiatory sacrifice of thanksgiving and a sacrifice of petition. A sacrifice of adoration because by it we are made capable of a proper adoration of God, through His only Son, our Lord and Saviour, Jesus Christ. A propitiatory sacrifice we know it to be from the words of our Lord Himself: "This is My Body, which is given for you. This is My Blood, which shall be shed for many, for remission of sins." A sacrifice of thanksgiving, for that is what the word Eucharist means. And finally, a sacrifice of petition, that we may obtain through Our Divine Mediator—Our Lord and Saviour—all necessary spiritual and temporal blessings from God.

Yet it bears its benefits not only to the living, but also to the dead, as we saw when some time ago reviewing the Mass and the Apostles' Creed. This for the reason that all who are in communion with God's Church, whether still in the flesh or expiating God's justice in purgatory, participate in the same prayers and the same sacrifice. A final word on the Mass in our next review will conclude the consideration of the Holy Eucharist as a sacrifice.—Church Progress.

Queer Conscience.

Some people seem to have a queer conscience. They may be honest on an average; they may pay their ordinary debts scrupulously; they may contribute to all worthy charities brought to their notice, but when it comes to the paper, to the magazine, that instructs, entertains and educates their family, by some strange inconsistency they draw a line. They'll pay up—some time, but while it's only a dollar or two—well, that will not bankrupt the publisher; he can wait! And he waits, and waiting—dis.—St. Anthony's Messenger.

FIVE-MINUTE SERMON

Twenty-Fourth Sunday After Pentecost.

MARRYING OUT OF THE CHURCH.

In our course of instruction on marriage, my dear friends, we have so far spoken chiefly of the care which should be taken in the selection of the person who is to be one's constant companion through life, and shown that not only earthly happiness, but even the salvation of the soul, may depend on this choice being made wisely. We will now go on to consider the ceremony of marriage itself.

Some people, through they have always been Catholics and lived among Catholics, seem to be entirely ignorant of the laws and requirements of the Church on this subject. They appear to think that nothing has to be done but to call on the priest some fine evening and that he will marry them then and there. And if it is not convenient to go to the priest, or if he makes any difficulty about it, why, then a protestant minister or his honor the mayor will do at a pinch.

Now there are several points which these people need instruction about, and several mistakes which they make in this very important affair. We shall have to consider the separate points, and we will begin with the greatest mistake of all which can be fallen into by Catholics who wish to get married, and that is to go to a Protestant minister for the purpose.

What, is, then, the harm exactly of going to a Protestant minister to get married? Is it that a Protestant minister is an immoral or vicious character with whom we should have nothing to do? By no means. He is, indeed, more likely to be to blame for his errors in religion than his people, for he has, from his greatest knowledge in religious matters, a better chance to know the truth; but even a minister may be in good faith about his doctrine. And in other respects he may be a worthy and estimable gentleman.

But the reason why Catholics should avoid going to him for marriage is that marriage is one of the seven sacraments which our Lord has entrusted to the keeping of His Church. These sacraments, then, belong to the Church, and we cannot recognize the right of those who separate from her to administer them or to assist officially at them, though they may have the power to do so validly. Therefore, though marriage be real and valid when contracted before a Protestant minister, and though his own people of course, are not to blame, if in good faith, for availing themselves of his services, we cannot do so. Indeed this would be the case even if marriage were not a sacrament but merely a religious rite or ceremony we cannot allow the ministers of any sect separated from the Church to act as such for us in any religious function: to do so would be to allow their claim to act in the name of Christ. This we can never do, and, above all, where the sacraments are concerned.

Another, and a very weighty reason, why Catholics cannot go before a minister for marriage, is that no one but the Catholic clergy can be supposed to be sufficiently acquainted with the laws of God and of the Church regarding Christian marriage. There are impediments, as they are called, which make marriage invalid of course, and though we can never do, and, above all, where the sacraments are concerned. Some of these are commonly known, such as those which proceed from a near relationship of the parties; but there are others which are not known even by name to the great mass of the faithful, and which a Protestant minister, even should he happen to know them, would never for a moment regard. Catholics, therefore, if they go to a minister to get married, run a great risk of not being really married at all, owing to these impediments not being detected or attended to. By the law of the State their marriage may be a good and real one, but in the sight of God it will not be so, if any such impediment should exist, and not have been removed by dispensation; and this holds, even though no suspicion of such an impediment should have arisen. You see, then, how important it is in this matter to consult those who are competent to advise them.

IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

Ask not what is delightful and commendable for thee, but what is pleasing and honourable to me; for if thou judgest rightly, thou oughtest to follow Mine appointment rather than thine own desire, and to prefer it before all that thou desirest.

I know thy desire and I have often heard thy sighs. Thou wouldst be glad to be at present in the liberty of the glory of the children of God.

Thou wouldst be pleased to be now at thine eternal home and thy heavenly country, abounding with joy; but that hour has not yet come: on the contrary, there is still another time, namely, a time of war, a time of labour and of trial.

Thou wishest to be replenished with the Sovereign Good, but thou canst not at present attain to it. I am that Sovereign Good: wait for me till the kingdom of God comes.

On every Catholic altar our Lord is born; in every Catholic tabernacle our Lord is cradled.

LIQUOR AND TOBACCO HABITS

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75 Yonge Street, Toronto. References as to Dr. McTaggart's professional ability and integrity furnished by: Sir W. B. Meredith, Chief Justice. Sir W. W. Ross, Premier of Ontario. Rev. John Potts D.D., Victoria College. Rev. William Daven, D.D., Knox College. Rev. Father Tully, President of St. Michael's College, Toronto. Right Rev. A. Sweeney, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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A PLAGUE.

Of a truth divorce has proved to be a plague. Men and women, with two husbands or two wives as the case may be hold up their head in society and think themselves, and are thought by others, to be little the worse for a matrimonial arrangement which if it were not recognized by the law of Parliament would drive them away from the door of every decent house. And the pestilence spreads. Each year finds a greater number of applicants seeking legal relief at the hands of the Judges in divorce from those bonds which they proclaimed at the altar, only death can break. The laxity of the law, the principle of dissoluble marriage has produced a crop of evils which come to flower and seed. The seed spreads the evil, and of all the seductive attempts to overthrow our common Christian constitution none is more seductive or more dangerous than this of divorce. Preschers cannot too sternly point out the law of the Church on this point, nor impress on the faithful the fact that whatever the law of land may permit, the law of the Church on this point is clear as noonday—once married, no divorce till death. While both parties live remarriage may not be. And if this be hard in individual cases it is still the law and absolutely "unbendable." "Till death do us part," those words were said and must stand. And if ever they are not said or are allowed not to stand then woman's position as the household's queen sinks into that of the household's toy, drudge or slave. Her interests demand the strictest enforcement of the binding power of the marriage bond, any weakening of which would overthrow her right. Tandem polygamy may prove pleasant to bad men; it must prove fatal to good women. For now as always is it true, in words of great tragedian, that "the eyes of men love to curl the bloom of youth, but they turn aside from the old."—The London Catholic Times.

A MONSIEUR'S "CHURCH."

"The true Church of the past is the true Church of the present, and it will be the true Church of the future. No new Church, therefore, do we proclaim as the coming Church."

So says Bishop Fallows in the Episcopal Recorder. So say we, but how does the Recorder reconcile this dictum with this other, regarding the said "true Church?"

"With the Unitarian, it will hold firmly the unity of God and the humanity of our Lord Jesus Christ; but, with the Swedenborgian, it will none the less believe in the supreme Deity of our Lord Jesus Christ; and, with the primitive Church, 'concluding the same' out of the Divine Word, it will hold to the threeness in one of the Father, the Son and the Holy Ghost."

That Church which will hold at once that Christ was only a human being and at the same time supreme God, is indeed a remarkable phenomenon. Christ could not found a Church better than Dowie's if He were mere man, and the Unitarians hold; and yet the "true Church" of Bishop Fallows rejects Dowie and other claimants of his sort. It is, indeed, an extraordinary institution, according to this exponent:

"This Church will have a ministry, a ministry called of God and the Church. It will believe heartily in the divineness of the summons. 'Go work in My vineyard,' but will spend no time nor squander the strength of its intellectual giants in endeavoring to find the missing link 'in a succession' no man has ever been able to trace in the past and never will be able in the future."

"It will have within itself no hierarchies to lord it over God's heritage. It will carefully see that no rights are vested in any of its ministers by which they may tyrannize over their brethren."

"It will have a ministry, but will not tolerate for a moment the intervention of a humanly-appointed 'priest' between the seeking soul and the seeking Saviour."

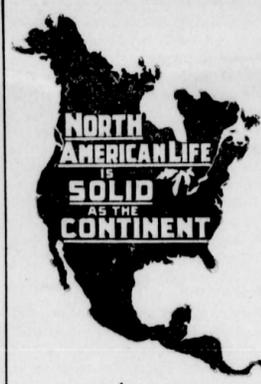
So a humanly-appointed "ministry" is to be recognized as allowable in this singular "true Church," while it denies the right of God to appoint His priests in this ministry. When it includes in its membership those who deny the Founder of the real "true Church" to be Peter, the first priest, what matter is it what it affirms or denies? But it claims, indeed, according to Bishop Fallows, no Divine authority:

"The Church will be flexible in its polity. It will adapt its methods to the ages along which it goes. It will sacrifice neither measures nor men to the unyielding rigor of ecclesiastical system. Denying that any special form of Church government is of Divine appointment it will be pliant in every part of its outward economy, that 'by all means it may save some.'"

If it has no Divine appointment to speak, why does Bishop Fallows speak for it? He is outside his own court.—Philadelphia Catholic Standard and Times.

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"O my God and Father, to show my love for Thee, to repair Thy injured honor and to obtain the salvation of souls, I firmly resolve not to take wine, drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, Who daily immolates Himself for Thy glory on the altar. Amen."

To whoever will make this resolution in a spirit of faith and penance the Holy Father grants an indulgence of three hundred days, which is applicable to the souls in Purgatory.

This is a good chance, for moderate drinkers who brag about the way that they use liquor, saying that they can take or leave it, to see if they can leave it.

To help them the Columbian says: If you feel a strong inclination to take a dram of whiskey, drink two tumblers of water; instantly, two-thirds of the desire for the stimulant will disappear. Now who'll take this pledge for today?—Catholic Columbian.

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