# THE CATHOLIC RECORD

unrest.

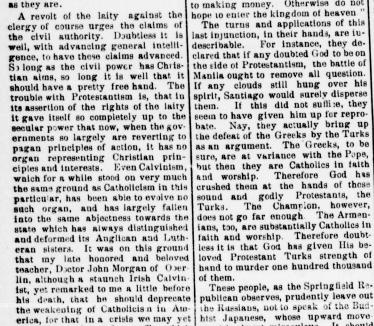
Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LVII.

Goldwin Smith, although a great admirer of the Puritan insurgents against he was no favorite with the mill own-Charles I., says, "Let us not glorify Revolution." Revolutions may some ers. said to me, " to write against Mariol-atry. Now I dare say that the Cathtimes be inevitable, but they are never desirable. Oar own Revolution was hardly one in reality. It was little more than the detachment of a ripened fruit from the parent stem. Yet even this, as has been rightly said, "in-fected our blood with the virus of re-sistance to authority," which gave in-tensity in the end to the spirit of seces sion, and the evil fruits of which are not exhausted yet. A violent convul sion and in erruption in the life and the traditi ns of a vast community Church or State, is in itself a tremend ous evil. The mocking glee with which the common run of Protestants describe the mighty divulsion of the sixteenth century simply sh w' that chaff will still be chaft. Thinkers do not describe it so or feel it so. Doctor Jeffrey, an able Baptist clergyman, has rightly said that "the action of the Reformation was abnormal." He he'd it firmly to have been, under the circumstances, a necessity, but he held the manner of its accomplishment to have been, in itself, far from desirable, as most assuredly it was far from admirable. Indeed, who can hold a civil war, avoidable or unavoidable, to be sirable? Who can hold a breach of fundamental tradition to be in itself a good? No one will accuse Emerson of an inclination towards Roman Catho-Yet be decla es that if Luther could have foreseen that his movement would issue in "the pale negations" of Boston theology, he never would have lifted his voice against the elder order.

Navarthaless, there can be no grea revolt without great reasons for it. So changes on it. long as the Teutonic races judge that truths and ac ivities which are dear to them would be hampered and handi capped by a reunion with southern three precepts : of regarding marriage as holy and in-Europe, so long, it is certain, they will hold aloof. There may be many surgdissoluble. Thou shalt beware of say ing anything friendly of the Catholics ings to and fro, but the peoples, as a whole, are lizely to stand pretty much Thou shalt give thyself heart and soul as they are.



not the evidences of God's forgetful-ness, but of His dearest remembrance, is securely fastened in both, will they any longer be Christian bodies? The late Professor William S. Karr, of Hariford Theological Seminary, renot the sign of God's displeasure, but of His love. For as the loving parent reproves and corrects the child of his marked to me once that it was of no heart, for its own sake, so, because of use for him to commend any one for pastor in a manufacturing town, for that, as he held himselt bound to the love which He bears our immortal souls, God sends us these sorrows .preach the gospel of brotherhood and unworldliness, he had found that Sacred Heart Review.

"I have been asked," he once

burden of mere naturalism.

has turned in our favor, we can not leave it. We turn it and twist it and

apply it in so many ways and shapes,

likely to be quite absorbed in it. Par

ticularly our friends of the Champion

can never weary of ringing the changes on it. They have gone to

Spanish America to teach the people

e for them largely summed up in hree precepts : "Thou shalt beware

to making money. Otherwise do not hope to enter the kingdom of heaven " The turns and applications of this

last injunction, in their hands, are iu-describable. For instance, they de-

clared that if any doubted God to be on

the side of Protestantism, the battle of

Manila ought to remove all question.

If any clouds still hung over his

spirit, Santiago would surely disperse them. If this did not suffice, they

seem to have given him up for repro-

bate. Nay, they actually bring up the defeat of the Greeks by the Turks as an argument. The Greeks, to be

sure, are at variance with the Pope,

but then they are Catholics in faith and worship. Therefore God has

crushed them at the hands of those

does not go far enough.

sound and godly Protestants, the

ians, too, are substantially Catholics in faith and worship. Therefore doubt-less it is that God has given His be-

loved Protestant Turks strength of

hand to murder one hundred thousand

These people, as the Springfield Re-

the Russians, not to speak of the Bud-

The Champion, however,

Otherwise do not

Therefore God has

there the true gospel, and it seems the

that our polemical literature se

#### THE AVERAGE MAN.

A Type of What the Bulk of the Human Family is Composed.

olics often go to excess in their hom The average man may be described age to the Virgin. On the other hand the Protestant churches seem to be as an individual member of the vast body of human beings who constitute going beyond all bounds in their wor-ship of Mammon. Now surely the by far the greater part of the human family. His status in the social and Mother of the Lord is a worthier obcommercial world is of the medium grade-neither the highest nor the ject of veneration than the god of this world." These, be it remarked, are the words of a Protestant of the Pro-His respectable talents, genlowest. eral character and moral worth 88.VE testants, a Calvinist of the Calvinists, him from being ranked in the latter grade, while his lack of intellectual a Presbyterian by ancestry, a Congre-gationalist in membership, untouched endowments, keen perceptive facul with socialistic, equally untouched ies and business apitude of the first with Catholicizing tendencies of any order bars his claim to the former kind. There are few as deep thinkers He has, therefore, to reconcil as he, but among the Protestant mingrade. himself to work out his destiny by isters of our country there are many plodding, laboring and striving in the great middle walks of life. His humil quiet thinkers like him. These won-der if a movement which began by ation at not being able to reach the protesting, not without reason, against top rung of the ladder may be sweetan excess of supernaturalism, may not ened by the thought that he has at least climbed half-way up. And have gone on protesting until it finds And tself helpless before an over hanging

again, he can draw comfort from the fact that countiess numbers of other Bellarmine has been consured by men have attained to no greater heights than himself. Farthermore, Protestants, not without some reason he may congratulate himself in befor making too much, in favor of his Church, of the power and wealth and longing to the great aggregation splendor which she then enjoyed, over men of average ability who, by their against the then poorer Protestants superiority of numbers, may be said to We have long since distanced him in have the world to themselves. this. He states this one argument The numerical strength of men of and leaves it. Now that the balance

walks of life. first-rate ability, who rise to the first positions by virtue of their natural endowments in statecraft, law, medicine, engineering, in the army and navy, etc., are almost insignificant when compared to the overwhelming hosts who live and move and have their being among the humbler ranks of men, who work, sow and reap and at the end of their alloted span pass out of life unknown to the world, save in their own neighborhoods and among their immediate relatives and friends. That this mediocre element purpose

of the population is proportionately as large and as distinctly marked in the duct great enterprises want the most Inited States, the land of democracy, efficient and honest workmen that can freedom and opportunity, as in the be had, hence the constant demand for nonarchical nations of Europe, must be attributed to a lack of concentrated men of brains, resource and activityenergy, thrift, promptitude and welldirected effort on the part of the in-dividual members of the vast army lassified as mediocre or average men

In dealing with the merits or deand energetic parts are scarce ; but merits of the respectable average man when they assert themselves their mer and his inferior brother, who ranks its are acknowledged and rewarded. "There is always room at the top." several degrees lower, we must take a fair account of their early education This is so in all the departments of and of their moral and physical trainhuman endeavor. In the learned proing. If there have been defects in these formers of characters and per pations, men of superior mental calibre sonality, the ill effects will tell in the pass their inferiors in the race of life, adult man, and as the early wrongs inflicted during his preparatory and while the lower field of action i training may have been beyond his control, it is but just that the adverse partially filled.

circumstances should plead his excuse if he betrays some awkwardness, impecility and lack of determination when he comes upon the scene of real active effort in life's stern battle. And if it be right to extenuate the faults were originally conceived. and shortcomings of the average man strong man uses his superior strength who has had at least a partial train to overpower his weaker brother, and ing, will we not be justified in giving the man of commanding ability is too symmethetic word of help to the prone to undervalue and trample upon ower orders of average men-the multitude of unequipped tollers who are the rights and feelings of his weaker thrown into life's conflict without any practical training at all? We mean trangements, oppressions and embit-



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6. Entering a Relicious Order of men on

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 Entering a Religious Order of men of women specially devoted to work among the Indians : e. g. (for North-Westen Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec, etc.)
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### NOVEMBER

### FIVE . MINU

Make to yourselves of iniquity that when received you into even Luke xvi. 6) What is this man which, or with w true sense of the make friends for money or other p has given us to We have only to more to see that th for when our Lo afterwards, "You and mammon," th that the Pharisees ous, laughed at H

It is called the or injustice, becau almost all the inju We have, then, ourselves with the poral means which

to us.

This is what t the gospel tells u trusted by his ma agement of an est care of it in his n in his own, for him ; as we are perty in God's in Master, and what longs to Him and

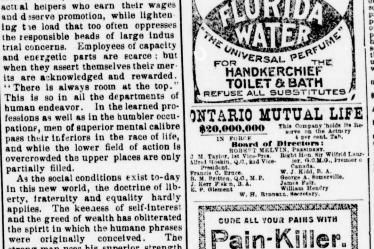
The steward w master ; he wast was discharged fi to give an account as we also shall count of ours to are discharged fr we come to die. think how he con means that had b to provide for him of life upon wh He had not muc arrangements, bu good plan. In mble him, for s make our arran certainty that we to be discharged and gave an acc judgment seat o make none at ali 'The children o in their generat

of light.' The steward, plan : and that of his master's de thing off the bil pay, that they n tribute somethin and save him working or beg life. In this wa himself with t been committed these friends m their dwellings out of his own. That is the pa

we have to imita tate the stewar with the means given us-frien vice to us in the we have so so which comes aft But who are

Generally peop of the rich and are not the frie he of use to us i

No, the poor, ones whose frie us there. In t help those who cannot : but the you help them give you is no you receive it, for you, long a in God's eter



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we in ourselves are incompetent to fur nish, the voice of calm, assured Chris tian authority, continuous from the beginning of the Gospel. Tas urging of the claims of secular

heathen.

tentous

organs.

pel, and such arguments to support it. Protestantism is not making more power involves the urging of the rapid headway in Spanish America ! claims of secular interests. These Charles C. Starbuck. claims are real, strong, divine. They 12 Meachan Street, North Cam-

are, it is true, the husk and prepara tion of eternity, where slone is our true home Yet if you destroy the husk bridge, Mass.

THE WILL OF GOD. before the time, you destroy the fruit Since the Fall, as before, it is appoint. Submission to the will of God is one ed to man to subdue the earth to himof the hardest things in life to learn, seif. In doing this, he is to subdue and yet, it we would enjoy any peace brute matter, and unconscious force, to the service of living personality, and of heart, it is one of the most necessary It is not conducive to our spiritual through that to the service of God The welfare, either here or hereafter, to be energy of this apprehension in Z ro in a continual state of rebellion against the workings of God' decree. astrianism raised it far above the general level of Pagan religions. Even Oaly those who accept with patience the devoutest Jews seem hardly to have and resignation whatsoever God may regarded the Persiaus as absolutely

Turks.

of them.

have to depend on it for an office which ment is almost miraculous. It should

send are happy. In the providence of the Almighty, grief has its place. Grief and pain Yet Man, who should be the lord of nature, too easily becomes her slave and also the slave of Man. are hard to bear, and the human heart, turning naturally to pleasure, revolts Is not our land in no small against these visitations ; but in the development of the character, and in uanger of rapidly changing into an aggregation of tollers for a few magna'es, and of a few magnates the purifying of the heart and soul it is necessary that we should suffer. who can give no reason for their porflnest and strongest souls are those that accumulations of wealth exhave passed through the fires of sorcept the wish to be regarded with de-Steel is tempered and gold is votional prostration of spirit, as em-bodi pents and incarnations of Mamrow. purified by fire. To be pure as gold and strong as steel the nature of man mon? Is not one of the foremost of these, one the origin of whose wealth must be refined and tempered in God's own crucible of pain. To take from God's hands patiently, is regarded as peculiarly dubious, reputed, apparently on good author-ity, as saying that "the great busi-

nay thankfully, the chastisement that He gives, knowing that it is for our ness of a Christian at present is to make money?" This may be the gospel according to Demas and Apolgood, should be our desire. All this sorrow and suffering is sent to make us more perfect, to fit us more truly for lyon, but assuredly it is not the gos which He may have in store pel according to Jesus Christ. Ye this man is raoidly enslaving to him the work Yet for us. None of the saints were allowed

to pass through life suffering nothing. self a vast denomination, its colleges, Oa the contrary, they were assailed on its societies, and doubtless its literary all sides by the direst griefs ; and these

There is another vast denomination, in which, as yet, no such overmaster-ing Nimrod has appeared, but which of Gcd when in His own good time He is waiting for him in ripened readithe salvation of souls. ness to put on his yoke when he comes.

Let us, therefore, cease our grum-Now there are many thousands of true Christians in each of these denominasends us. Let us rocognize in them tions, but when the mastery of Plutus

annear then that God loves Protestan better than Catholics and Greeks, and Buddhists better than Protestants other inheritance but poverty and a life of constant drudgery. The posi-How strauge it is, that with such a gos ion of this latter class of unfortunate toilers is very different from the large contingent of indolent and indifferent workers who may be called ins im beciles of the army of average menmen who from their youth upward

The

have had fair advantages in the start in the race of life ; and yet neglected or abused their chances through sheer indifference, indolence or unwilling ness to concentrate whatever little energies God may have given them upon the faithful performance of a task or duty assigned them. In this large-far too large-group or class of novel drones we rank the men of infirm will, who have no initiative faculty or power of independent action. but are mere human machines wh

have either to be led, driven or goaded by the whip of a master. With this denomination of persons ambition, voluntary alertness and activity are cut of the question. And it can hardly be expected that the world will ever be much the gainer by their presence in it. Still the very lowest type of human beings are, in some sense, capable of improvement when arged to action by pure necessity for it is philosophically held that this is the only way that people of defective will-power and indolent disposi-

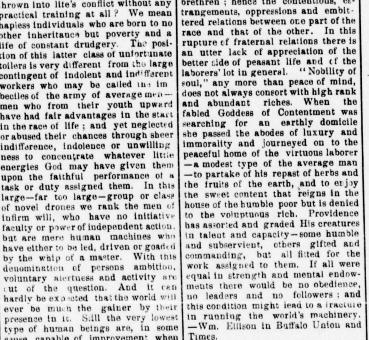
tion can be brought to a sense of duty and exertion. An acrid sage of a past century laid

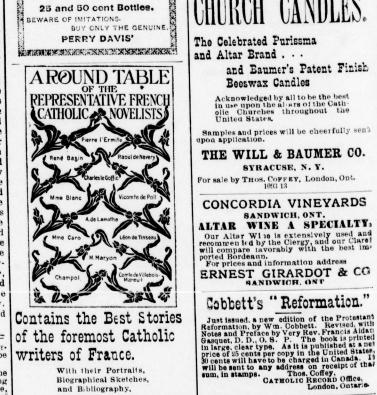
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As an illustration, however invalid it may be, of the relative value and worth of human beings, as in contra-THERE IS NO UNCERTAINTY about Pyny-Pectoral. It cures your cough quickly. All bronchial affections give way to it. 25c. of all druggists. Manufactured by the pro-prietors of Perry Davis' Pain-Killer. distinction between the highest and the lowest, or even mediocre types of hurecorded

were imposed upon them that they manity, it is historically recorded might be more adaptable to the hand that Wellington estimated Napoleon's value, at the head of an army, as equal chose to use them for His own glory and to that of sixty thousand ordinary sol diers of the rank and file. In other

pristors of Perry Davis' Pan. Killer. The great lung healer is found in that ex-cellent medicine sold at Bickle's Auti Con-sumptive Syrup. It soothes and dimmishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far ad-vanced in consumption. phrase, the Iron Dake would as soon bling at the little troubles that God meet on the field of battle an army of one hundred and twenty thousand men,





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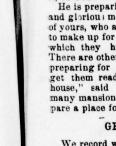
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kindly and gi the members tional Church Xavier's Aca been destroye and children w a school buildi ists generous their spaciou other provisio kind offer wa the pastor, th and-we quot Herald-" to institution he Protestant ed tianity mean denomination This last state which the dreamed ; yet in the though and others lil the closing ye never could t means enlig ment of the Thus doth sw perities of con able alike to formed it and consistent li Maria.

One trial of minator will equal as a wu and see if it do Hard and so lowayls Corn time. Get a b A Great re-medical histor possesses meri