8

BEWARE OF THE SUNDAY 'SERMON"

Again we feel it a duty to warn Cathlic readers against the so-called sermon in the Sunday secular papers. This apparently harmless and well-meaning lic readers against the so-called scruon in the Sunday secular papers. This apparently harmless and well-meaning thing is, as a rule, passively anti-Cath-olic—letting "I dare not" wait upon "I would." Its object is to demolish the belief in the necessity of a visible Church, a definite creed and the efficacy of the sscraments. It also puts into the background the sacrificial and expia-tory character of Christ's mission on earth as the Messiah, and to place above it His ethical and social teaching. Readers are told that it is unnecessary to have external and ceremonial worship. "If there be any salvation." readers were told in The North American "sermon" recently — mark the "if" — it comes to us "through ourselves—through our honest efforts to live according to Christ's teaching" — His altruistic teaching mainly, is plainly meant. What becomes of the doctine of pre-venient grace, if such be the case? Where would be the need of a Saviour and Mediator if unredeemed man had the inherent power to lith imself from the slough of Paganism and sensuality and become worthy of the salvation that is presented with a note of interroga-tion, after the fashion of Mrs. Browning? There are no "ifs" in the Gospel that Christ taught us. He makes no mental reservations when He tells us that there is a Heaven and a Hell, and that salva-tion comes not only through Him, but through also "hearing the Church"—the

is a Heaven and a Hell, and that salva-tion comes not only through H.m., but through also "hearing the Church"—the Church that He founded and fashioned ss to creed and sacraments. Therefore the test of the sincerity of the com-posers of those so-called sermons is easily found. Whenever any of their preaching traverses the teaching of the Catholic Church — Christ's Church — they are instucere, dishonest and malign as the false lights used by the wreckers on the Cornish coast, in the old days of the pirates and smugglers. the pirates and smugglers. Ostensibly non-contentious, non-sec

tarian and non-irenic, this class of homi-lies are negatively sectarian in the most objectionable degree — inverte-brate and jelly-fish Protestantism of the mked—and very much mixed—variety pickpockets of the spiritual world who would fain persuade the plundered that because the precious jewel of his or her faith was natched by a silk-gloved and jeweled hand there is no theft in the act.—Catholic Standard and Times. tarian and non-irenic, this class of homi-

THE CHURCH IN THE ROMAN EMPIRE

ire Belloc, in the Catholic World Hilaire Belloc, in the Catholic World So far we have been attempting an answer to the question "What was the Roman Empire?" We have seen in the answer to that question that it was an institution of such and such a character, but to this we had to add that this in-stitution was affected from its origin and was at last permeated by another institution of a religious character. This institution had and has for its name "the Church."

This institution had and has for its name "the Church." Our next task must, therefore, be an attempt to answer the question "What was the Church in the Roman Empire?" for that we have not yet touched. In order to answer that question we shall do well to put ourselves in the place of a man living in a particular period. from order to answer that question we shall do well to put ourselves in the place of a man living in a particular period, from whose standpoint the nature of the con-nection between the Church and the Empire can best be observed. And that standpoint in time is the generation that extended through the close of the second century into the latter half of the third century. A man born shortly after the reign of Marcus Aurelius, living through the violent civil wars that succeeded the peace of the Antonines, surviving to witness the Decian persecution of the Church and in extreme old age to perceive the promise, though not the establishment, of an untrammeled Catholicism (it had yet the last and the most terrible of the persecutions to pass through), would have been able to answer our question well. He would have lived at the turn of the tide. Let us suppose him the head of a Senatorial family in some great provincial town family in some great provincial town such as Toulouse. He would have found such as Tonlonse. He would have found himself one of a comparatively small class of very wealthy men to which was confined the municipal government of the city. Beneath him he would have been accustomed to a large class of citizens, free men but not senatorial; beneath these again his society reposed upon a great bedr of plance beneath these again his society reposed upon a great body of slaves. A word as to the constitution of the Church. All men with an historical sense know by this time that the Church was what I have described it, an organ-ized society under Bishops, and, what is more, it is evident that there was a cen-tral primary at Bome as well as local tral primacy at Rome as well as local primacies in various departments of the primacies in various departments of the Church, as at Carthage, as at Alexan-dria, as at Jerusalem. But what is not so generally emphasized is the way in which Christian society appears to have looked at itself at that time. That conception which it had of itself Can, perhaps, best be entered upon by pointing out that if we use the word "Christianity" we are unhistorical. "Christianity" is a term in the mouth and upon the pen of the post-Reforma-tion writer; it connotes an opinion or a theory, a point of view, an idea. The Christianito the time of which I speak were attached to no such conception. were attached to no such conception Upon the contrary they were attached to its very antithesis, to the conception of an organized body instituted for a definite way, and remarkable for the possession of definite doctrine. One can talk, in speaking of the first three centuries, of stoicism or epicurean-ism or neoplatonism, but one cannot talk of "Christianism" or "Christism," In-deed, no one has been so ignorant or unhistorical as to attempt those phrases. But the current phrase "Christianity," used as identical with to its very antithesis, to the conception

THE CATHOLIC RECORD

Irish Mothers

Use Sunlight Soap according to direc-tions-try It just once-and convince yourself that it will do twice as much as other soaps.

They are shapen to the music of the tides upon our shore ; The first breath in their nostrils has the Christian body in the third century, s intellectually the equivalent of "Christianism" or "Christism;" and, I repeat, it connotes a grossly unhistorical idea. In other words, it connotes something historically false.

PERTINENT QUESTIONS

It is not long since a veritable whirl-wind of protest went up from many Pro-testant sources, because the words of Bishop Sellew—Methodist—referring to the decay of Protestantism were taken seriously by The Pilot and other Catho-lic journals, and were commented upon accordingly. In a daily paper recently a Protestant minister is reported as telling the same story as was told by The Pilot. Rev. W. M. Langford, of Trenton, N. J., sent out the following note: "The conditions of to-day force me to ask: (1) Why is the Church of to-day falling short in its numbers of conversions. (2) Why is the Church of to-day lacking in its former influence?

(a) Why is the Church of to-day lacking in its former influence?
(b) Why are the amen corners in our churches vacant to-day?" There are other questions of little religious value, but the three eited must awaken comment. be enough to prove it. The lives of the saints and the teaching of spiritual books are both full of it. But we do not need them for proofs; for the experience of every one of us proves it decisively, to ourselves at least. We have felt and

known that in proportion as we loved our Blessed Lady, our devotion to the ment. From our position of security we can From our position of security we can examine the questions with impartiality; for the Catholic Church has no such and more reverent, and the more we questions to ask in her own regard. With her, conversions are constantly multiplying; while the population of the country has multiplied since the Revolution only thirty times, the Catho-lic population has increased nearly six hundred times, and in this increase con-versions. especially of late, have had a versions, especially of late, have had a large part. The increase in the Chris-tian bodies outside the Church has not The Blood that is in the challee is

tan hodies outside the Church has hot been correspondingly as great, and of from the living Heart of Jesus. It was late, according to their own testimony shed in the Passion before it was shed in has fallen away. Their influence has the chalice. It had lived long in His deteriorated so much that the non-Cath- | Sacred Heart before He shed it; and He



It any reader of the CATHOLIC RECORD has a copy of the "Catholie Home Magazine," any number, pub-lished in London a few years ago, we shall be glad to pay publisher's original price for it.

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used. Keepstha
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new. Ten mili
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weekly because it cuts wash
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Ous unsolicited testimonials received: "I can never repay you for your remedy. It is worth more than life to me. My hushand has been offered liquor several times, but would not touch it. He said it had no charm for him now. May God's choice blessings ever rest on you, and yours, are my prayers ever. No one knows it but those who have tried it. As soon as I can I will see others that I know would give anything to stop their husbands from drink. I. ... If the your address. Alta. (Name withheld on request.) Now, it you have at one for the multip need.

tides upon our shore;
The first breath in their nostrils has the sharpness of our spray;
The very milk we give them has the savor of our sea;
But our children go away—our children go away.
Oh, the long, long time of waiting with our eyes upon the door,
Oh, the long, long time of waiting with our eyes upon the door,
Through the whitening of the hedges, and the slaws and t

took it at the first, with His spotless Fiesh, from the Immaculate Heart of Mary.—Father Faber.

GOLDEN WEDDING

Mr. and Mrs. James Kelly celebrated their g redding at their home in Lucan, Tuesday la how for the second and tuests. Rev. Father Noonan, of Dublin, an old f the couple, and a former parish r vas invited by the pastor, Rev. F vas celebrated at o goat m. by Father Noon which both Mr. and Mrs. Kelly received Holy union. Short and hearty congratulations

all roofings, lacks every bad quality. But there are de-

grees of goodness in metal shingles. You must choose

wisely. You will not go wrong if you roof with

Drug Shares At Premium National Drug & Chemical Co. of Canada 6 per cent first preference shares of £1 each are now quoted on the Lon-don market at a premium of $12\frac{1}{2}$ p. c., the present price being £1 2 s 6d. ADDRESS ON ROBERT EMMETT

Belleville, Ont., Jan. 23. 191 A very interesting programme was given at 5t-blackness Academy last night under the auspices of blackness Academy last night under the auspices of blackness Academy last night under the auspices of blackness and the automation of the automation of the black of the chair was taken by Mr. 1. J. Hung w. A number of musical selections were rendered by the school children. A chorus sang that classi "The Harp that once Through Tara's Hall." Solos were given in a most acceptable manner by Misses Rita McDonaid, Annie Hogan aud Master Eddie Brown. Mir Agents St. Charlet sa accompanie,

Wanted

All the second s London Thorndale

moments that have been worth how many of them did money buy?

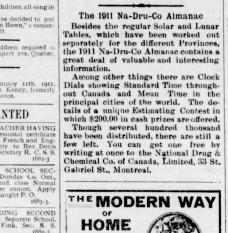
DIED KENNEY.—At Belleville, on January 11th, 1911 lary McCullough, wife of Martin Kenny, formerly f Tyendinaga. May she rest in peace.

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Some are thoughtless, some can't think; there is hope for the former.

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Mountain Railways-An interest

account, statistical and an approximate progress made in the conveyar passengers and freight up a passengers and freight up a

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By Grace K.

contains a fund of information on tolic matters, besides stories and arti-of interest and instruction, and ly items of practical usefulness.

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ORIGINAL 1854 CHARTER

QUARTERLY DIVIDEND NOTICE Notice is hereby given that a dividend at the rate

of SIX PER CENT per annum has been declared

upon the paid-up Capital Stock of The Home Bank of Canada for the three months ending 28th Febru-

ary, 1911, and the same will be payable at the Head

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The Transfer Books will be closed from the 15th to

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St. Thomas

Melbourne

the 28th February, 1911, both days inclusive.

By Order of the Board, JAMES MASON,

ada on and after the 1st March next.

Toronto, January 18, 1911

In looking back over our lives at the moments that have been worth while,

The Catholic Rec

LONDON, SATURDAY, FEBRUARY 11

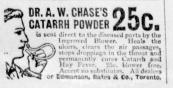
WHY TALK ABOUT IT We are often told that the Chu out of touch with modern life and co in antiquated ideas which has meaning. Divines who will no talk complacently about our anon position in a living world. Yet waste a good deal of ammunition dead. Why do they repeat the c that are threadbare and bear the of myriad refutations? Why n the light of which they claim a poly illumine the wastes of our ance and decay. It strikes us th ministers who give vent to platitud wax unctuous about their blood-l liberties are either the victims o glected education or are looking for to a call to some other part of the vard. If they knew history, not fr writers, but from their own, they have their public utterance reg by facts and the public would be much noisy declamation. They abide by the decisions of his research and earn the appreciat the discriminating and judicious. however, pathetic to see a clea mouthing charges which can appe to the ignorant. Surely this curious roll for educated Can That the Reformation was the of learning is no longer defend the historian. It appears, he on the platform now and then wonder of the Catholic who is date. Hallam says that the first ing of the Reformation appealed ignorant. In England, under l VI., Green notes that divinity ce be taught in the universities : si had fallen off in numbers : librari scattered and burned, and the in ual impuise had died away. Froude confesses that college li were plundered and burned, and d schools were planted with cabba Oxford laundresses dried clothe schools of art. In Germany we d no trace of the Reformation till lands rendered unproductive by But we do find that wherever it o a foothold, education languished that schools and colleges recei scant recognition. This is adm the reputable historian. And h the way let us remark that some educators are calling our atte the fact that the schoolman of t ago had many ideas and method can be, and with profit, press service by this generation.

IT IS TO LAUGH

One has to smile at the effrontery of the assertion t Anglican Church is the same as Reformation Church. The firs cans did what they could to dispu Cranmer and Barlow and Latin the others who severed Engla Catholic unity would, were earth to-day, be amazed at t posterous opinion of their desc Protestant historians have no with the continuity theory-for by those who are ashamed to o spiritual origin to a tyrant dominated by lust. But the f there to show that Anglicanism time of He exist before

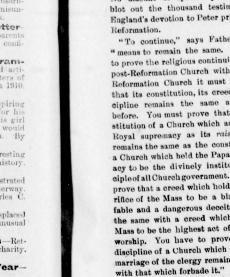
No amount of special plead





W.C.S.





This continuity theory is paratively recent date. It wa to Anglicans of a hundred yea burned incense to Henry VI ward and Elizabeth as their from the bondage of Rome. with an incomprehensible d history, and contempt for ing and practices of th bears, they shun the ried Henry and would fellowship with the sch saints, with the generations