6

#### Sacred Heart Review. LIC CHURCH. AT & PROTESTANT THEOLOGIAN.

CCCLXX1.

1. Blunt must have a very imperfect nowledge of Moravian and Waldensian history. Stephen and his colleague, who consecrated the first three bishops who consecrated the first three bishops of the Unitas Fratrum, although Wal-denses, were not bishops of the Wal-denses. The succession which they transmitted was not Waldensian, but received from the Catholic Church. See Bishop de Schweinitz, of the Moravian Church.

The facts are these, as attested 2. 2. The facts are these, as attested by the contemporary, and hostile, House of Masters of the University of Prague, and confirmed by the modern Oatholic historian Palacky. Of course neither authority would attribute fictitious honors to dissentients from the Church.

3. For many years after the death of Huss ecclesiastical confusion reigned in and around Bohemia. The Austrian Waldenses, in 1434, availed themselves of this uncertainty of opinion to per-suade a Catholic bishop, Nicholas, to ordain three of their ministers to the priest-bood, and then procured epis-copal consecration for them at Basel, which was already on the point of breaking with Rome. 4. The Austrian Waldenses did not

maintain the succession thus curiously maintain the succession thus curiously secured, but some twenty five years later, when the Brethren's Church was constituted, Stephen and his surviving colleague raised to the episcopate three Moravian ministers, all of whom had been ordained to the Catholic priesthood. 5. When early in the seventeenth

priesthood. 5. When, early in the seventeenth century, the Brethren's Church was broken up, its last bishop, Amos Comenius, the great educator, hoping for revival, consecrated two or three members of his family bishops, and these again some of the members of their famalies, who in turn transmitted the elder succession to Count Zinzendorf and one of his of leagues, where adher-ents were largely fugitive Moravians. Thus the Herrnhut brotherhood ob-tained the full legal status of the original Unitas Fratrum. The present episcopate must be esteemed valid or invalid according to the judgment formed of the elder line, of which it is

6. The Christliche Apologate, a Methodist paper, has said that Rome, of necessity, confines the Apostolic Succession absolutely to her own communion. Of course this is pure heresy. as the Review has already reminded Dr. Briggs. Otherwise Eastern bishops and priests, on submitting to Rome, would have to be reordained, which we know is forbidden as sacrilegious. Rome had to rebuke some of the early crusading bishops for misunderstand

ing this.\* To come back now to the Variation des Eglises Protestantes. This has never been a favorite on our side. Yet it is one of the most charming books ever written. It is luminousness itself. It is rhetoric perfectly controlled by logic and facts, and logic made fluid and transparent by the perfection of rhetoric. Then the straightforward simplicity of the style, without being e ther ircnical or satirical, has all the effect of the most cutting irony. However, Bossuet can plead that he has not made the facts which he marshals, and is not answerable

for the inpression which they produce. Then the French of the Variations is simply delicious. I do not mean that it has the majesty of Pascal, or the grandeur of the author's own Oraisons funchres; but for absolute delicious ress I now nothing in French comparable to it.

However, Protestants might say that the more merits the book has the more denerits it has. Doubtless, except so far as it tells the truth. Truth ought to be welcome to us if it agrees with our preconceptions, and yet more welcome if it contradicts them, for then

says, to reordain them. Their order Philip's bigamy. Here, it is true, the ration of the second se says, to reords the term. Their orders are valid and must not be repeated. To do so would be to fall into the blunder that Schaff says the Herrn-hutters committed. Catholic doctrine teaches that in the Church there is a

on the Reformation from which we shall not easily escape. This is all that justice required, and certainly we may not accuse him if he has spared us a multitude of abominable speeches, and disgusting details, some of which made

known to the Emperor, might have brought a sovereign Elector, Philip's close colleague, to the death of fire.

Bossuet is absolutely accurate as far as

specially examined, concerns the Al-

confirmed by the Protestant researches

must judge for himself.

hemselves.

not that sort of man.

it in his time.

loose living, from which it may be doubtful how far she has yet emerged.

John Wesley had great misgivings over

In short, the Variations des Eglises

Protestantes has rendered the original Protestant treatment of the Catholic

Church, and of the great defection from her, unprofitable and vain. This ought to be esteemed a great service

\*(In his paper which appeared in the

\*(In his paper which appeared in the Review, Aug. 12, the Rev. Mr. Star-buck mentioned three times "the Apostolic Succession" enjoyed by the Waldenses, on account of the fact that they had bishops who had been con secrated by a certain Stephen, a Wal-densian Bishop who himself had been or-

dained and consecrated by a Catholic

CHARLES C. STARBUCK.

by Christians on either side.

Andover, Mass.

three fold power instituted by Jesus Christ, conferred by [Him on the Apostles to be handed on to their successors "even to the consummation of the world," namely, the power of Order, the supreme power of teach-Order, the supreme power ing, the supreme power of govern ing. Order gives power to say Mass, to administer the Sacraments, and may he said, in a general way, to deal with the rea! Body of Christ in the Mass. The general power of juris-diction, that is the power of teaching and government, is exer-

bossuet is absolutel? accurate as far as he goes. Justice did not require, him, and decency hardly allowed him, to dessend to the very bottom of the loathsome pool. cised on the mystical Body of Christ, the Church. As Franzelin shows in his volume on the Church, Thesis V., this power of jarisdiction is The other matter which I have specially examined, concerns the inter-bigeness. Here, as we have twice noted already, the Bishop gives a num-ber of reports, from almost all parts of the Continent, mutually checking each other, and all coming out in to an independent of the power of Order. One who was never ordained can exer cise the powers of jurisdiction. Now, as Franzelin again shows in this same each other, and all coming out in to an absolute unity of result, namely, that the Cathari (of whom the Albigenses were a fraction) were not, properly speaking, Christians at all, but Man ichean Dualists. These mutually con-vergent and wholly independent ac-counts would of themselves vindicate as relation and a statistic of the Church —one of the marks, by the way, of the Church—the "Apostolic Succession," etc., depend not on the power of Order but on the power of jurisdiction. It is here our friend Mr. Starbuck gors actes making A pace the Succession dehere our friend Mr. Starbuck gors astray making Aposxlic Succession de-pend on ordination. The Apostolic Primacy, as the Vatican Council teaches, includes the power of preserv-ing and teaching without error the Deposit of Revelation, and of govern-ing the Church. "Apostolic Succes-sion" according to Catholic teaching, as Wilmers in bis volume on the counts would of themselves vindicate Bossuet's accuracy, and now that it is of Neander, Creighton, Paul Sebatier and others, they present the Bishop as inexpugnable here. And inexpuginexpugnable here. And inexpug-nable we may be reasonably sure we shall find him in all his other presentaas Wilmers in his volume on the tions of fact. Of his arguments one Church shows, is intimately connected Church snows, is intimately connected with and dependent on the Primacy. " A Church," he says, " which is not in union with the See of Rome can not be Apostolic." The Apostolate is per-When the author, citing Luther's coarse and impudent declamation against unmarried chastity, declaring it a thing fictitious and impossible, cuttingly remarks that this in no pet ated only in the Primacy; and without the Primacy, there is no "Apostolic Succession" and no way disproves the reality of unmarried chastity, but that it does require us to receive it as Luther's witness to his Apostolicity in the Church. The eason for this is obvious. The Apos Apostolicity own unmarried life, which lasted more than forty years, there is no question reason for this is obvious. The Apos tolic powers, namely, universal jurisdic tion, individual infallibility, direct divine missior, were transmitted only to the successors of one Apostle. In despair of being ever able to secure "Apostolic Succession" in this way, Protestants have devised all kinds of schemes that may serve as unbatitutes. of inaccuracy here, for the words are Luther's, not Bossuet's. They pre-pare us for Melancthon's contemptuous reflections upon the Reformer's relations to the runaway nuns who harbored with him, but who were too bent on obtaining his hand to conpromise chemes that may serve as substitutes teach that it is the holding of Apostolic doctrine not Apostolic auth-ority that makes "Apostolic Succes-sion." Bat we must represent the term Yet saving this one case where the very interests of decency provoked stinging remark, I do not think there sion." But we must remember that the doctrine of the Apostles, the sacra is another personal reflection on the ments, Mass, confession, all these may be found in a schismatic Church. Bu private character of one of the Re ormers in the whole book. Bossuet is the Apostolic power of teaching and the Apostolic power of governing are lound only in the Apostolic Chursh. Protestants forget that Christ alone established, or could establish, these The truth is the Reformation very imperfectly understood itself, and the Protestants lorget that Christ alone established, or could establish, these two powers, and that there can be no "Apostolic Succession" in any church in which Christ did not establish those Reformers very imperfectly under-stood each other. They brought all sorts of precipitate attacks on ancient doctrines and usages, and advanced all sorts of insufficient and mutually in consistent arguments. Bossuet hardly two powers. The power of jurisdiction, therefore, is no less necessary than the power of Order to the Apostolicity of understands as appreciatively as Mo-hler and Luther secout from a sublime apprehension of the filial freedom of the ministry, and the Apostolicity of the ministry is not less necessary than tho Apostolicity of doctrine. All these God's children, but he does understand how he overshot himself, and plunged Protestant Germany into a slough of

powers are where Christ left them, namely, in His Church. Can any one who may be validly ordained in Christ's Church take these powers with him and set up a rival Christian Church? Im possible. Christ established only one Church. "Where Peter is," says St. Ambrose, "there is the Church." "Can any one," says St. Cyprian, "who abandons the Chair of Peter, hope to be in the Church ?" So also, and for the same reason, where Peter is, there, and there only, is Apostolic power, Apostolicity, and Apostolic Succession. This is the Divine order; no power on earth, neither bishop nor umenical council nor Pope can change it .- Ed. Review.

FIVE-MINUTES SERMON Sixteenth Sunday After Pentecost.

VANITY.

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> consciousness of social position ? The remembrance of many years spent in God's service and the various spiritual gifts received from Him. But beware of gifts received from Him. but beware of spiritus] pride. And what answers to human talents and ability? Facility in prayer, glibness of speech about spirit-ual things, knowledge of devotional books, and the like. And these may

> books, and the like. And these may be made a cause of vanity. So when our Lord looks in amorg the guests at His spiritual table we may well imagine His saying to one or other of us: Friend, I perceive that you have been trusting a trifle too much to certain external practices; they are very good in themselves, but should be very good in themselves, but should be joined to a deeper and truer contrition tor your sins and a more practical nee tor your sins and a more practical use of penance and mortification. I am sorry to make you blush, but really you must step down a few seats lower. To an must step down a few seats lower. To an-other he says: Friend, you are in the wrong place; I know that you have received many graces from me in the past, but I also notice a great want of gratitude on your part; besides this, I see from your present disposition of mind that, if you are left where you are, you are likely to be quite puffed up with vanity. So I will set you down a little lower to a plaze opposite a up with vanity. So I will set you down a little lower to a place opposite a good dish of thanksgiving and another of humility. To another He says: What are you doing there—you who are so fault finding and overbearing? Do you trust to your knowledge of spiritual things and your plous talk? Your relig-ion consists of words, words, words; and what I want is deeds. So down with you to the last place at the tab'e; and if 1 had any place lower than the and if I had any place lower than the last you should certainly have it.

Brethren, let us be glad to sit down anywhere at our Lord's bar quet-glad of so much as the crumbs from the table. That is to say, the friendship of God is too precious a thing, and too much all His own to give, that we should presume to glory in it. Humility, de-tachment from our own excellence, willingness to think poorly of our own merits — such are the virtues that underlie all true piety.

'LET OUR ASPIRATIONS BE LOFTY AND OUR AIMS HIGH."

These are words often heard b t seldom rightly understood. The worldling interprets them as incentives to ambition and endeavor for worldly success, but the serious Christian man can only understand them as a power-ful exhortation to labor to secure the thing; that are to come after this world, namely the to come after this world, namely the joys of eternal life for those who labor for them. And this, surely, is what our Lord said, only in other words, when He said, "What would it profit a

said, only in other word He said, "What would it He said, "What would le prout a man if he gain the whole world and lose his soul?" And He bade us not to bother ourselves so much about any-thing of this world, saying, "Be not solicitous what you shall eat, or what you shall wear, but seek first the king-dow of God and His justice and all don of God and His justice, and all these things will be added thereunto."

It is surely a low aspiration to strive for, this fleeting world's favor, this de-ceitful world's esteem. And they who seek these things become low like what seek these things become low like what they seek. They may appear great in the eyes of men, they may be much lauded, but in the eyes of God they are as nothing: yes, in the eyes of real connect God feaving men they are of SEPTEMBER 30, 1905.

### No Gas-No Smoke-No Dust in the "HECLA" FURNACE,

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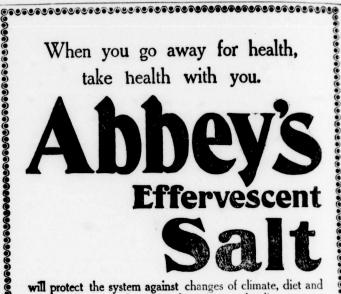
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#### SEPTEM

# CHATS WIT

Success in b easily or too young man, sa overestimates h overestimates h not appreciate had to struggle but through obs set him ; he imag licate his good he gets inflated importance; an take risks, big prudence woul are that his a to smash. Th ence :

Early Succ One of the s the times is t young man to early in life. have the attainments u the interest be

than in the pre size. A marked form coming mature judgme world is often fortune. Ten years a New York. H

New York. I iasm that c health, good he egotism of h years later he in a great stoc and at the en follo wing marr startled all his for a seat on change. He at the time. old or therea from the horiz depths of ruin Only the of type of the y from an early and his brot business that enormous pro lished in that sary that th business of th It had to pay father and s day. One so into business older by sev

son marrying money than accomplished business. A orked hard further spur the loss of temperment the convent reloped into old man -a s fore his year condition-a of his frien

nervousness no ease. When a goal of succe five years, a temperment tear alone is When suc may end in

Whe A young in law write which are many others sires advic remain in profession o a city, alone or t lawyer in questions young men bai for man sion their reach a co s vital.

As to set

out of your summer trip. IORTH

we have the more need of it.

Every instructed Protestant by this ught to know, what even so time and superficial a history as partisan and superficial a history as Merle d'Aubigre's brings out, that the Reformation was not one movement, but a number of independent movements, whose adherents not infrequ-ently hated each other more than they hated the common foe.

We know that Lutherans used to say, "Better be Papists than Calvinists, and Calvinists, "Better accept Tra subtantiation than Consubstantiation. "Better accept Tran agree with Mr. Starbuck. We confess that Blunt appeared to us to be very **Even** the moderate Hooker, while doubting whether Papists can be saved, thinks that at least there is more hope familiar with the history of the case He quoted several historians in con firmation. Even the Rev. Dr. Philip for them than for Lutherans. All sides Schaff, in his "Creeds of Christe idom" (a man of great authority, we know, for them than for Lutherans. All sides agreed that it was better to go back to the Catholies than to join the Anabaptists. To this day Trinitarian Protestantism holds that it is better to with Rev. Mr. Starbuck,) appears to attach little importance to the story that Stephen had been ordained, and be a Catholic than a Unitarian. In still less to the claims of the Moray. de a transfer than a Unitarian. In deed the great Unitarian Dr. Priestley fully justifies this opinion. Says he, "If you are right, we are not Christians at all," A very stiff Plymonth ians. He sums up the case in these words : "The origin and succession of at all." A very stiff Plymouth Brother cnce said to me: "I detest Popery; but at least Catholics hold the Head, and Unitarians do not. "

Now why should we find fault with Bossuet for adducing these facts, with his unequalled lucidity of presentation? Of course it would all have been very nice if we could have formed a consolidated church, with one creed, and one pope, at Geneva or at Wittenberg, Yet, as we have never done so, we need "Apostolic Succession ?" We can hardly bring ourselves to believe for a not swear at the Bishop of Meaux for bringing out this important shortcom ing of the Reformation. The most that he has done is to remind us that there is no such thing as a Protestant Church, and a Protestant religion, in the same sense in which there is a Catholic Church, and a Catholic reli-We ought not to be angry with thinks that "it is heresy gion. We ought not to be angry when him for bringing this out in a peculi-

arly lucid and pungent style. However, the Bishop of Meaux is manifoldly reproached by us with in-accuracies. Naturally. We usually accuracies. Naturally. We usually think people inaccurate who show us up too searchingly. I have examined two points in the

Variations very thoroughly, and am that, persuaded that in these two the author and is absolutely accurate.

When thou art invited to a wedding, sit wn in the highest place.—St. Luke xiv. 8

Bishop. We quoted the learned Pro-testant Englishman, Blunt, who denies It is not many Sundays ago that our Lord's words taught us humility that Stephen had ever been ordained or consecrated. In the first six paraspectacle of the Pharisee's pride con-trasted with the publican's lowliness. or consecrated. In the first six para-graphs of this present paper, our friend Mr. Starbuck maintains that Blunt's knowledge is imperfect. As for our-selves, we are always glad to sit at the Rev. Mr. Starbuck's feet as a student in history. If the Rev. Mr. Starbuck says that Blunt is mistaken, then we agree with Mr. Starbuck. We confess trasted with the publican's lowlines. Yet holy Church repeats the same lesson to day by telling us what our Lord thinks of one who is vain enough to take too high a place at the wed-ping feast. And indeed brethren, it takes much teaching for us to learn the corruption of our own hearts. If there corruption of our own hearts. If there is anybody we lack close acquaintance with, it is our own very selves. If there is one book harder for us to read than any other it is the book of our own hearts. Yet in spite of this ignorance of ourselves, either before God or in comparison with our neighbor, we are always tempted to set ourselves up for something far better than we really are, and no less tempted to depreciate our neighbor.

We are too anxious to exercise the same certain judgment about relative their orders (the Waldensian) are in volved in obscurity." But, against Blunt and even against Schaff, we premerit in spiritual things as we fancy we can do in temporal affairs. You doubtless know the various standards fer to side with the Mr. Starbuck, and to say that the Waldensians, and, what of worldly preference. One person looks around at others and exclaims in his or is harder to believe, the present Herrnhutters, had, and have, priests and bishops. But then, what of it ? And her secret heart : With what shocking bad taste do such and such ones dress They must be very vulgar indeed this is why we refer to the case at all. Do valid orders and consecration give the recipient "Apostolic Succession?" We can surely I cannot be expected to demean surely I cannot be expected to demean myself by going in their company. An-other says: There is a great deal in social standing. Let every one know his place in the world and keep it; as for me, I am certainly quite above the company of such and such persons. Another says: Brains is the standard; moment that the Rev. Mr. Starbuck who displays so great and accurate a knowledge of the teachings of the Church, should confound the Anglican or Protestant theory of "Apostolic Succession" with Catholic teaching on Brains is the standard Another says; good clothes and social position-what are they but miserable vanity and pre judice? But I have brains; and I know that subject. It is clear from para judice? it, and can show it; therefore, stand graph six of this paper that our friend aside for me, for I am entitled to pre to hold

Tobacco and Liquor Habits spiritual life that answers to good clothes? I will tell yon: it is certain external practices of devotion. Exter-nal devotions are indeed necessary for the soul just as clothes are for the that "Rome confines Apostolic Succes-sion to her own communion." But, as a matter offact, Rome does not "confine nanifoldly reproached by us with in-contracties. Naturally. We usually hink people inaccurate who show us pto searchingly. I have examined two points in the resuaded that in these two the author s absolutely accurate. The first case is that of the Landgrave A matter of tact, frome does not confine Apostolic Succession" to her own com-munion, and the Catholic who would persistently deny this truth would not, and could not, be a Catholic. Our friend is again mistaken in thinking

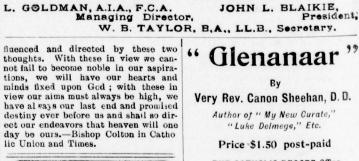
earnest God fearing men they are of but small account. A man should be a man and lock up to his divine Creator and have his thoughts and his aspira tions fixed upon Him, and direct all his aims and endervers to one day be holding Him forever. And this again is what our Lord enjoined when He bids us to watch and pray against fall-ing into temptation, and cautions us against yielding to the spirit of this world and its desires the concupis-

cence of the flesh, the concupiscence of the eyes and the pride of life. We are to make choice between Him and the world, between God and mammon, for no man. He says, can serve t to mas

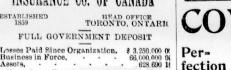
ters. Our aspirations ought to be to serve God in all things. If we so aspire we will have the divine grace to do so. If we try we will succeed for God will It we try we will able to a local will be helping us by His grace as long as we desire to serve Him. With those lofty aspirations came noble aims and glorious endeavors. Wituess the mil-lions in every age that have served God wellestly and gaing own to death God valiantly, and going even to death than turn from Him. And what noble lives they led ! In

And what hole where they have been public benefactors, for a good man is always doing good not only to God, Whose honor and glory he is increasing, so to speak, but also to his fellow-men by the kind offices he is exercising towards them, the good example and the good influences he is bestowing. In this way he is fulfilling the divine law of loving G d and loving one's neighbor, and thus is fulfilling his whole duty. Men must rise above their mere surroundings and to look to their origin, God, and see their end God, also, and have everything in-









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