

Secred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLVI.

We have always, as Protestants, been accustomed to think and speak of Wycliffe and Huss as two persecuted saints. What measure of saintliness there may have been in their private lives, I do not know, and I doubt whether there are twenty Protestants in the United States, or a hundred in the British Empire, that do. Even the current Protestantism seems little more than the impression of a stern and haughty man, to which the high authority of Bishop Stubbs adds that his teachings, show few or no traces of sympathy and charity, in other words few or none of the fundamental features of Christianity.

I do not in the least dispute that Wycliffe had reforming purposes, and that many of his suggestions were for the good of England, and of the Church. Indeed, there is no temptation to deny this, since the venality and nepotism and flagrant misconduct in high places which were then a scandal, have been so well purged away by the Counter-Reformation, as is generally described by Bishop Hurst in the Methodist Review. Yet a man may be a Reformer without being a Christian, and Bishop Stubbs seems to suspect that this was the case with Wycliffe. Such a one may carry through a reform, but he certainly can not carry through a Christian reform. I judge, although rather vaguely and uncertainly, that Huss was both a more amiable and a devoted man than the reformer of Lutetworth. Yet his fiery Bohemian hatred of the Germans submerged his amiability, while he became so entirely a disciple of the English reformer (except as to the doctrine of the Altar), that he seems little more than a continuation of Wycliffe. Nevertheless, as he had the fate, so he seems to have had more of the spirit of the martyr than the Englishman, whose Eucharistic doctrines appear to have been falsely imputed to him. There is a touching beauty in his smiling remark, Sancta Simplicitas! as he saw the zealous old man bringing up a fagot to his stake.

However, let us regard some of the propositions of Wycliffe, and of Huss, which were condemned by the Council of Constance, and say, what we, as Protestants, think of them. I assume, until advised to the contrary, that they are taken from their writings.

PROPOSITIONS OF WYCLIFFE.

(1) "If a Bishop or priest is in mortal sin, he does not ordain, or consecrate, or effect the Real Presence, or baptize." That is, all clergymen who have discovered that the Bishop ordaining them was then in mortal sin, are bound to be reordained, and to recognize that most of their sacramental ministrations mean while have been null and void. What Protestant church is there that would not condemn such a teaching?

(2) "It is against Holy Scripture, that ecclesiastics should have possessions." What Protestant church would proceed against a clergyman for owning a house, or a farm, or a bank account, or would tolerate in its pulpit a man who should be denouncing his brethren on this ground. As an ecclesiastical endowment, they may be inexpedient, but assuredly we would not consent to pronounce them unlawful.

(3) "No one is a civil dignitary, no one is a prelate, no one is a Bishop, while he is in mortal sin." Then if President Roosevelt or Governor Douglas should chance to fall into some sin which for the time being drove the Holy Spirit out of his heart, and in that state should sign a death warrant, however well authorized, he would be a murderer, and so also would the marshal or sheriff who should carry out the warrant, being cognizant of his superior's state, and all those would be guilty who, being in authority, should neglect to punish such usurpers and murderers.

What Protestant church would tolerate such a doctrine of religious Anarchism, preached from her pulpits? Who, indeed, teaching it, could own a death warrant, or a prelate, who declares that even Nero, when he protects good or suppresses evil, is the minister of God?

I may remark that on this showing it can be proved that King Edward had been in mortal sin since his accession, then, as the regal office, once lapsing, passes to the next heir, it is plainly the duty of Parliament, receiving from the Archbishop of Canterbury a good account of Prince George's spiritual state, to proclaim him in his father's stead, and for greater safety, it might be better to enthrone the newest royal baby, as being at present incapable of mortal sin. We see that Wycliffism, if this is Wycliffism, has its ridiculous as well as its alarming side.

(4) Any one who gives alms to a friar, is excommunicate *o facto*.

Then if any one aided a Las Casas, or a Vincent de Paul, or a Trinitarian brother in the redemption of captives, or a Francis Xavier while preaching the Gospel in Japan, he would cease to be a member of Christ's Church.

(5) "Those who found cloisters sin: those who enter them are diabolical men." Then our Protestant writers, who describe to us so lovingly the endless works of Christian benevolence proceeding throughout the ages from members of monastic orders, the Neanders, the Brights, the Haucks, the Storries, the Farrars, the Fishes, the Greens, works of conversion, of purification, of civilization, of education, of endless variety of beneficence, all show that they do not know the difference between saints and demons. What excuse can avail for Wycliffe, that he should so malign, not evil men, in monasteries or out of them, but God's inmost jewels of sanctity? Did Wycliffe wish to liken himself to the Accuser, who accuseth the brethren night and day before our God?

(6) "All the mendicant orders are heretics, and those that give them alms are excommunicate." Then as it is owned on all hands to

be more than doubtful whether any man since Jesus has been so like Him as Francis of Assisi, it follows from this that no degree of conformity to Jesus can save a man from damnation as a wilful heretic if he has founded a mendicant order, and continues in that mind until his death, as Francis did.

St. Paul assures us that no man, speaking in the Spirit of God, calleth Jesus Anathema. How much short of it does he come who calls such a disciple of Jesus Anathema?

(7) "Those who enter any religious order become thereby incapable of observing the divine commands, and thereby of attaining to the kingdom of heaven unless they apostatize from the same."

Then Las Casas, and Zamarraga, and all the Dominicans and other friars who withstood the wrath of the Spanish governors and planters in behalf of the Indians, and the Trinitarian Brethren, and St. Vincent de Paul, exposing themselves to the dangers of slavery in behalf of the Barbary slaves, and Francis Xavier, and the Bishops and priests (most of them regulars) who have suffered martyrdom in Japan and Corea, and China and Canada, and elsewhere, are now in the flames of hell. What possible excuse for exaggeration in speaking of orders in a disordered time can procure the pardon of such blasphemy against the saints of God?

Dean Farrar was an intense and even an exaggerated Protestant. I am not a sacerdotalist, for I do not even come as near to the Catholic doctrine of the ministry as the Evangelical Alliance does; yet the Dean's horror appears to me slightly ridiculous. Nevertheless, Farrar describes the Newfound saints (so large a part of them monastics) as "heretics of disinterestedness." Farrar speaks as a Christian; Wycliffe as, I do not know what. He is like to a Julian the Apostate, or a Celsus. Have we not a right to be much more confident of the Dean's good estate in eternity than of the Reformer's? I doubt not that the Grand Rabbi of France or England would speak much more like a Christian of the saints of the orders than John Wycliffe does.

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON THE SACRED HEART.

Our dear Lord's Blessed Heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage, my soul! I, too, shall find it so.

How near to the Sacred Heart we should be if we could only love souls; and if we could only grieve for defects, not because they annoy us, but because they are displeasing to God; and if we strove to help others to be perfect for His sake.

All hail to the red, red rose of royal June, that symbolizes the wealth of love and sweetness of the Sacred Heart!—Union and Times.

In Thee, O Sacred Heart of Jesus, sinners find their pardon; martyrs their courage; virgins their chastity; families, union and concord; and religious zeal for their perfection.—St. Francis Borgia.

Gaze upon the Heart of Jesus, who died for thee; and His evident love, stronger than death, more vigorous than life, will expel fear, will remove distrust, will cast aside faint-heartedness, will kindle love, and thou wilt go to immerse thyself in this ocean of goodness.

The Heart of Christ is still warm in its affection for those who love It. It glows with love when they make sacrifices for its sake. It throbs with tenderness for those who, in the midst of sorrows and sufferings, cling fast to the conviction that It is faithful and kind and true.

Journalists and the Eighth Commandment.

"One is sometimes tempted to wonder," says the Ave Maria, "whether the average editor thinks that the Eighth Commandment has been abrogated in the case of journalists. Making all possible allowance for zeal for the public good, the interest of justice, the desire that the guilty rather than the innocent should suffer, and the like considerations, do not many newspaper editors and reporters habitually violate not only charity but justice as well in spreading broadcast the secret delinquencies of private citizens? They are certainly astray in their theology, or in the ethical code they substitute therefor, if they imagine that the sum and substance of the morality of such acts is contained in evading or transgressing the strictures of the libel law. The subject is one which may well receive considerable serious reflection from perhaps the majority of persons connected with the press."

IMITATION OF CHRIST.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIVINE GRACE.

O Lord my God, Who has created me to thine own image and likeness, grant me this grace which Thou hast declared to be so great, and so necessary to salvation, that I may overcome my corrupt nature, which draws me to sin and perdition.

For I perceive in my flesh the law of sin contradicting the law of my mind and leading me captive to obey sensuality in many things; neither can I resist the passions thereof, unless assisted by Thy holy grace, infused copiously into my heart.

I stand in need of Thy grace, and of a great grace, to overcome nature, which is always prone to evil from her youth.

The best sort of happiness is rarely visible to the multitude. It lies hidden in odd corners and quiet places, and the eager world, which presumably is seeking it, hurries past and never recognizes it, but continues to mistake for it prosperity and riches, noise and laughter, even fame and mere cheap notoriety.—Henry Stton Merriman.

FIVE-MINUTE SERMON.

Trinity Sunday. THE DIVINE MAJESTY.

For of Him and by Him, and in Him are all things; to Him be glory for ever. Amen. (Epistle of the Day)

To-day, my dear brethren, the Church having completed the round of feasts and fasts which she began on Christmas, having brought to our remembrance our Lord's birth, His holy childhood, His ministry on earth, His Passion and death, His glorious Resurrection and Ascension, and the coming of the Holy Ghost as He had promised, finally brings us into the presence of the Being by whom all these wonderful works have been accomplished, and who is the sole object of our adoration, the ever Blessed Trinity, the three Divine Persons, the one God. She bids us contemplate, so far as it is possible for us, the great and ineffable mystery into the faith of which we have been baptized, and to join with the angels and saints in the canticles of heaven, "Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who is to come."

"Of Him, and by Him, and in Him are all things," says the Apostle, reminding us of this highest of all the teachings of the Christian faith. Of the Father is the Son, and by the Son is the Holy Ghost, Who proceeds from the Father and the Son, and in Whom is their life and mutual love. The distinction of the Divine Persons is thus indicated to us; but the Divine Nature we and all the created world adore.

We and all the world around us are of God; not part of Him, nor born of Him according to nature, nor proceeding from His substance, but still of Him in that we owe our being entirely to His almighty power. Nothing could ever have existed outside of God Himself except through the wonderful, incomprehensible act of creation. From nothing, nothing of itself could come; all things are from God, and of God, and created by Him.

By His almighty power then we have been created, and by it now we are sustained. We could not live for a moment except by His continual support. It is only by His aid that we can draw a single breath, walk a single step, or perform the simplest act. The winds and the waters, and all the powers of nature, as we call them, are His powers, too, which He lends to us, and makes subservient to our use.

And in Him we live and move and are. He is nearer to us than we to ourselves. It is not only that He makes us live; it is His life by which we live; our life comes from and belongs to His eternal life. The life of God the Father, Son and Holy Ghost is in Himself; ours is in Him.

To Him, then, the one and only true God, "be glory," as the Apostle says, "for ever and ever." How often we say these words, "Glory be to the Father, and to the Son and to the Holy Ghost," and how little do we think of ourselves! If all that we are and have is from God, by Him and in Him, how can we set ourselves apart from Him, or claim anything for ourselves against Him? How can we glory in ourselves, or desire glory from others when all glory, praise and honor belong of necessity to Him from Whom, by Whom and in Whom all things are?

For this is what it means when we say, "Glory be to God." Not some glory or praise or recognition of His greatness, from us, as a sort of tax or tribute, which we must pay to keep the rest for ourselves. No, when we have given glory to God as we should, there will be nothing left for us to keep. This is the perfection of the creature, to prostrate itself at the foot of its Creator's throne, and to cast all the crowns it has received before Him that sitteth thereon, and to say with the angels and saints in heaven, "Thou art worthy, O Lord our God, to receive glory and honor and power, because Thou hast created all things, and for Thy will they were and have been created."

ANOTHER YELLOW YARN.

Commenting on the sensational story published in the daily press about a priest "offering himself as a human sacrifice at the altar of his own Cathedral, at Cuale, State of Guadaluja, Mexico," the Southern Messenger of San Antonio, Texas, says: "We do not usually pay any attention to the sensational and horrors of the yellow press, and we advise our readers to pursue the same course. Even if this horrible story were true, it would indicate nothing more than that the poor wretch was a madman. But there is every evidence that the story is nothing but a miserable invention. The clipping before us is from the yellowest of a yellow journal, published in New York. The story is dated from 'Houston, Texas,' and the scene of the event is said to be 'the Cathedral at Cuale, State of Guadaluja, Mexico. Now, there is no Cathedral at Cuale, and there is no such State as Guadaluja in Mexico. There is a city named Guadaluja, but it is in the State of Jalisco. The story is false on the very face of it, and about as clumsy a falsehood as we have lately come across.'"

When the plans of men are set aside by the plans of Divine Providence, religion is always the gainer.

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Right Rev. William H. O'Connell, Bishop of Portland, Me., was accorded a remarkable demonstration of welcome on occasion of his recent return to his diocese from Rome. "Maine never before witnessed such a welcome," said The Republic of Boston. The Governor of the Commonwealth, the Mayor of Portland, judges of the courts and hundreds of the leading citizens of the Pine Tree State joined in paying their tributes of respect and honor to the prelate.

A feature of the demonstration was a banquet at the Lafayette Hotel, where speeches were made by Governor Cobb and other distinguished laymen and clergymen. Bishop O'Connell's response, though uttered in Maine, will be echoed to California as a true and most timely statement of the position of the Catholic Church on the question of good citizenship. He said:

"I have tried honestly and fearlessly to take my stand side by side with you in the cause of good citizenship. I have not, nor do I intend, to use the altar steps of the pulpit for any sensational counsels. Very many times a quiet word to my priests will carry more weight and have more influence than columns of sensational words.

"You may rest assured that so long as Bishop O'Connell has his voice it will be raised at all times for all that makes for good citizenship, and to teach and urge respect for and obedience to law and order. And to teach full submission to you, Your Excellency, to the Mayor or whoever stands for and represents the law. And in this my position is not unique. I am merely trying to do in my weak way what is the duty of every Catholic Bishop.

"I am no prophet, but I say the day may be coming, and may not be far distant when the only barrier that shall stand between anarchy and law and order shall be the bulwark of the Roman Catholic Church. This always will be a strong barrier, since it will always teach and even compel obedience to law and order and from upon anarchy and lawlessness.

"When the day comes—and may it be long in coming—but we have all read the signs of the times and can hear the murmurings of an afar—when that day does come we may yet remember the brave Archbishop of Paris, who stood on the battlement and was shot while trying to still the mob. So every Bishop and priest will be willing to take a similar stand and do his best to preserve the liberty and law granted by the founders of this noble republic."

"BLESS THE NON-CATHOLICS IN MY NAME," SAID PIUS X.

TO BISHOP SHANAHAN AND FATHER SUTTON, O. P., THE PONTIFF MANIFESTS HIS DEEP INTEREST IN MISSIONARY WORK.

From an occasional correspondent in Rome The Catholic Standard and Times has received interesting details of the audience accorded by Pope Pius X. to Right Rev. Bishop Shanahan, of Harrisburg, and Rev. Xavier Sutton, the well known Passionist missionary, on May 15.

The Bishop and his party which, in addition to Father Sutton, included three other American priests, were presented by Vice Rector Murphy, of the American College. The Pontiff, who in the words of one of those received, "is as humble and kind as he can be, immediately asked all to be seated.

His Holiness manifested the deepest interest when the missions to non-Catholics were mentioned, and, turning to Father Xavier who has devoted his entire time for several years past to that work, said he wished him many converts and a great reward for himself.

The time having expired and the visitors having made a move to depart, the Pontiff told the three parish priests present that they had his permission to bless their people in his name.

"And what about Father Xavier, Holy Father?" asked Vice Rector Murphy.

"Ah!" exclaimed His Holiness, and pointing to the Passionist missionary he said: "To him I give the permission every time he gives a mission to non-Catholics, to bless them in my name."

And the Pontiff repeated the words "toties quoties" (every time) two or three times.

In his official talk with Bishop Shanahan His Holiness again brought up the topic of missions to non-Catholics. He seemed to know a great deal about the work, but desired further information, and he gave the closest attention to the statements of the American prelate with regard to the methods adopted by the missionaries and the success that had crowned their efforts. At one point in the recital the Pontiff raising his hand, exclaimed "Deo Gratias!"

Serious reflection upon the fall of our first parents through the envy of Satan and upon the murder of Abel by his brother, Cain, should bring a thorough realization of the fearful results of the sin of envy. That which can produce such terrible consequences should certainly be avoided.



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A WARNING TO PARENTS.

Bay City, Mich., June 2.—Ten years old and a suicide's grave! That is the closing chapter in the life of Mary Catherine Dolson, a pupil in the Sher-Catherine Public school. The child was found dead by her mother this evening in the rear of her home. A badly burned mouth of the child showed what had occurred.

The girl's death is the direct result of the spread of immorality in the public schools. Ida J. Knapp, principal, this afternoon intercepted a note written by the girl to a boy. The teacher considered the matter one that should be handled by the mother, and inclosed the note to Mrs. Dolson, sending it by another pupil. Mrs. Mary learned that note had been sent and she went direct to a drug store and purchased the carbolic acid. Although she had no order for the dangerous fluid it was given her, apparently without question, despite her age.

What wilt Thou send me to-day? Humiliations? Contradictions? Physical sufferings? Painful intelligence which I do not expect? An aching heart? A failure? Will I see myself misjudged, wrongly suspected, despised? All that Thou wishest, O my God I accept it in advance, and if I weep through weakness, oh! regard it not if I murmur, check me; if I am fretful, punish me; if I am discouraged, raise me up. But through it all, teach me to say, Thy will be done!

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CHATS WITH YOUNG

Much Reading. A young man once wrote to a friend in New York, for advice as to a course of reading—knowing O'Connor's experience was common and that his advice would be followed. The reply discouraged the too many books. The gist of it was to read less and think more, without reflection and and may be a waste of time.

Balmes, the Spanish Catholic was accustomed to express opinion. After reading a volume of St. Thomas he covered with his cowl and reflected. Then he continued his study. A thoroughly original thinker, the product of this kind of Strong, judicial, pointed flow from his pen when he wrote. The minds of persons who read large quantities of books will be small. They relate a little, they receive a great deal. Of course the instinct is well developed in the reader. Carlyle is a voracious reader, and Macaulay through whole libraries of books. Minds of this caliber are rare. The "crucible minds" that transmute knowledge.—Cath. Rec.

Work and Look You. It is hard work that grows old or is it because we have enough to do, or, rather, find the thing they are to do? The hardest work of the world are the actresses, who without mentioning sixty and some play the part and boisterous young men an even greater age. none of the cramped, cast light upon our people that Europe. The oldest looking the world are not those who are hardest, but those who work at all. If one would work in the water, he must be a diver. There are comparatively young men never worked, either with mind, driven around in a hobbling about on cane, absorbed in business are robust at seventy. When ever killed a man laziness has killed a score. class that feels above work has little use for work. Work young!

A Vocation. Father Faber tells us greater men have told us each human being has his life. And we nearly all true, but the great difference is that the great realize it. Ruskin says not a course; but that a his work, feel that he could not have too much. The sum of all this may be contained in a find his chief satisfaction well. It is not what we do it that makes success.

The greatest enemy of a man is his own mind. It is the belief that it is a requirement of money. A for this lies not in the American—who in no more than other people—but in wealth is within the grasp who works for it. The money standard, the standard of success, the eyes of the world is set to the man himself. It is the belief that it is a requirement of money. A for this lies not in the American—who in no more than other people—but in wealth is within the grasp who works for it.

Achievement under. Some one has said "God wants to educate does not send him to grace, but to the never be discovered if annual opportunities comfort, not wealth. Poverty, has ever been variety of the race, a larger number of success her alma mater. V what orators, what what scholars, what what artists have been her halls!

It has not been the fortune, but, as a rule with no chance, who things. It is a full what; a Michael H bottles and tin pans apothecary's store; few tools in a southern with crude needles and the sewing machine; poor, experimenting apparatus, who have civilization.

There is nothing in history as the room under difficult how men who have things to pass, got their obscure beginning ends, their strivings amid was obstacles overcome, the stories of men who succeeded by dint of and inflexible purpose.

What greater sign that of a stalwart man by the things which him—a man who standing or trembling, heart undaunted, difficulties, defying fate, laughing at it has developed in the superb strength vigor of character master?

No fate or destiny a man—a man who a mighty purpose, men of this stalwart burst the bonds