

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXV.

On page 197 Professor Emerton, speaking of the unpopularity with which princes and lords, in the eleventh century, had come to dispose of the high offices of the Church, especially of bishoprics and abbacies, and of the great Cluniac movement against this abuse, says: "The historian can not fail to see in the great work of the reform party, under the leadership of Cluny, an actual blessing of the time. However little he may sympathize abstractly with its methods, he must recognize the greatness of the evil and the admirable fitness of those methods to meet it."

This is a very different way of treating the Cluniac and Hildebrandine movements from that once in vogue. Even as late as about 1750 so learned and generally so dispassionate a church historian as Mosheim talks about Gregory VII. in the coarsely calumnious style which is now confined to such pitiful creatures as Lansing, and other like riff-raff of Protestantism. However, any real interior apprehension of these movements requires religious sympathy, and of this it is not too much to say that Emerton shows nowhere any sign. Dr. David Muller, warmly a Protestant, but warmly a Christian, has this sympathy, and he makes these movements intelligible, which Professor Emerton does not, at least to the present writer. I have at tentively read his descriptions of them, and I can make little out of them except an image of mere moral emptiness.

On page 208, however, there is an interesting statement: "Already we discern traces of that alliance of the papacy with great popular movements which is the clue to its policy for centuries. Its enemies were kings and secular prelates; its friends were the struggling masses of the cities, now just beginning to feel themselves aroused to a sense of political unity and a consciousness of undeveloped strength."

On page 230 the author says of Gregory VII., the great Hildebrand: "However we may look at it, his is a figure of great human interest. He is one of those few commanding spirits that from time to time seem to gather up into themselves the prevailing forces of their day and bring them all to bear upon some one central point." On page 237 the author, speaking of Archbishop Adalbert of Hamburg-Bremen, and his influence over the young King Henry IV., afterwards the great antagonist of Gregory VII., says: "It will not perhaps be far out of the way if we conclude that the anti-papal policy of the King was greatly influenced by the counsels of a prelate whose sense of the national rights was so strong that he had been accused of wanting to set up a great northern patriarchate in defiance of Rome."

Is not this going too far? What ever Adalbert's ambitions may have been personal rather than national, although it is true that Adalbert was thoroughly German in feeling. However, my reading is distinctly to the effect that the Archbishop had no thought but of obtaining the papal ratification of his projected patriarchate over the three northern kingdoms. This might have practically absorbed the papal administration in Scandinavia, but there seems no good reason to believe that Adalbert had any thought of receding from the recognition of Rome as the supreme court of appeal for discipline and doctrine.

The author's concluding remark concerning St. Gregory VII. is this: "I have loved justice and hated iniquity, therefore I die in exile," were the last words of the greatest man of his time, one of the greatest of all time." Even Merle d'Aubigne prejudiced as he is (though not virulent,) exclaims: "Who shall dare tax these words with insincerity?" On page 264 Emerton strongly vindicates the Crusades against those lower explanations which Protestant prejudice or unbelieving antipathy has given to them. He was not the champion of adventure in the romantic regions of the Orient, nor the hope of plunder, nor the superstitious terrors of the Church, that drove men to renounce their mutual strife and enroll themselves under the banner of the cross; this was one of those movements, not so infrequent as some historians would have us believe, when a great ideal, representing some practical thing to be done, seizes upon them and sweeps them away beyond the reach of all practical considerations, out into an unknown world of aspiration and hope. The cry of the fighting men at Clermont, "It is the will of God," represents, we may be sure, with entire accuracy, the dominant motive of the early crusading period.

Although it is of little consequence, let me take exception to the mention on page 281, of "Judith Guell," as if "Guell" were a family surname, which it is not to this day. Elizabeth of York was Elizabeth of Plantagenet, and her grand daughter Elizabeth Tudor, and Queen Anne Anne Stuart, but Queen Victoria was not Victoria Guell. If she had any surname, which is doubtful, it was rather "d'Este," indicating the Italian source of her family. The "Guell" is merely indicated that there were many princes of the line bearing the baptismal name of Wolf.

On page 297 Arnold of Brescia is spoken of as having been "burned at the stake." Inaccurate, Arnold was hanged, and only his head was burned. The same is true of Savonarola. The Spanish Inquisition also burned very few alive. Its victims were almost always hanged or garroted, and only the corpses were burned. On the other hand, in the witchcraft tribunals of Catholic and Protestant Germany, and of Presbyterian Scotland, whose aggregate of victims is ten times as great as that of the Spanish Inquisition, the accused seem to have been commonly burned alive. In New England the few sup-

posed witches were simply hanged, and in old England I do not think they were burned after about 1600. Ireland seems to be the one country which never had either inquisitorial or witchcraft courts. True, a bishop before the Reformation burnt two heretics, but he was immediately deprived of his see. The Irish had a good opportunity to burn heretics under Mary, but instead of that they protected them. Father Zimmermann remarks that there are still many Irish Protestant families which took refuge in the great Green Isle from the severities of her whom John Knox describes not amiss as "English in name but Spanish in heart."

Professor Emerton bears witness to the honesty of Innocent the Third's guardianship of the boy who was afterwards to be at such deadly odds with the Holy See. "In spite of the traditional enmity of the Papacy and the house of Hohenstaufen, the great Pope seems to have carried out his trust in entire good faith and to have relied upon the force of his political gains in the centre to overcome the dangers of a possible combination of the extremes of the peninsula. If only Innocent III. could have lived as long as Frederick II. I think might have taken a very different turn. Innocent was as resolute as his cousin's son Gregory IX., but far more gracious and pliable. Yet there seems to have been something in the Hohenstaufen line hardly reconcilable with the Church."

CHARLES C. STARBUCK. Andover, Mass.

DR. KAUFMANN'S CATHOLIC NEWS AGENCY.

We have already referred in the Freeman's Journal to the admirable society or bureau established in Germany known as the International Catholic News Agency (the Central Auskunftsstelle), one of the objects of which is the exposure and contradiction of calumnious allegations against the Catholic Church and its ministers and orders which so often appear in the Protestant press of Europe and America. Some idea of the good work done by this society may be formed from the notice of it in this year's Lenten Pastoral of the Cardinal Archbishop of Salzburg (quoted as follows by the Tablet): "It is well known to you how frequently in these days our priests are misrepresented and reviled, how they are hunted down just as if they were wild beasts, especially those of them who are most conspicuous for zealous performance of their ministerial duties, and how if ever an unfortunate priest is detected in some offense his offense is forthwith exaggerated, proclaimed throughout the world and laid at the door of the entire clergy. The numerous tales of scandals in cloisters and presbyteries, the abuse of Vatican and of the Church's various institutions, the incessant complaints of clerical intolerance, etc.—these weapons of the new Kulturkampf with its campaign of slander against the Church—have long since demanded an organized movement of self-defense on the part of the Catholics. It was with this object that the Central Auskunftsstelle (C. A.) was founded in 1900. This agency investigates each particular accusation, and makes a point of supplying only such information as can be thoroughly depended upon and is mostly derived from authoritative sources. Connected with the C. A. is the Association of the Defense of the German Catholic Clergy, which undertakes to see that corrections of mis-statements made shall be inserted in the anti-clerical papers under Article 11 of the Press Law, and so ensures that the information obtained by the C. A. shall receive a proper attention. It is most desirable that the Catholic clergy and laity should on every occasion when attacks of this sort are made, and the judgment of the press is at once to the C. A., since the policy of deliberately ignoring such matters has only the effect of causing the aggressors to become bolder and more audacious."

The Press Law above referred to requires that convicted newspaper slanderers shall insert in their paper a full contradiction of the false statements made, and the judgment of the court in passing sentences, as in a recent case in which an editor was condemned under a similar law in France "to pay a fine of two hundred francs, to publish five times in its own columns the judgment of the court against it to publish at its own cost the same judgment in six different newspapers chosen by the plaintiffs, and to publish once in its own columns not only the text of the judgment but also the full text of the motives assigned for it by the Court."

An editor compelled to undergo such penalty and humiliation, with the money cost involved, would think more than once before repeating the offense. It is to be regretted that in the countries where stern justice is most needed in reference to slanders particularly on the Catholic clergy there is no way to secure it. Dr. Kaufmann the able and energetic president or Director of the News Agency, says that "it is chiefly English papers which spread the numerous calumnies against the Catholic Church its ministers and institutions all over the world particularly over North America and the British colonies and the inadequacy of the British law to meet such cases is thus noted by the Tablet: "We hardly realize in this country how much the operations of the press in slander are aided by the character of our libel law. In England it is next to impossible to bring your calumniator to book without incurring heavy expenses which even if you win your suit will not be fully recovered and if the calumniator happens to be impecunious will probably not be recoverable at all. Moreover, the only penalty which the English courts seem to recognize as suitable for the convicted offender is a money payment, which can usually be evaded on the plea that the aggrieved party has not been able to prove a money loss—any less material injury such as the pain of having to rest under a cruel calumny being

apparently not recognized as worthy of the law's consideration." What is said here of England may also be said of the United States, where it is next to impossible to bring to book a calumniator whose calumnies are directed against the Catholic Church or its clergy. Nevertheless an American "Catholic News Agency," or an American branch of Dr. Kaufmann's would be able to do much excellent work and its hands would be kept busy. Some such work has of course been done by the Catholic Truth Society which if pecuniary supported as it ought to be, could and would do a great deal more.—New York Freeman's Journal.

FIVE-MINUTE SERMON. Tenth Sunday After Pentecost. MORNING PRAYERS.

Two men went up into the temple to pray. From the Gospel of the day.

The lesson of this day's Gospel, my brethren, is prayer; its necessity and its humility. Our short sermons must be contented with a little corner of this great field—that is to say, morning prayers. Suppose that your child is sick, what is your first word in the morning? It is, How is the baby this morning? Then follows much more: I think it is a little better to-day; it seems easier; or it passed a bad night; I hope the day will be cool, for it suffers from heat. So, anxiety for your poor little child consecrates your first thoughts and words to its welfare. And do you not know that your poor soul is either sick or runs the risk of catching a deadly sickness every day you live? There are bad sights on the streets that tend to sicken it; there are snares of the devil, such as cursing and foul talking companions, bad reading and saloons; there is a spiritual cancer within—the temptation of the flesh—which can only be kept from destroying the soul's life by constant and severe treatment. Now, thoughts and words do your sick child little good; but they are the very best things for the soul, especially early in the morning. The man or woman who kneels down and says the morning prayer guards against temptation, heads off the noon day demon, and provides the special prayers of the winter time; and, again, I am always in a hurry to get off to work, etc. Now you might as well ask me to tell you something to make you relish a good wash and a clean shirt. If a man does not hate dirt, it is preaching up the chimney to try to make him love to be clean. Prayer cleans the heart. Prayer cloths the soul with the grace of God. Prayer brings down the Holy Spirit. Prayer, especially in the morning, is a prayer for a clean heart, and in order to get the grace of God, and in order to vanquish temptation, prayer is simply and indispensably necessary.

Once a man came to me and said: Father, for years I was addicted to habitual vice of the worst kind, and here he named a fearful sin, but I began some time ago to say the Litany of the Blessed Virgin every morning, and the Litany of Jesus every night, and this practice has entirely cured me of that dreadful habit. Some such story as that, my brethren, every man must tell before he can say that he is delivered from sin. For my own part, I look upon regular morning prayers as a plain mark of predestination to eternal life. Ask and you shall receive, seek and you shall find, knock and it shall be opened to you, is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it go without something you like to eat, put a nickel in the poor-box, double up your night prayers, make a special request to your guardian angel to get you up in good time for morning prayer the coming morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope, Sorrow and Charity, that you say in the morning will in the end give you a happy death and the kingdom of heaven.

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PLAIN WORDS FROM BISHOP LUDDEN.

Our rule will be to refuse the honors of Christian burial to those who die by accident on the Lord's day, having culpably violated its duties and obligations.—Bishop P. A. Ludden.

The above rule will be strictly enforced hereafter in the diocese of Syracuse. This does not imply that Christian burial will be denied. Persons dying under such conditions may be buried in consecrated ground, but they will not receive the honors of the Church.

Bishop Ludden has applied this rule to William F. Murphy, aged 19, who was drowned on Sunday while fishing at Tully.

Young Murphy, with four or five companions of his age, left the city Saturday afternoon to spend the night and Sunday at Tully, fishing and boating. After breakfast Sunday morning he, with a companion, started out in a boat to fish. Shortly after they reached the lake the boat capsized and Murphy was drowned.

The Bishop prohibited the Church services, which were to have taken place Wednesday morning at the Cathedral of the Immaculate Conception. His claim is based on the fact that Murphy did not attend Mass on Sunday, and consequently violated the third commandment.

The Bishop further said: "Many who call themselves Christians and some who call themselves Catholics start out on Saturday nights and Sunday mornings to spend the day at some pleasure resorts, places of very questionable amusements such as dancing, midways and drinking places. All these forget the observance of the Third Commandment, 'Keep holy the Sabbath day.'"

"Apart from the ethical question of appearing at these resorts, every Catholic knows that he is bound to attend at divine service and hear Mass on Sunday, and by the culpable omission of this duty he constitutes himself in the state of mortal sin."

"While the Sabbath is made for man man is made for God. Hence the first duty on the Sabbath is to give glory to God according to prescribed forms of divine service, then sanctified rest and innocent recreation. Owing to the manner of our Sunday observance with its crowded excursions on land and water, accidents are frequent. Crowded cars are wrecked, fishing boats are upturned and violent quarrels take place at dancing and drinking places. Of course the sin of neglecting Mass by going abroad, except the scandal given to others, is no greater than the sin of neglecting Mass when remaining at home. In either case a Catholic sins grievously and, non-repentant, does not deserve Christian honors living or dead."

"Catholics who are Catholics only in name are the most grievous deceivers of their own souls and the greatest scandal to others."—Church Progress.

IMITATION OF CHRIST.

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS.

For the disciple is not above his master, nor the servant above his lord.—Matth. x. 24.

Let thy servant meditate on thy life, for there is my salvation and true happiness.

Whatever besides it I read or hear does not recreate nor fully delight me. Christ, a Son now thou knowest these things and hast read them all, happy wilt thou be if thou fulfillst them.

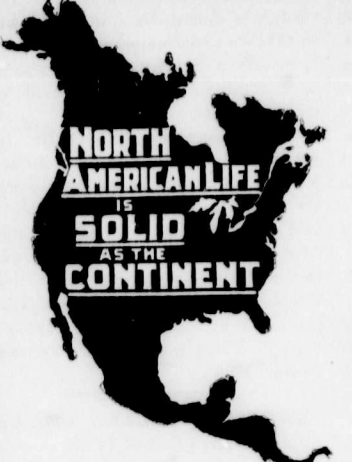
He who hath My commandments and keepeth them, he it is who loveth Me. And I will love him, and will manifest Myself to him (John xiv. 21); and I will make him sit with Me in the kingdom of My Father.

Disciple, I, Lord Jesus, as thou hast said and hast promised, so may it be indeed, and may it be my lot to merit it.

SINS AGAINST THE HOLY GHOST.

He who meditates but briefly upon sin readily recognized the fact that we fall through one of three ways. Namey, through frailty, through ignorance or through malice. Of the first we have an illustration in the case of St. Peter, who vehemently protested his fidelity despite the warnings of our Saviour and yet denied Him. St. Paul, previous to his conversion, is an example of the second. The third are those sins committed deliberately, with a full knowledge of the act and with the free consent of the will.

It is evident, therefore, that sins of this character are in direct opposition to the love of God. But the Holy Ghost is the love of the Father and the Son. Hence these sins are called sins against the Holy Ghost. From this but one conclusion follows: namely, that we must guard ourselves against them all. Specifically the sins against the Holy Ghost are six in number: Despair of salvation; presumption of God's mercy; to impugn the known truth; envy at another's spiritual good; obstinacy in sin and final impenitence. We shall review each later on. Just here, however, it might be suggested that we may fortify our selves against the sins of frailty by implo-



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God's assistance and not relying upon ourselves. We will find strength in cultivating a spirit of humility. Next as to the sins of ignorance: These are the result of insufficient knowledge, which may be easily acquired either by our own efforts or by heeding the instructions of those divinely called by God to teach. As a matter of fact there would be little of ignorance existing if the laity would only place more weight upon the sermons preached by their pastors. Finally as to the sins of malice: These are the product of a perverse will. Hence the remedy lies in a submission of our wills to the will of God. If they have originated a habit the remedy is found in frequent confession of the sin and frequent purpose of amendment. Upon the word of God Himself we have it that forgiveness awaits the sinner whensoever he shall do penance.—Church Progress.

His Mother And Ours. When Jesus on the cross said to His Mother, "Behold thy Son!" and after that to St. John, "Behold thy Mother?" he meant to establish a spiritual relation between Mary and St. John. But we all were represented in St. John; hence we all, followers of Jesus, share in this relation. Mary is our Mother, and we are her children. "Behold thy Mother" is addressed to every one of us. Nothing could be more positively true, for as we are Christ's by redemption, therefore must His Mother be ours likewise.

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