BY A PROTESTANT THEOLOGIAN. CCC.

The Presbyterian Witness, of Halifax, N. S., under date of March 19, page 4, column 3, commands an article of mine, appearing in this Review, but which it inadvertently credits to the Ave Maria, in which I give my reasons for thinking that as Protestant persecu-tion of Catholics seems pretty much at an end, so Catholic persecution of Protestants does not appear likely to revive. There may be local and temporary recrudescence on either side but probably nothing more. I re-mark, it will be remembered, that peron of Christians in the future is more likely to be anti-Christian than Christian, instancing the policy of Combes, which I am glad to perceive that the Witness, much to its credit, frankly describes as "odious."

The Witness says: "Mr. Starbuck's argument is good and it will do good." So I hope, though not for just the reason which it assigns. I am not arguing with Catholies as to the wrong fulness of persecuting Protestants but with Protestants as to the apparent futility of such fears for the future.

However, the Witness thinks that I have ignored a vital consideration, namely, "that the Pope insists on his Church being always and everywhere

Now if the editors had read more of my numerous papers, amounting to three hundred of this series, they would have discovered that I have ignored very few points indeed which are in the minds of Protestants touchare in the minds of Protestants touching the Church of Rome. However, as repetition is not only the mother of learning, but still more of conviction, and as I have been reminded that I must take account of new readers as well as of old, I will, I hope once for all, repeat somewhat in detail my grounds for believing that we may reasonably look forward to a future of hindling feeling among Christians genkindlier feeling among Christians gen-erally than in the past.

Before doing so, let me remark that I am much gratified at being praised by Presbyterians, for although now an Episcopalian in membership, I doubt whether I do not love Presbyterianism that whether the party other form of Christians. better than any other form of Christianity, above all when, as in Nova Scotia, it is still substantially good Scottish.

plea that Protestants must always be looking for explosions of persecutions by Catholies, wherever these recover the power to persecute, because otherwise they would disobey the Pope's exhortation to be always one and the same, is of perpetual repeti-

and the same, is of perpetual repeti-tion, and is utterly futile.

It is utterly futile, because it is utterly untrue. The Pope does, in-deed, require the Catholic Church to be one and the same in doctrine. But he does not require uniformity in rite in discipline, or in administrative policy. He allows that in different repolicy. He allows that in different regions, in different ages among different races, under varying conditions, the Church may vary indefinitely in all these particulars. The old saying, (dissidium jejunii non impedit consonan-tiam fidei;) "A difference of outward observance does no wrong to unity in the faith," is still in full force through-out the Church, and receives the widest possible application. Are the South Americans, who are exempt from the fasts of the Church, any less perfectly

Catholic on that account?

First: Look at the profound difference in everything but doctrine, between Latinism and Orientalism. About nine-tenths of the Church is of the Latin rite, and does not differ very much internally in observance or discipline, although even within this the
Ambrosian rite, the Old Sarum use,
the Mozarabic liturgy, vary widely
from the Roman, and from each other, besides particular pontificals and breviaries of certain orders.

But when we come to the difference between East and West, there is hardly anything left in common except doc-trine and the substance of the sacraments. The liturgies, their languages, secondary ceremonies, vestments, the number and furniture of the altars, all these things are completely unlike. And how deep the cleavage of discipline, between the West, with its unmarried, and the East, with its ried priesthood, the separated and the Uniate churches being in all these par-ticulars almost exactly alike. In ad-ministration also, as the Catholic Dictionary remarks, the Pope governs the Latin Church, which is his own immediate Patriarchate, more directly than he does the various Eastern rites, which are mostly left under the control of their own patriarchs. Of course the United Easterns also must acknowledge his "immediate and ordinary jurisdic-tion," but, as various Popes have taken pains to assure the Orientals, he does not thereby hold himself morally excused from bandling their ancient usages and historical traditions, and peculiar genius, with a special reserve and reverence. In the West there has been from the beginning a much greater measure of uniformity so that local usage, although nowhere viewed as unimportant, is not so specifically momentous as in the East.

Now the treatment of heretics is not a matter of doctrine, but of discipline. It is, I suppose, a doctrine, that the Church, abstractly speaking, has authority to exercise a coercive jurisdiction, through her own officers, over all the baptized, and to inflict upon the re-fractory any panishment not capital. So also this is a part of the creed of the Presbyterian Church of Scotland, except that she puts coercion, capital and non-capital alike, over heretics and schismatics, in the hands of the magistrate, who, however, is held bound to carry it out. The last Scot-tish execution of a heretic, about 1690 or 1695, though inflicted by the State. was distinctly carried out under the bidding of the Church. See Lord

Macaulay.

Now as Scottish Presbyterianism, without a change of creed, has con-sented to a profound change of prac-tice, in the treatment of heresy and fortune have made.

schism, even so has the Church of Rome, and with inward consent, as Froude himself reminds us. So far as the and with inward consent, as Froude himself reminds us. So far as the growing freedom of erroneous teaching is the fruit of growing indifference to religious truth, so far, of course, Rome laments it, but then so do all true Christians. So far, on the other hand, as Christians are more and more inclined to meet spiritual errors by spiritual remedies, there is absolutely no doctrine of Rome which forbids her to welcome this growing refinement of religious zeal. The harsh methods of the Middle Ages were allowed even then as a lamentable necessity, al-though so profound a Protestant as Paul Sabatier maintains that they were

radi Sabatier maintains that they were sometimes, as against the Albigenses, an overwhelming necessity. Yet even then, when such Catholic nations as England, Scotland, Ireland, Scandinsections. avia, refused to receive the severe con tinental legislation against heresy they found themselves thereby neither "in spiritual nor in temporal difficulties" with their Head, so that the misgivings of the Witness as to our

misgivings of the Witness as to our time seem curiously chimerical.

As I have shown already, some elder Bishops and Popes, as Ximenes, St. Pius V., Bonner, perhaps even Bossuet, persecuted \* some, as Talavera, Tunstall, Fenelon, refused to persecute, and Innocent XI. energetically remonstrated against the Dragonades. strated against the Dragonades. Neither class found themselves on this account in "spiritual or temporal difficulties" with the Church, except that when Talavera fell into the hand of the Inquisition, Rome rescued him

from them.

Come now to the nineteenth century. In 1830 overwhelmingly Catholic Bel-guim enacted that Catholics, and the few Protestants and Jews, should be civilly and religiously equal. The Bishops asked the Pope whether they could support this constitution. He told them they could, which they have most loyally done to this day. Lately the Catholics there have had a strong temptation to give non-Catholics the choice between having their children taught Catholic doctrine or taught nothing, but they have distained to avail themselves of this trick. They have been advised by the Bishops, and

these by the Pope.
In, or near, 1838, Charles Albert of Sardinia was petitioned by 600 leading citizens of Turin, 80 of them priests, to enfranchise the Waldenses. He consented. I have read a detailed Protestant account of this, but it makes no mention of any adverse suggestion of

From 1855 to 1870 the Catholic hier archy in Austria seems to have had greater authority than ever before since the Reformation. Yet, says Dr. Schulte, it found no fault when the Government raised Protestants to full civic equality. As Patrick Henry says, we can only judge of the future As Patrick Henry says, we can by the past.

CHARLES C. STARBUCK, Andover, Mass.

"| Persecution is defined:—" Harsh or malignant oppression; the infliction of pain, punishment, or death upon others unjustly, particularly for adhering to a religious croed or mode of worship." St. Pius V. never persecuted in this sense. Our friend, the Rev. Mr. Starbuck. has in mind, no doubt, the explode charge that the holy Pope "hired assassing to murder Queen Elizabeth of England." Hergenrother and other modern historians show that "there is not the smallest proof that the the Pope in any way favored, far less instigated, such a plan."—E1 |

### MODERATE DRINKERS" WHO THINK TOTAL ABSTINENCE BEST.

In reading the remarks made by "moderate drinkers," as given in the Report of the Committee of Fifty, one is struck by the testimony they furnish in favor of complete total abstinence. One writes: "In army and professional life, I have seen more evil result than good from the occasional or rational use of liquor.'

Another says: " For a person with a touch of alcoholism either inherited or acquired, nothing less than total abstin-

harmful - but what is a moderate amount is difficult to define. The great danger in the use of liquor is the nificance than any mere earthly charms tendency to increase gradually the amount as the system becomes accustomed to the stimulant."

Another: "From my personal experience, I should say that, aside from the matter of sociability, it would have been better for me, enjoying good health, not to have drunk at all, and my advice to the young would be not to begin to use alcoholic drinks in any

Another: "I believe a man when under forty - five years is not benefited

by the use of liquors."

Another: "I believe that the daily use of spirits, wine, or beer, is neither necessary nor beneficial to any man in a good normal condition of health."

There are many other such words in favor of total abstinence by men who are themselves "moderate drinkers. but who have not experienced enough benefit from the use of liquors to convince them that the practice of oc-casional or rational drinking is worth while .- Sacred Heart Review.

### Our Greatest Need.

Lacordaire said half a century ago Never was the world in such dread of a bare-headed man with a wretched woolen cassock on his back." We may say to-day: Never was a country in greater need of bareheaded men with woolen cassocks on their backs than is ours. Never did the spirit of worldliness, forgetfulness of God, contempt of ours. religion, love of sensual pleasure pre vail in a greater degree than in our day and country. Never, therefore, was there greater need of living examples of the evangelical counsels, such as the monastery is destined to exhibit to men.-Very Rev. L. F. Kearney, O.

Learn to say pleasant things of others. Always look for the good in others, but never for their faults. Try to see the man or woman that God made, not the distorted one which sin and mis-

### FIVE-MINUTES SERMON.

Sunday Within the Octave of the

THE CONSTANT STRUGGLE.

Be prudent, therefore, and watch in pray." (St. Peter iv. 7) What a happiness many Christians have at the Easter time through confession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always tinue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what as cost you so much labor!
"Be prudent, therefore," and do not

let yourselves be ensnared again by evil. Consider the great happiness which you now have and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and sor rowful. Besides, in this unhappy state rowful. Besides, in this unhappy state you deserved only everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers."

Since the Paschal Communion have you watched yourself? on have the old behis watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are ers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer. The assistance of God continues

while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to Paradise.

### MAY AND MARY.

As the weary watcher greets the breath of morning; as the tempest-mariner hails the sight of land; so comes to the thoughtful heart, after the drear days of the long and pitiless winter, the ever fair and fragrant May. Sweetest of all the months, she comes crowned with the floral festoons of the spring — " with breath all incense and with cheek all bloom "-an oasis in the dewless desert of life and a deluge dove to the weary soul of promise, of hope and joy.

May has always been an enthroned

queen in every heart. The poets of every age and clime have welcomed her presence and invoked the divinities of stream and grove to celebrate her return. And so her path is flowerence is safe." song of greeting birds, and the skies Another: "A moderate amount is not look down with radiant joy.

> can impart. From oldest days Catholic devotion as dedicated this fairest season of the year to the special honor of the fairest of creatures—the Virgin Mother of the world's Redeemer. She, the "Blessed among women," was the chosen tabernacle of the unborn Saviour. When other shelter there was none, she pillowed Him on her immaculate breast in the lone stable; and for thirty years afterwards He was her obedient Son in the little Nazarene home. From Bethlehem to Calvary she was bone of His bone and flesh of His flesh; and when, at last, all was accomplished, was from her heart He drew the blood with which He washed away the sins of the world.

Is it, therefore, any marvel that the Christian heart should have always Christian heart should have always gone out in reverence and love to Christ's Virgin Mother; that the greatest of the world's poets have woven garlands of sweetest song for her snowy brow; that architecture has received its noblest inspiration from her character, her person and her history; that music has thrilled the soul with her Ave Marias; that sculpture has glorified the rude marble with her face so fair: and that the canvas has glowed with the matchless grace and beauty of the Madonna?

In the same spirit the Catholic heart offers to the Virgin Mother of Christ all that is fair and sweet in the beautiful May; dedicates all its fragrant hours to her special honor; and implores her intercession with her Divine Son in behalf of a sinful world. — Catholic Union and Times.



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### ALL THAT WE DESIRE.

The following beautiful exhortation is from the pen of the Rt. Rev. Bishop Cotton of Buffalo; "Son, daughter give Me thy heart." I hear a voice, a dear, familiar voice, resounding in my ears and echoing to

my soul, and ever and anon it is saying "Give me thy heart." Nor will it be still. It is my Lord's voice in viting me to peace and rest, tells me I will seek happiness in vain if I seek it out-side of Him. There is another voice calling me; it is the voice of Satan, who tells me I will find joy in forbidden pleasures and happiness in sin. One is the voice of the Eternal Truth, the other the voice of the father of Sins. Which shall I obey? Shall I obey God my Creator, Redeemer and Sanctifier? Or shall I obey him who has been the de-ceiver of the human race from Adam's time and draged down millions to hell?

Our Lord wishes to lift us up and en-noble us ; for that did He adopt our noble us; for that did He adopt our humanity; He gave us the pattern of perfection in Himself and bade us imitate Him. He bids us not to be deceived by the false and sinful pleasures of the world. Our Lord knows the tendency of the heart to go out with its affections to something outside itself for He had a heart Himself and its affections went out first to His Father in tions went out first to His Father in heaven and then to us children of the Father, and with a heart all on fire and consuming itself from its love He says "Behold the Heart which hath loved men so much," and feeling that He can satisfy the longings of the heart of man-kind, He cries out in pity as well as love: "Son, daughter, give Me thy heart!" Oh, who can resist an appeal so touching and so tender? The Son of God asking for my heart. Vain, senseless would I be to deny it to Him? To whom should I give it rather than to God Who made it, and Who made it for Himself that it might be the dwell. ing place of His delights, and made it for me as the place I might meet Him and find my delights, and enjoy safety

woven, the air is resonant with the song of greeting birds, and the skies look down with radiant joy.

But to the Catholic heart the beautiful May hath a deeper and helion sign. Sacred Heart of Jesus. Its flames of love are reaching out to us and are striving to draw us to it. Let jus not turn away from them, or put ourselves be-yond their reach. In that Heart we shall find all we desire—and the joyof time will be crowned with seeing

### CONVICTION IS NOT CONVER-S10N."

Some fifteen years or so ago there was

in Denver a Baptist minister by the name of Kerr Tupper. I believe he is now in Philadelphia. He was not fond of Catholies, but was a great hand at getting his name in the papers. He one time preached a sermon on the so-called "Mariolatry." As may readily be imagined, he didn't know what he be imagined, he didn't know what he was talking about and misrepresented the teachings of the Catholic Church. A friend of mine called on Mr. Tupper and stated that he was a Catholic layman and that he had seen a report of Mr. Tupper's lecture, which much mis-represented the Catholic Church. He then asked Mr. Tupper to read a small book which gave a correct statement of the doctrines of the Catholic Church. The book given to Mr. Tupper was Fra Bruno's "Cathelic Belief." Some weeks later Mr. Tupper returned the book, thanking the lender and expressing himself as much impressed. Later on Mr. Tupper felt himself called upon to vigorously denounce Papal Infalli-bility. Of course he got his lecture in print. My friend called on Mr. Tupin print. My friend called on Mr. Tup-per again, this time with Father Lyon's book, "Christianity and Infallibility: Both or Neither." I believe I have given the correct title. I can't get at



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is too late to insure the burned building. Even those most anxious for business will not insure your house if it smells of smoke; and no company insures the lives of sick men. All intelligent people realize the advantages of life insurance, and those who are insured fully appreciate its benefits. You, no doubt, intend to take out a policy some day; but now may be your only some day; but now may be you opportunity; the future may find you uninsurable. Would it not be wise, therefore, to communicate with the

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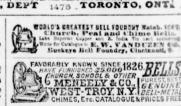
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they actually make new, rich rec they actually make new, rich red blood; they strike right at the root of all complexion troubles; they are a positive and permanent cure for all virulent skin diseases like eczema, scrofula, pimples and erysipelas. The give you a clear, clean soft skin, fre-frem all blemish and full of rosy health Mr. Matthew Cook, Lamerton, N. W. T., tells how Dr. Williams' Pink Pills cured him of erysipelas after other medicines had failed. He says: "My skin was inflamed; my flesh tender and sore; my head ached; my tongue was coated; I had chills and thought I was taking lever. I tried several medicines, but nothing helped me until I began using Dr. Williams' Pink Pills and drove the the trouble from my system, and I am now in the best of health. think these pills the best medicine in the world for blood troubles."

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MAY 14, 1904.

CHATS WITH YO

"No" is one of the in our vocabulary. Yet charged with greater It is a stepping stone to the temporary of a plife. It may be the mag tion. Who learns to use the region of a plant was and it was a few or the region of the step of the s master of evil ways and h of eternal happiness in a Church Progress.

Lack of Prepar

"Sidetracked by ignalack of a little more would be a fitting epi grave of many a failure. Value of Technical

century rose from the an engineering education had in the shops; but years, technical education government patronage, strides, and a young ma the time he attains his than his father could master in years of pract What Catholics O

"Catholics ought to lies. They ought to plary in every department thing in life. Good Ca husbands and fathers, ness and professional me be so with all Catho be enough on inquiring acter of a man to say, ogood, honest reliable a Catholic."—Catholic To Those Who Mai

" Let Catholic young Catholic Columbian, feeling that the world because of their fair Catholic feeling certain country, but it is now keep down ability
Native talent combined and tactfulness wins in Catholics should rem not get into the lazy, attitude. If we all Catholics in this cour amount to anything. It

On Doing On The habit of always enters into the very heart and character bearing, one's self-man who does everyth a feeling of serenity thrown off his balance to fear, and he can look face because he feels has not put shoddy in he has had nothing t and that he has alwa master of one's craft, any emergency; the possessing the ability iority whatever one give soul-satisfaction hearted, slipshod wor

-Success. "Oh, just getting making a living," " such are the replie quently make when a progressing.—Practic fession of stagnation one's own, "just g making a bare living,

life.
It may not always l to increase your inco self materially, but i to keep adding to

life.
If each to-morrow than to-day it must vesterday. We must yesterday. We must astic spirit, an out mind and heart to Our work will reflect tude. Such a spirit possible for us not to our own.

The great deeds triumphs of the race complished by men to hold their own m along." They were purpose, filled with nthusiasm which before it, as a moun aside or overleaps e would bar its progres

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stantly talking of Affairs.
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tentions "compens You will be as social inferiors as

Learn

Why is it that so ican boys are prejing a handicraft of Humphreys in the is said with a dea Americans as must ical trades find th vantage when conforeigners. Amer but the stonemaso There are native ornamental work trusted to a G American and En