

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXX.

We have seen that the declaration of the Boston Herald that the English Catholics of Elizabeth's time had the alternative before them of bearing allegiance to Rome or to England, if interpreted by the facts, can only mean that the Catholics had simply the choice of bearing absolute and unreserved allegiance to Elizabeth or to the Pope.

We have seen that this demand of unreserved and undivided allegiance was actually Elizabeth's claim, and that in her manifestoes to the Catholic powers, while not accusing the Catholics, as a body, of failing in civil obedience, she contends that she is justified in putting them to death if they refuse to yield her also religious fealty—a claim maintained with equal strenuousness, and carried out with very much the same measure of cruelty, by her successor.

We have seen that Rome made no corresponding claim, and indeed was so far from it, that when she could not persuade the English Catholics that Elizabeth had forfeited her right to the Crown, she withdrew her own sentence to that effect, judging, as her own legate in France declared somewhat later, that agreement with her in such a matter was not an obligation of faith. We know that when she afterwards saw the English Catholics fighting against an expedition blessed by herself she culminated no judgment against them, but suffered them in a temporal matter, to set on their own opinion, although at variance with hers. A somewhat hot-tempered Catholic writer in the Tablet remarks that St. Pius V. released the English Catholics from their allegiance to Elizabeth, but even he does not contend that this action imposed on them an obligation of turning the Pope's permission into a command.

We know, however, that the Massachusetts Puritans, while refusing to bear religious allegiance to the Crown, strongly claimed for themselves the right to exact it of others, and enforced this prerogative by banishment, by confiscation, by imprisonment, by scourging, by death, as far as was practicable in the face of the fact that threefourths of the people were not in church communion, and of the steady opposition of the Sovereign. Even when the spirit of the time made it impossible for them any longer to shut out even the Catholics from the ballot, the theocracy, which did not finally expire until 1834, took the date at second hand—repelled from office, until 1821, every one who acknowledged "spiritual allegiance" outside of the country, a provision intelligible except as involving the claim for the Commonwealth herself of being the object of religious fealty. It must have been the Commonwealth, for we know that the Union is rigorously forbidden to interfere with religion in any way.

Now then the contention of the Herald, that French Catholics are morally bound to choose between such an allegiance as Elizabeth exacted—which, as we have seen, is substantially the same claim as that afterwards advanced by Massachusetts Bay—and an absolute allegiance to the Pope, can only mean that they are morally bound to withdraw from Rome, not civil allegiance, which she does not demand, and which they have never acknowledged, but religious allegiance, and to transfer this, also, as Elizabeth required, to their own Government.

This indeed seems to be in fact what the Third Republic demands. She does not lay up against them the brief ebullitions of feeling at seeing men and women whom the people loved and honored driven out of their homes, and deprived of their possessions. These explosions were local and transient, and did not involve the Catholics as a body. Nor does she complain that the Catholics are Royalists. She only wishes that they all were. M. Combes has made this perfectly plain. The Catholic Royalists, he explains, are bad, but the Catholic Republicans are a great deal worse. That a Royalist should believe in God is fully in keeping with his royalism, for the Monarchy, however much it may have dishonored God in act, always professed belief in Him. The Republican, declares M. Combes, should be an accomplice "in the recurrence of religious faith"—I use his very words—simply intolerable. He does not acknowledge any one as a true citizen of France who is not a Republican, nor any one as a genuine Republican who entertains "religious faith," nor indeed any one who, although an unbeliever, contends for the right of Christianity to maintain itself and propagate itself by all the agencies of education and discussion open to other beliefs, or to unbeliefs.

Follow the course of M. Combes in even that measure in which it is open to us, through friendly and hostile publications, and we may confidently say, that he hates Royalists a good deal, Catholic Republicans very much more, and Republican unbelievers who stand for the equal rights of Catholics the most of all. He has lately, and explicitly, denied the loyalty of these last. In other words he maintains that the allegiance, civil and irreligious alike, of all French men, is due to Emil Combes, and to his successors, being unbelievers. Of course he would not pretend that good citizenship required loyalty to any future Prime Minister who believed in God and Christ, any more than Elizabeth would have been greatly disturbed at the prospect that a future Sovereign should be dethroned who might try to break up her Establishment, as happened to James II. Indeed, notwithstanding her abhorrence of striking down an anointed head, above all of her own blood, she destroyed Mary Stuart essentially for the one purpose of saving the Church of England as remodelled by herself.

There the Herald's comparison of the situation under Combes with that under Elizabeth is perfectly exact. Both English and French Catholics have always maintained that in matters of civil expediency they were bound to

yield obedience to their native Governments, and to them only. Both have always maintained that in matters concerning Christian faith and morals, they are bound to seek counsel chiefly of Rome, not acting arbitrarily, but according to settled Catholic tradition. However, Elizabeth, Combes, and the Herald, all three, have contended that any such restriction of allegiance is disloyal, that their fealty to the Queen or the Premier must be absolute, including all matters, secular or spiritual, religious or moral, temporal or eternal. Try for any other interpretation of the Herald's words, and they become utterly meaningless.

Let us now see what, not Elizabeth nor Combes, nor the Herald, would say, but what genuine American Republicanism would say, as apparent in our Federal Constitution, in our judicial decisions, and in the whole tenor of our social order.

First, an American loses not a jot of his political rights by a speculative preference of Monarchy. In France, also, even Emil Combes has not yet undertaken to prosecute a Royalist as such.

Second, no American, were he perchance a Royalist, is allowed to plot a revolution against the established order. The French Royalists also have solemnly admitted the same obligation in communications with the Pope.

Third, an American has a perfect right to dislike the existing administration, and to criticize it with the utmost severity, stopping short of libel and sedition. Combes, however, denounces as disloyal every one who does not unequivocally support his policy, and the Herald, by signifying that the French Catholics are hostile to the Government by complaining of the Government persecution and denunciation of their religion, takes leave of American liberty, and justifies that barbarian who has lately intimidated his wish to hang the editor for speaking somewhat sharply of Mr. Roosevelt.

Fourth, no American is restricted from denouncing any government policy by the fact that it is also denounced by some foreign authority which he might esteem. If I say that our country is going to the devil and the Archbishop of Canterbury says the same, I lose not an atom of my rights, civil or political, whether I suggested it to the Primate, or he to me, or neither of us to the other.

Now the belief that the Third Republic, by the growing malignancy of its policy towards the Catholic Church, and towards religion generally, is likely to wreck itself, was expressed years ago by that eminent Protestant, and de Pressensac, father of a present persecutor. It has since been emphatically expressed by the Protestantizing Temps, by the unbelieving Henri Rochefort, by numbers of distinguished French non-Catholics, and, naturally with less emphasis, by the Spectator, by our own Evening Post and, I may fairly say, by constitutional mankind, so far as not blinded by religious animosity. Nay, even our worthy friends of the Presbyterian Witness call the persecution "outrageous."

The Herald, then, by giving over, in logical implication, the French Catholics to the pains and penalties of treason, and bidding them beware of what befell those who would not own Elizabeth for Pope, turns its back on American freedom, and owns its complicity with that singular affair, perhaps still hibernating in some obscure corner of Boston, which gave to itself the arrogant title of "The Committee of One Hundred," and would fain pose as the incarnate genius of persecuting reaction.

CHARLES C. STARBUCK. Andover, Mass.

THE FIFTH PRECEPT. By the fifth precept of the Church, the duty is imposed on us of contributing to the support of our pastors. It has the honor of being the one law of the Church concerning which many of her members claim they hear entirely too much. We fear, however, that there is but small grounds for the contention and we base our opinion upon the conduct of those who make the claim.

It is a notorious fact that those who continually disclaim against these repeated reminders are most frequent violators of the law. They are continually protesting against "talks about money" to divert attention from their dereliction of duty. To create favorable impressions of themselves insinuation is not sufficient, but some go to the extreme of making false and vicious charges against their pastors. These facts prove that they do not hear too much about the law. If they did they would understand its requirements much better and comply with its provisions more rigidly.

As a matter of fact, both the divine and human law as well as reason and equity compel us to a compliance with the duty commanded by the precept. In the first it is written that "the Lord ordained that they who preach the gospel, should live by the gospel." By the second, compensation is a conceded recompense for labor. Reason and equity appeal to us for the maintenance of our pastors. The one because their labors conduce to the welfare of our souls, the other because these labors exclude them from other means of a livelihood and redound to the greater force and perfection of the state.

Hence all should follow the law with willingness and generosity commensurate with the sacrifices made in their behalf. If all will only correspond with the advice given concerning spiritual matters it is safe to predict that few would be found who have complaint to make about too frequent reminders touching this precept. An indifference regarding the former, however, is bound to provoke the latter. For where there is not spiritual appreciation of the labors of a pastor, there will not be compliance with the precept.—Church Progress.

The month of July is especially devoted to the veneration of the most Precious Blood of our Lord.

FIVE-MINUTES GERMON. Ninth Sunday After Pentecost.

JUSTICE AND MERCY.

And when He drew near, seeing the city, He wept over it. (From the gospel of the Sunday.) Which one of the children is best loved by the father and mother? Is there any poor little cripple in the family? That is the favorite child. It makes the parent's heart bleed to see the limping walk or the hunched back, to see the shallow, pain-marked face of the little one. That is the one who receives the warmest caress; for that one the kindest tones and cheeriest words and nicest presents are reserved. Well, brethren, it is the same in the spiritual order. God has His best favors for His most unfortunate children: for men and women in the state of mortal sin. That is one reason why our Lord lavished such affection on the Jews; they had most need of it. They hear weep, the hardest hearts in the world. Jerusalem was the most accursed city in the world. It and its people were on the point of commanding the most awful crime possible to our race. Hence our Lord wept over it those bitter tears of rejected love, and breathed those deadly sighs of a heart wearied and disappointed in fruitless efforts for their salvation.

It is true, amidst those tears He told of the persistent obstinacy of the Jews, and of their final impotence, and of their terrific chastisement. But He did it all with many tears and with a depth of regret better told by tears than words. Brethren, there is a deep mystery taught us by this scene. It is the mystery of the union of two sentiments in God which to us seems essentially different—justice and mercy. How could our Saviour weep over a downfall so well deserved? How could He regret what, none knew as well as He, was His punishment all too light for the crimes of the Jews? Is there not a mystery here? How can it be explained? There is no adequate theoretical explanation of it. But there is a practical one, and a very excellent one, too. It is this: Put yourself in a Jew's place; fancy yourself one of that apostate race; stand up before our Lord and listen to His sentence given against you with infinite reluctance—every hard word a sigh tenderly repeated. Do you not see that this exhibition of mercy in the Judge only renders the justice of the sentence more evident to you and more dreadful? Mercy thus lends to Justice a weapon which, while it only crushes down its victim the deeper, at the same time elevates much higher in the culprit's eyes the rectitude of the sentence.

Of course, the justice of God and His mercy are perfectly equal. Yet in some true sense we may say that His mercy is more powerful than His justice. Does not the Psalmist say that God's mercy "is above all His works"? Do we not know by observation and experience that where the wrath of God sets apart a single victim His tender love wins over a thousand? Why, the very sentiments of our hearts, the very convictions of our minds by which we earn forgiveness in the sacrament of Penance, are they not the free gift of God, earned by us only because "as" means strength streaming down with light and the throne of mercy? We offer our repentance to God in a kind of a way as children make Christmas presents to their father. Where do they get money to buy them? From their mother, and she saves it up from the household expenses or gets it as a gift from her husband. In the long run the presents were bought by the one to whom they are given. Yet they are very dear to the father; he values them; they are real presents to him; they express a real devotion; they lose nothing of their character of presents because he is at the expense of all. So with our Heavenly Father. If He gives the gold we coin it; he stamps the beloved form of the Son of God on our poor prayers, so that when they have made the circuit and are back again in the divine beam from which they sprang forth, some how, somehow, they do something to them.

Brethren, let us hope that when our Lord's tears concerned us it was not in view of our reprobation, but of our salvation. Let us be inflamed, too, with a sense of our ingratitude that we are such unworthy children of so good a Father. A man may swagger, and brag down his better self when merely threatened with punishment. But who among you can face, without flinching, the tears of so good a friend, as our Lord and Saviour Jesus Christ?

"DEAD DRUNK FOR TWPENCE." A contemporary, writing of "The History of Liqueur Licensing in England, Principally from 1700 to 1890," by Sidney and Beatrice Webb, says: "This small book will be of special value to the student of the liquor question from the social aspects. England has suffered greatly from the evils of excessive drinking, and has tried various methods for restricting the abuse of intoxicating liquors. The book describes the period of laxness during the eighteenth century, when, according to Smollet, 'such a shameful degree of profligacy prevailed that the retailers of this poisonous compound set up painted boards in public, inviting people to be drunk for the space of one penny, assuring them that they might be dead drunk for twopence, and have straw for nothing.' In the early part of the century the annual consumption of beer reached the appalling average of a barrel for each man, woman and child of the population. The book describes the gradual advance since that time which has brought great improvement although it has by no means solved the problem."

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IMITATION OF CHRIST.

OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US.

Son, stand firm and trust in me; for what are words but words? they fly through the air, but hurt not a stone. If thou art guilty, resolve willingly to amend thyself. If thy conscience accuse thee, not, resolve willingly to suffer this for God's sake.

It is a small matter that thou shouldst sometimes put up with words, if thou hast not as yet the courage to endure hard stripes.

And why do such small things go thy heart, but because thou art yet carnal and regardest men more than thou oughtest?

For, because thou art afraid of being despised, thou art not willing to be reprehended for the faults and seekest to shelter thyself in excuses.

But look better into thyself, and thou shalt find that the world is still living in thee and a vain desire of pleasing men.

For when thou art unwilling to be humbled and confounded for thy defects, it is plain indeed that thou art not truly humble, nor truly dead to the world, nor the world crucified to thee.

RETREATS FOR THE CLERGY.

ANNUAL SOWING OF GRACES AND FERVENT RESOLUTIONS.

Everyone who ministers at the sacred altars must have a heart as pure as the clean linen he uses during the Holy Sacrifice; his soul should be as stainless as his chalice and stole, as bright as the golden chalice and ciborium; for there is nothing in the Church that is dearer to the Heart of Jesus than His consecrated ministers. But no priest could remain holy and fervent for years without frequent renovation of spirit; and for this purpose the retreat is a most efficient and almost indispensable provision. Therefore our Archbishops and Bishops, following in the footsteps of St. Charles Borromeo, provide so solicitously, year after year, for the diocesan retreat.

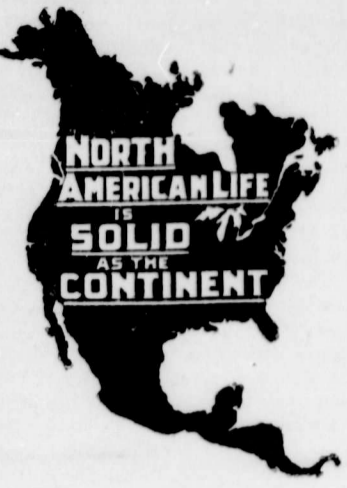
The fruits of a good retreat are rich and varied; the fervor of the priestly life for the coming year is more dependent upon the annual retreat than on any other preparation; the retreat secures the personal virtue of the pastor, and the care he will take of his church, his school, his sodalities, and his entire flock. His assiduity in the confessional and in visits to the sick; his patience with sinners, and his zeal in the instruction of neophytes; his fidelity and piety in offering the daily sacrifice of the Mass, saying the Divine office, performing his daily meditation and examination of conscience are usually proportionate to the fervor with which he has made his annual retreat.

The spiritual exercises provide for a thorough purification of the heart; and what good housekeeper would do without a thorough housecleaning at least once a year? The retreat is the plowing of the spiritual field and the sowing of a new crop of holy resolutions.—Rev. C. Coppens, S. J., in Ecclesiastical Review.

THOUGHTS ON THE SACRED HEART.

It was the Sacred Heart of Jesus which gave us Mary as our Mother. The Sacred Heart of Jesus is the source of our comforts and consolations. The sorrowing Catholic heart turns to the Divine Heart for solace, and turns not in vain. Anguish that no earthly calm can soothe finds in His Sacred Heart a divine sympathy and fellowship and in its deepest sorrow the soul throws itself on His bosom. "The Heart of Sorrows," the weeping, suffering Heart of Jesus, is touched with a feeling of our infirmities, and the suffering soul finds its best and truest consolation in the Sacred Heart of Jesus.

In the presence of the Blessed Sacrament, let your heart be inflamed with great admiration for the most wonderful work which God has perpetuated throughout the world.



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CURED A LEPER.

SISTERS OF CHARITY SEND ONE FORTH, CLEAN AND HEALTHY.

For the first time in history, it is said, a leper will be ordered from a lazaretto completely cured. Last week the Louisiana leper's home at Indian Camp, which is in charge of Sisters of Charity, discharged one of its patients, a Creole boy, a native of New Orleans, aged fifteen, who had been afflicted with leprosy for four years and who has been under treatment at Indian Camp for nearly two years.

When he went to the asylum his body was the color of coffee and was covered with leprosy ulcers; his face was blotched, puckered up with open sores; he had no eyebrows nor eyelashes. Now he is clean to look at; his face is clear, with a slight touch of color; his eyebrows and eyelashes have grown, his eye is clear instead of glassy, and his muscles have regained control of his facial muscles.

Five more patients are on the road to recovery and will be discharged within a year.

It is said that the treatment which has caused such results is nothing new, but simply the persistent application of the treatment used for leprosy since the world began. The only difference is that in the Louisiana home the disease has been treated steadily, systematically and constantly. Absolute cleanliness, pure food and pleasant surroundings as far as possible are provided.

Case of Blasphemy.

We have been asked if the fact of the young medical student being struck deaf and dumb in Chicago, in the act of blaspheming is authentic. The incidents in the case were fully set forth in the Universe last Sunday. Physicians and others have visited the victim and found the facts as stated. They have sought to find some other explanation than that of Divine visitation, but they have not been successful.

That the sin of blasphemy deserves punishment is certain though not often is it inflicted on the spot and at the instant of the crime as related in the example of that Chicago young man. "The man that curseth his God shall have his sin; and he that blasphemeth the name of the Lord, dying, let him die: All the multitude shall stone him, whether he be a native or a stranger."—Catholic Universe.

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