THE CATHOLIC RECORD.

FIVE-MINUTES SEEMON.

HOW TO BEAR BURDENS.

Cast thy care upon the Lord and He shall astain thee. (Gradual of the Mass)

Which of us, dear brethren, is with-nt his burden or his care ? Whatever

Which of us, dear brethren, is with-out his burden or his care? Whatever our station in life, however high or lowly we may be, to each comes his portion of sorrow, to each come difficult-ies and temptations. If we escape one trial we are sure to find another, and probably a worse one, awaiting us. It is our lot here mone earth to suffer, and

He is good and merciful and ready to

some even go so far as to blaspheme the

than they would ever hope for.

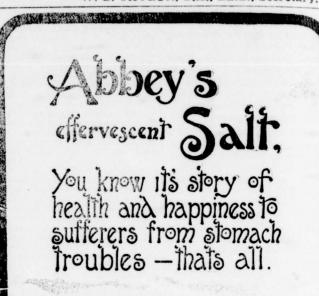
JULY 8, 1905.

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North American Life

It is written on the whole his and limited payment life plans, and also on the en-It is written on the whole life plans, and also on the en-dowment plan, so that the insured receives the income himself if living at the end of a stated time. This policy gives absolute protection to dependents, and on the endowment plan makes a de ite provision for the future. a defin Explanatory booklet sent upon request.

NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director, JOHN L. BLAIKIE. President,



A leaspoonfull in a glass of water in the morning.

MERICANLIFE

FILT

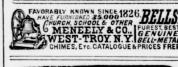
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Farm Laborers

Farm Labor Bureau. WRITE FOR APPLICATION

FORM TO THOS. SOUTHWORTH. Director of Colonization, TORONTO, O.



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Liquid Extractof Mai

POCKET

If you do not enjoy

your meals and do no

sleep well. you need O Keefe's Liquid Ex-tract of Malt.

The Diastase in the

Malt aids digestion, and

the Hops insures sound

sleep. One bottle every tw

days in deses of a wine

glassful after each meal

and at bed-time will re

store your appetite, give you refreshing sleep and

health.

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SELF - PRONOUNCING

Webster

Dictionary

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[MAPLE LEAF LABEL]

build up your general

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W. B. TAYLOR, B.A., LL.B., Secretary,

JULY 8, 1905

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simple but very much to the point. It had all the rogged lines of the great mountain that looms up and so fills the eye that we cannot get away from it. How different were the learned and high sounding encyclicals of Leo XIII.

Not Milk for Babies

Don't risk baby's life by feeding

city milk. Be on the safe side. Give

Nestle's Food

The perfect substitute for mother's

Always the same. Sample

straightforward simplicity of language is well utilized to enforce in the most primary of duties -to teach the word of God to not only the children but also to adults. The Holy Father claims that rectitude of life is far more likely o follow a fuller knowledge of Chris

souls will confirm his judgment. Say v hat we will there is a woeful lack of knowledge of Christian doctrine among measures for instructing people. The emigrants who come here from Italy are dreadfully ignorant of even their prayers, but there are others too. Come et us search for facts as d leave aside all illusions. Suppose a civil service ex-amination were required on the Balti more Catechism, and 75 per cent. were exacted as a condition of passing the examination, how many of the laity, if put to the test, would be able to pass? I know some who would, but I also knew hat a good many would not get 25 per

not lay the flattering unction to our souls that it is only the priests and Bishops in Italy who need to take practical measures to instruct their people in the fundamental doctrines of the

AT ALL AGES THEY NEED RICH. PURE

a man. Her organism is more complex her system more delicate. Her health is disturbed regularly in the course of If anything happens to inter nature. fere with that natural course, she goe through unspeakable suffering. In fact the health of every function and the happiness of every moment of a wo-man's life depends upon the richness and the regularity of her blood supply. That is the simple scientific reason wh Dr. William's Pink Pills are worth more than their weight in gold to wo men of all ages from fifteen to fifty These pills actually make the rich, re blood that brings health and happines blood that brings health and happiness and freedom from pain to every womau. Mrs. Neil Ferguson, Ashfield, N. S., says: "In justice to you, and in the hope that what I say may benefit other suffering women, I take pleasure in stating that I have found wonderful benefit from the use of Dr. William's Pink Pills. When I began using the cills I was so hadly run down that I Fink Pills, when I began using the pills I was so badly run down that I could scarcely go about; at times I suffered very much and felt that life was a burden. Thanks to Dr. Williams' Pink Pills, I can now say I am enjoying

tain doctrine and any experience with We are not asking you to prefer misery to happiness, nor even to be in different as to what shall happen you. Although this would be far more per-fect and would soon make him who had such disposition very holy, still we do no ask so much. What we would wish you to do is what we think all are bound to do-namely, to have con fidence in the providence of God; to recognize His hand guiding the course of events in our behalf. We know that

help us in our need ; we know that even when He punishes it is not so much in anger as in love that He does so ; yet we complain and are discontented, and Yes, they learned their Catechism when they made their first Communion but they speedily forgot it all. Let us God Who, at the very moment when we are treating Him with such indignity, is lovingly working all things together unto good, Who is doing for them more they at a work way how for

> Church .--- The Missionary. WHAT WOMEN SUFFER.

BLOOD TO SECURE HEALTH AND HAPPINESS ...

? Oh ! what folly, what blind-A woman needs medicine more than

better health than I ever expected to

have again, and I can most heartily recommend these pills to other suffer-

Sacred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCCLIX.

6

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We have examined the declaration of the Republican's correspondent, that thousands of admirable men and wo-men have been tortured and murdered for refusing to accept the papal primacy, and, as the context plainly implies, that the chief impulse to these persecutions has come from Rome.

We have seen that this is not at all true of Ireland, and only in an infinitesimal degree true of Scotland, where the re-ligious murders on both sides did not ount to twenty, and were of purely local instigation.

We have seen that in England and Holland the executions of Protestants were essentially impelled from Spain, not from Rome, and that in England the Papal Legate appears to have done his best to mitigate them, while the English Bishops, mostly, were with difficulty brought to concur in them. Yet these same prelates, a few years later, surrendered their Sees, and even liberty, rather than disown the Roman primacy. Feckenham, the first of the mitred abbots, and universally beloved for his excellence and his dis like of persecution, might, it is said, easily have been Primate if only he easily have been Frinate it only he would of foregone canonical institution by the Apostolic See. So little did averseness to persecution necessarily imply unfaithfulness to Kome, Ireland alone is a conclusive refutation of such a notio

In Spain there were so few Lutherans (some forty or fifty, I believe) and they were so quickly disposed of, by pure Spanish zeal that Rome did not come into the account at all. Indeed Ranke remarks that the Spanish and Italian Lutheranizers (rather than Lutherans,) however divergent some of their views might be from the prevailing opinions in the South, were immovably attached to the See of Peter. Had these victims en sent to Rome, they might have fared differently. Suspicious, angry hyper-orthodoxy may have been char-acteristic of Spain, but Spain was not the Papacy, nor the Catholic Church. That convicted heretics should be punished was the law of the time, but Rome was infinitely more cautious in its applica-tion than the Spanish Inquisition. Let

me arcent from this commendation Pius IV., who appears to me to have been a coldly cruci man. The relations between the Papacy and Madrid in this matter are well illustrated in the process of the Inquisi tion against Carranza, Archbishop of Toledo. The Holy Office was bent on the Primate's condemnation, the Papacy earnestly desired his acquittal. Spanish obstinacy prolonged the Archbishop's trial for eighteen years, and finally broke his heart. Yet although the Popes were pushed a good deal farther than they desired by the sour zeal of Valdes and of Philip the Second they would not suffer the Primate to be de-clared a heretic or to be deposed, and after his death they secured that his name should be honorably graven over the portal of his cathedral among the pastors of that illustrious See. This is a very fair exemplification of the re-lative tempers of Rome and Madrid

In fact there are now multitudes of priests in Germany and elsewhere of undisputed Catholic orthodoxy, and ander the protection of Rome, whose lives would have been worth very little had they been living in Spain in the sixteenth century. Even now, remarks a Catholic writer, all the efforts of the Jesuits have only had imperfect success in overcoming the externalizing temper of the Spaniards, although, remarks Canon Mozley, of the Church of England, there is no question that their inflaence was most beneficient in the Peninsula.

Most of the transactions betwee Rome and Spain concerning heresy had reference to the trials of Maranos, or baptized Jews, and Moriscoes, or bap tized Moors, and here the influence of the Papacy was steadily directed towards securing for these two oppressed classes something like equity and charitable ness. The Inquisition met these miti gating efforts of the Popes with sullen evasiveness, and, often, indeed, with flagrant disobedience. Yet notwith standing, remarks Hefele, the Popes succeeded in saving numbers of lives, and the estates and honor of numbers o families.

Protestants. Indeed, long afterwards, the nery men who were grieving the Pope by the approbation of the Dragon-nades were talking about setting up a Patriarch of Paris, with substantially papal attributes in France. Zeal for Rome, even in a Pope, did not neces sarily mean a disposition to persecute ;

and a disposition to periceute did no necessarily mean zeal for Rome. I need not say that in Germany there can be no talk about thousands of men and women tortured and murdered for abjuring the Pope. There were few murders and fewer tortures in Germany on this account. Even the farious ex

hortations of Bucer, to stone or burn the Papists, or to put them, their wives their children, and their cattle, to the sword, were unheeded. The national mildness of temper, as Miss Yonge well remarks, appeared even at the sack of Rome, after the first fury was over, and still more at home. The Anabaptists indeed, were severely personned for awhile, but about the necessity of putt ing them down there was no quarrel be ween Lutherans and Catholics. And

indeed the first Anabaptists preached, and prastised, simple anarchism and Nippold, in his sullenly virulent volume against the Catholics, insinu ates that they murdered multitudes of Protestants under the pretext of witch craft. Of this accusation he does not give a particle of proof. Dr. David Muller, an enthusiastic Protestant, but an honest man, says expressly that the two religions were possessed of pre-cisely the same blind fury against imaginary witcheraft. If there was

who were actually threatened by a furious witch hunter with banishment, on account of their known dislike

The three Scandinavian nations show the Germanic disinclination to religious murder still more strongly. They seem almost worthy of comparison with the Irish. I have read Bishop Mynter, Cornelius, Nolin, and other Scandinav-ian authorities, and car find little proof of capital persecution before, during, of capital percection before, during, or after the Reformation, except that a few Galvinists were beheaded in Sweden, while the Archbishop on his rounds caused Catholic recusants to be courged with rods. Indeed as late as 1844 a Cathelië convert in Sweden was virtually put to death, dying indigent and brokenhearted in Copen agen, the year after his own country had dis franchised him, confiscated his goods and banished him.

Andover, Mass.

CATHEDRAL.

ondent, in the course of his descrip-ion of the scene in the Cathedral, writes: "The slender, youthful figure writes : with the light step that has had to learn to be slow and stately, the face that looks so young and so happy, the dark eyes that look so courteous, have allan extraordinary charm. He seemed so young to be able, after the genu flection to the altar, to give, by ever so slight a check before the first step on the dais and ever so slight a draw

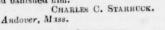
caped digitizaties stretched that masses of color along the rows of seats facing the king, and the cele-brant, the Bishop of Southwark, in a chasuble of white brocade, passed up to the altar, bowing to the king. He black figure, bowed to and honoured. But amid all those priests the centuries seemed to be about him. So many king must have sat enthroned like that at the Mass and known that all that

dure, that even as the priests set the



But, you may say, this doctrine is very pretty in theory. How about the practice of it? It is not so easy to be indifferent to the things of this life, to the wants of the body, so as to be quite as willing to be poor as to be rich, to have a good, substantial meal or a morsel of cold victuals. People any one special class against which it was directed it was rather the Jesuits, cannot be expected to prefer misery to happiness.

the trials for sorcery. Indeed, in the wild out-break at Cologne one or two Jesuits fell victims.

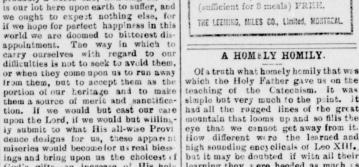


than they would ever hope for. Oh ! what pride is theirs, who set up their judgment against God's and insist upon the Almighty doing things ac cord-ing to their fancy. They see to reason why they should suffer this or that. Why should they be treated so harsh'y? Other people have comfort; why should not thou? Oh! what folly what blind KING ALFONSO AT WESTMINSTER The Manchester Guardian's corres not they ness is there in the hearts of men and women who speak thus ! What ingrati tude is theirs ! Perhaps the God they are abusing has forgiven them hundred of mortal sins; perhaps He is withhold ing what they are demanding because He sees if He granted them the things

they ask, their salvation would be en dangered; yet all that He is doing in loving kindness is being misunderstood

because men are unwilling to bow down to the holy and adorable will of God. on the data and even so single a draw ing up of the slonder body, so great a touch of dignity to the ascent to his high place. The Archbishop passed on to his pric-dica, the long line of caped dignitaries stretched their Dear brethren, let it not be said of us that we are ingrates or that we are so foolish as to think ourselves wiser than God : but let us turn to Him with all our hearts and recognize in all He sends us His unspeakable mercy; let us ever see in Him the All-wise God. our Father, and never permit onrelves too, our father, and never permit onrelves to be deceived by the rebellion of our lower nature. Let us, in a word, " cast all our care upon the Lord."

was about him was mightier than he, that he should perish but it should en-The Benediction of the Blessed Sac rament is one of the simplest rites of the Church. The priests enter and kneel down, one of them unlocks the throne there, even as the priests set the throne there, even as they saw the high figure upon it, there must have been in all their thoughts that great impersonality of the Church which makes bubles of crown and sceptre.



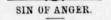
milk.

but it may be doubted if with all their learning they vere heeded as much as the words of Pius X. will be. The

knowledge of Christian doctrine among the adults of the present generation in this country. Many will say that the Encyclical will be of great service to the Bishops of Italy and will undonbtedly stir them to more effective

However while it is true that the However while it is true that the many Protestants put to death in the Netherlands fell victims to Spanish in-tolerance, I may be reminded that we can not impute to Spain the bucknery of the 31,000 Hugaenots, the number authentically murdered in France, ac-cording to Perturbation resources cording to Protestant researches. suredly Spain is not guilty here. yet Rome. The responsibility of the rel gious murders of France belong to the French, and to the French alone, and, as we have seen by careful comparison of authentic statis by ties, about equally to the French of both religions. Should we take Dean Hodges' estimate, we should make out the French Protestants to have been infinitely more bloodthirsty than the Catholics. Should we take Coffin's reckoning, we should reverse our opinion. Should we take the better authenticated mean between the two computations, we come to Guizot's judgement, that in point of ferocious-ness there was no essential difference between the adherents of the two religions, although, which Guizet, as a Protestant, naturally shrinks from em phasizing, the Huguenots exhibited towards the priesthood a devilish ingeunity of slow torment which cannot be paralleled on the Catholic side even by bringing up the tortures of Francis I. and Henry II.

Moreover we must remember that the chief agent against the Huguenots, tae Sorbonne, while Catholic in general doctrine, was all the time skirting the very border of schism pre-cisely in that very point of which the stigated Gallican persecution of the -- Church Progress.



Next for consideration among the leadly sins is that of anger, which is defined as an inordinate desire for re venge. Against it we should all guard ourselves with the greatest care, be cause of the many grievous sins which result therefrom. Among these may result therefrom. Among these may be mentioned quarreling, cursing, blas-pheny and even murder. It it well, therefore, always to bear in mind the injunction of St. James: "Be slow to anger, for the anger of man worketh not the justice of God." As a general rule, it may be said that it is provided by pride and cor-

that it is provoked by pride and cor-ruption of the heart, which resent op-position and resist contradiction. Under its influence passion, not reason, govern and guides us in our action. It obs us of the dignity of mankind and places us on a plane with the brute ereation. It causes us to injure both ourselves and our neighbor and to ofoffend God.

But we should not confound passion of this character with that anger which is justifiable and commendable, sometimes called a holy anger, or zeal. This is a righteous displeasure against those who commit some evil or pre vent some good. Such was the spirit which imbued our Lord when He drove the money changers from the temple. The evil effects of the vice are too plain to require enumeration. Every day they are thrusting themselves upon our observation. Hence it is only necessary to be reminded of the constant care to be used in preserving ourselves from this dreadful sin. The means to such an end we may find in

the exercise of the virtues of patience and mildness. The life of our Saviour is the surest model. Those who will keep it before them under all circum-stances are not likely to be provoked to the sin of anger or any of the sins which result therefrom. Patience and correspondent makes so much, namely, the papal supremacy. It was certainly ro pre eminent zeal for Rome that in-mildness, therefore, are the remedies.

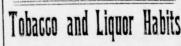
Tabernacle, takes out the Blessed Sacrament, inserts It upright in a Monstrance of precious metal, and sets It in a conspicuous place above the altar, in the midst of lights, for all to

see. The people then begin to sing meanwhile, the priest twice offers in cense to the King of Heaven, before Whom he is kneeling. Then he takes the monstrance in his hands, and turning to the people blesses them with the Most Holy, in the form of a cross while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord's solemn bene-diction of His people, as when He lifted up His hands over the children, or when He blessed His chosen on when He ascended up from Mount

Olivet. As sons might com-before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Eternal Father, after the bustle or toil of the day, and He smiles upon the and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: "The Lord bless thee and keep thee; the Lord show His face to thee and have marcy on thee; the Lord turn His countenance to thee and give thee peace." Can there be a more touching rite, even in the judge ment of those who do not believe in it?

BENEDICTION.

How many a man, not a Catholic, is moved, on seeing it, to say, "Oh, that I did but believe it!" when he sees the priest take up the Fount of Mercy, and the people bent low in adoration ! It is one of the most beautiful, natural and soothing actions of the Church,-Cardinal Newman,



Dr. McTaggart's tobacco remedy removes all desire for the word in a few days. A vogatable usedicine, and only requires fourching the tongree with it occasionality. Price 82. Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypode mic injections no publicity, no loss of time from business, and a certainty of cure. Address or consult D.; McTaggart, 75 Yonge street, Toronto.

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