

## THE MARKS OF THE TRUE CHURCH.

Who are the "Protestant" Saints?  
The Doctrines of the Establishment.  
By Father Bernardine, O. S. F. C.

London Catholic News.

On Sunday evening the Rev. Father Bernardine, O. S. F. C., preached the second of a course of sermons at the Church of the Seven Dolors, Peckham Park Road, S. E. Every society, he said, was founded for some end and to attain some object. Scientific and astronomical societies were instituted in order to further scientific pursuits; literary societies were established in the furtherance of literature, and benefit societies for the assistance of the members. Jesus Christ instituted a society on earth—the Holy Catholic Church—which transcended all human organizations. It was of this society that he desired to speak, and he asked the congregation to take the Catholic Church, and ask whether it was holy in doctrine, and whether the children of that Church received the necessary means of becoming holy. The great enemies of the Church would admit that its doctrine was holy in its Founder, and the Church taught only the words of its Founder, who was Almighty God. Sunday after Sunday the ministers of the Catholic Church were engaged in

SPREADING ABROAD THE KNOWLEDGE OF GOD'S WORD.

In fact, it would be impossible in the short time at his disposal to deal with each of the doctrines of the Church, but one he would deal especially with. The Catholic Church had always put to the fore the doctrine of good works teaching that, if men wished to gain Heaven, they must purchase it by good deeds, and not merely by faith alone, not merely believing there was salvation, or believing in the Divinity.

THE CHURCH HAD NO SUCH DOCTRINE. But it said, "Work on, struggle on; if you are to gain Heaven, it must be by your efforts." What did the Protestant Church preach with regard to this one point—the doctrine of good works? They found that good works were not at all necessary in order to gain Heaven. A man could sit in his arm chair, and do nothing at all, providing he has faith. The Scripture said, "Faith without works is dead"; these words were to be found in the Epistle of St. James. Fancy such a doctrine as the Church of England teaches—that faith only was necessary to gain Heaven. The preacher then quoted the 11th and 14th Articles of the State Church, and said, according to the latter Article anything a man might do which he was not obliged to do was termed arrogant and proud. If for instance he

MET A BEGGAR IN THE STREET and gave him half a sovereign when he was only obliged to offer 6d in order to meet his pressing necessities and needs, that action, according to the doctrine of the Church of England, was arrogance and pride. The person who did more for God than he was obliged was an arrogant person. And what of other creeds and persuasions? There was, for instance, the creed of the Calvinists, which was that of predestination, according to which Almighty God had destined a certain number of His creatures for Heaven and another portion for hell. They very often heard their dissenting friends ask "Are you Saved?" and this doctrine went on to say in consequence of the decision of Almighty God men were not to do anything for the salvation of their souls. If God had predestined a certain number for Heaven, no matter what they did, they would go there, and if God had predestined another portion of humanity for hell, no matter how good they were, they could not be saved. What a terrible doctrine! It was for some such doctrine as this that Luther told his followers to sin bravely. The preacher, as a contrast, pointed out the means provided by the Catholic Church for the sanctification of the souls of her children and referring to the sacrament of penance, said it was a general belief in Protestant circles that

PRISTINE WERE PAID FOR HEARING

Protestants imagined that Catholics paid for the remission of their sins in sums ranging from half a crown for a big sin, to one shilling for a little sin. If this were so, the Catholic priest would be much better off than he was at the present moment. What had the law Established Church done for Protestants, and what were the doctrines of that creed? In the first place, he would point out that she had only two Sacraments—baptism and the Supper of Our Lord. As to the sacrament of baptism, that Church was not at all particular about it; in fact it was a decree of the Privy Council that a Protestant person could not be refused his living, even though he held that baptism was not necessary for salvation, and if a man believed it was not necessary, they could imagine with what little solemnity and devotion he would confer that sacrament, simply doing it because he was requested. With regard to the second Sacrament, the Established Church taught that Jesus Christ was not present on the altar at all, but if Protestants imagined He was, well, then He did them some good on account of their pious imagination. Little had hitherto been done to attract people to the Protestant Church or to foster a spirit of devotion among its followers. There they would find no lamp, no Blessed Sacrament, no pictures or statues of the saints—nothing which would raise one's mind to Heaven. But let them enter the Catholic church. There was the crucifix, which illustrated to them the intense love which He had for His children; there was the Blessed Sacrament, and there, too,

could be seen the statues of the saints of the Church.

A COMPARISON BETWEEN CATHOLIC AND PROTESTANT CLERGY.

The Catholic clergy, too, are the clergy of the poor, just as the Catholic Church is the Church of the poor. They constantly read in the press that the clergy of the State Church were the clergy of the rich, and there was nothing very surprising in the fact that the Church of England had lost and was still losing caste in the country. The dissenting persuasions had increased in numbers, because they had gathered in the poor, while the State Church had stood aloof and had not cared for them. In the Catholic churches of London they would see the rich and poor kneeling together offering up prayers to Almighty God, and each felt they were in their Father's House; they felt the Catholic Church was their mother, and it was their home. If they visited the most fashionable Catholic church in London—he referred to the Oratory, at Bromp-ton—there they would see lines of carriages waiting to take up the Catholic aristocracy. Yet, though it was fashionable, it was still the Church of the poor, and while there was worshipping at the altar the flower of the Catholic aristocracy, they would also see kneeling at their side a poor man or woman in pauper's garb. Could they witness a similar scene in the fashionable Protestant churches in London? If they went to St. George's, Hanover Square, would they see the Protestant aristocracy and the Protestant poor kneeling side by side? No.

CATHOLIC MARTYRS.

In every century of the Catholic Church there had been heroes—Holy Popes, Bishops, Kings, monks and hermits, holy virgins and widows, and even in these latter days there have been heroes of the Church canonized, including St. Vincent of Paul, St. Alphonsus Liguori and St. Francis of Sales, and only in the year which had just passed a Capuchin priest in Spain had been raised to the altars of the Church, and these saints, it must be remembered, had not been canonized through some whim or fancy of an individual. How many saints of the Protestant Church were there? In the "Book of Common Prayer"—and remember this work was for the greater part a translation of the "Roman Missal" that was used every day on the altars of the Roman Catholic Church—there was given a list of saints. He would quote the testimony of one of the greatest liturgical authorities, Dr. Short, the Anglican Bishop of St. Asaph, who described the Book of Common Prayer as a translation of such portions of a work used in the Church of Rome as were free from all objection. Almost the whole of it was taken from the Roman Catholic service. In the beginning of the Book of Common Prayer there was a Calendar of Saints. "Protestant saints?" they would perhaps ask. No; they were Roman Catholic martyrs, some of them Popes, and some of them Bishops of the Catholic Church. He would read the testimony of William Cobbett, a very staunch Protestant, who said, with regard to the Church Prayer Book and the Calendar it contained:—"Their names are put here in order that their anniversaries may be religiously attended to by the people. Who are these holy persons; some Protestant saints to be sure! No, not one with St. Luther, St. Cranmer, St. Elizabeth the Virgin, but a whole list of Catholic Bishops, and Catholic holy persons, female as well as male, several Virgins; not the Virgin Queen, nor any one of the Protestant race. At first sight this seems odd, but the truth is it was necessary to preserve some of the names so long revered by the people in order to keep them in better honour, and so lead them by degrees into the new religion. The Protestant Church had never once pretended to canonize any of its followers. It could not certainly canonize its founder, and decidedly not those to whom Cobbett refers, including "St. Elizabeth, the Virgin Queen." Why was this? Because there was not in any Protestant saint means of holiness sufficient for that degree of sanctity which was necessary to make a saint. He did not wish to be misunderstood. He did not argue, because the Catholic Church was holy in doctrine because it had the means of holiness to offer to all its members, and because it had shown in the means of holiness in the sacraments and channels of grace by having thousands of saints, that all Catholics were holy. Unfortunately there were very many Catholics who were not holy, and were not leading proper lives. Neither did he wish them to imagine that he thought

PROTESTANTS WERE BAD. Far from it; for many of them were good, honest and upright. But this he would say, that those Protestants who were good and virtuous, who were leading good lives, were not good because of the Protestant religion. There was nothing in that religion to make them good; they were good because God gave the grace to all, and they had made use of it, independently of what the Church offered them. There were many Catholics who were a disgrace to their Church, but this fact did not take away the mark of holiness.

A GREAT BATTLE

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## ANGELS AND HEROINES.

Catholic Sisters on the Battlefield.

The death of General W. H. Gibson, says the *Catholic Columbian*, removes from active life a noble and heroic figure, one that contributed in no small degree to the forming of the history of the nation. He was distinguished alike on the forum and in the field, and in the many public positions of trust and emolument to which he was called by a grateful commonwealth he acquitted himself with credit and signal ability. When the war broke out he was among the first in Ohio to organize a regiment—the gallant Forty ninth—and became its colonel. It was the first organized body of troops to enter Kentucky from the North, and became the nucleus of that magnificent host which afterward became the far famed fighting army of the Cumberland. From the banks of the Ohio to those of the Cumberland and the Tennessee; from Shiloh's bloody woods to the capture of Atlanta—in all the marches, skirmishes and battles of that army he was never found wanting in the hour when duty called. His first battle was at Pittsburg Landing, where he had three horses shot under him and was finally carried off the field suffering from a terrible bayonet wound. Subsequently he served under McCook, Johnson and Wood, and was commended by every superior in the reports of all the campaigns and battles in which he took part.

Although in later years a regularly licensed preacher of the M. E. church, his religious environment did not contract his vision to the extent of rendering him fastidious on his attitude toward the Catholic Church; and the Apostles of to-day and their ilk received but scant countenance from him.

VIEWS ON THE CHURCH.

In an address delivered at a public celebration in the Columbus City Park some years ago General Gibson expressed his views of the Catholic Church. He said:

"When I was a young man (of course I am a young man yet, but when I was a younger man), before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, because it was the dwelling place of the King of kings, the Lord of lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there."

Well, the cry came, "To Arms," and I presume it is hardly necessary for me to tell an Ohio audience that I had the honor of commanding a regiment, the Forty Ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters, which were located on an eminence upon the scene of the conflict, and through the field class I could see black robed figures going around among the wounded and dying soldiers. I immediately ordered my aide-de-camp to go down and see who those black robed figures were, and report as soon as possible to me. He soon returned, almost breathless, and exclaimed: "Oh, general! it was a heartrending sight. The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying soldiers."

"The self-sacrifice of these noble bands of women would bring tears to the heart of a stone. I was amazed, and concluded to make a personal investigation. I went down into the scene of the great conflict, accompanied by some of my staff officers. I didn't have to go far before coming across

A BLACK ROBED FIGURE

that was cold in death. This heroine of heroines died at her post. She was not regularly mustered into the service; she received no pecuniary compensation; but oh! what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying.

"When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the Omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to what Church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God given mission. They aided those who wore the blue and the gray alike. The black and the white were all treated alike by them. I had the great pleasure of witnessing some members of this order, subsequently, in our hospitals nursing with their tender hands the suffering soldiers. They braved all dangers, and had no fear of contagious diseases. Oh, how often have I prayed since that God may forgive me for my first impressions of the Catholic Church! I saw that Church in its true light that day on the battlefield. I saw heaven as I now believe it really is, and I saw it in one of the largest apartments, one I never in my imagination saw before, the Catholic apartment."

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## ETERNITY.

No subject concerns us so much as Eternity. Our existence is slipping away from us with the passing years; and each hour brings us nearer to the mysterious "Hereafter." But, what is Eternity? What can we know about it? It is only by comparisons with Time that we can attempt to get even a glimpse of anything like it. Eternity, like Time, is duration of existence; but, unlike Time, it is without beginning, without end, and without succession. In this strict sense, God alone is Eternal, for He alone had no beginning: "I was set up from Eternity." (Prov. viii., 23) "Blessed art Thou, O Lord, the God of Israel, our Father from Eternity to Eternity." (1 Par. xxi., 10.) In a broad sense, existence which had a beginning but shall not have an end, is called eternal. In this sense, angels and men have Eternity before them—the duration of whose existence, however, is better called—sempiternity.

Having no experience of anything that does not come to an end, we have great difficulty in trying to imagine never-ending existence. We observe in this world that some things last longer than others; but we have an instinctive conviction that, however long they last, they must come to an end. We know that the sun, moon, and stars which we see, are the same that shone on Adam and Eve in the Garden of Eden, and that have witnessed the long series of events which make up the world's history; yet we feel that they, too, "shall perish." With the Psalmist our reason says: "Thou, O Lord, foundedst the earth; and the heavens are the works of Thy hands. They shall perish . . . and all of them shall grow old as a garment; and as a vesture, Thou wilt change them, and they shall be changed." (Ps. ci. 26, etc.)

The nearest idea of a never-ending existence, which we can obtain, seems to be that given by imagining millions of years added successively to others, and that this addition and succession will never cease. This, certainly, would be never-ending existence; but, it would not be Eternity; for the never-ending existence of Eternity is without succession. Duration without succession is wholly outside of our experience. Time, of which alone we have knowledge, is essentially a succession of rational parts of duration. Seconds, minutes, hours, days and months, regularly and uninterruptedly follow each other; and, thus, years and centuries come and go. Hence there is a "Before" and "After" inseparably attached to every event in this world. This succession is not known in Eternity. In it there is neither Past nor Future. It is always Now—a never ending Present. Time is measured duration; Eternity is unmeasured. They are like each other only in the fact that they are both duration; in every other respect, they are the opposites of each other. While Eternity is all Present, that part of time which we call Present, is so imperceptible, that Time might almost be described as—duration past and future. The tick of a watch is the full measure of all the present time we ever have. That watch tick is the slender link that joins the Past to the Future. Time comes to us in fragments so small that before we can count it, each fragment is gone. Each tick of the watch marks the flight of a moment from the Future into the Past. It is as if one boundless ocean were emptying itself into another through the eye of a needle. The drop in the needle's eye is all the Present we ever have. It rushes with lightning-speed from the Future—flashes past us while we hear the click of the watch—and is already swallowed in the ocean of the Past! And, so, all Time is Past and Future joined together by an almost imperceptible Present.

For convenience, we use a false notion of present time; as, when we speak of the "present hour," or the "present day," etc. As we never have more than a fraction of a second present, it is plain that, in such expressions, we count, as present, a portion of the past and a portion of the future.

Eternity is the very contrary of Time in this—that it has no Past, no Future, and is all Present. This explains why God said to Moses: "I am Who am; and why He spoke of Himself as—"He Who is." (Exodus iii., 14.) Our Lord, too, spoke of Himself in like manner: "Amen, amen, I say to you, before Abraham was made, I am." (John viii., 58) God spoke of Himself as existing in the Present only; for, "He is the High and the Eminent Who inhabiteth Eternity." (Isaiah, lxvii., 15.)

It is impossible for us to have a satisfactory conception of an existence that is all Present. We may get nearer to an idea of Eternity by supposing all means of measuring time to be absent. By the rising and setting sun, we count days, weeks, months, and years; and by the circuit of the earth round the sun, we have the succession of seasons. Now, if we suppose the earth to stand still say at midday in midsummer—and that all watches and clocks are destroyed,—what then would become of Time? To the question: "What time is it?" there could be no answer; for there would be no Time. There would be no change of hours; no change of seasons;—it would be always noon; always summer. This mode of existence, unmarked by the changes which belong to time, gives but an imperfect notion of Eternity, for a succession of events and of actions, on the part of those so existing, would still remain. But, we know from experience, that even the succession of

events is almost annihilated to us when our attention is withheld from it by intense and engrossing pleasure. When everything goes well with us, and we are intensely happy, both the flight of time and the succession of events are unnoticed by us. On such occasions, we have looked at a watch, and have been astonished at the passage of time. Then, we add the absorbing happiness of a blissful Eternity to our idea of never ending, unchanging, duration, we catch a nearer glimpse of that Eternity which has no Past, no Future, and is wholly Present.

Eternity has to Time the relation which the center of a circle has to its circumference. That indivisible point corresponds to each and every point in the circumference. So, eternity is the ever-stationary Present co-existing with and corresponding to each and every moment of Time—yet is, itself, indivisible.

But though we find it difficult to think of the nature of Eternity—Eternity is more natural, and, consequently, more agreeable to us than Time. The soul, made for Eternity, is ever chafing against the restraints of Time, and is pleased with the thought of Eternity. The idea of endless existence, completely Present and unfettered by Past or Future, delights the soul; whilst, on the contrary, the ever shifting instability of time-bound existence is repugnant to it. The soul never loses the consciousness of that eternal existence for which it was created; hence the flight of Time, hurrying it to its earthly goal, does not alarm it; the certainty of death does not destroy the happiness of our temporal life. The soul feels secure in the instinctive certainty that death cannot touch it—that Eternity exists in its inheritance. For this reason man is prodigal of time; his gaze is ever turned to the future; death finds him still planning for the continuance of his existence—whether he be saint or sinner.

Whilst the body withers, the youthfulness of the soul remains. Age, which destroys the powers of the body, but increases the powers of the soul; so that the mind or soul of man is never so well fitted for living as it is when death separates it from the body. Who can think of a Shakespeare, a Newton, or a Gladstone, and not be convinced of this fact? Age, accidents, and disease may lay siege to the body; but, as the eagle, when attached in its home on the precipice, mounts with a proud swoop to the sky, leaving the broken ether behind—the soul, driven from the shattered body, soars upward unharmed, unheeded, and untouched.

J. McK. in Catholic Review.

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