The Cause of Confusion Among Pro

A writer in the San Francisco Mon describes lucidly and concisely the essential difference between Catholicity and Protestantism. There is, he writes, a merry war going on among the sects about the Bible. The preachers have been amusing themselves of late by pitching into Jonah's whale, Noah's ark and various other scriptural references. They are deter-mined at the end of this nineteenth century to discover to what extent the scriptures are inspired. After rejecting almost every fundamental doctrine in the sacred volume they are now engaged in getting rid of what remains. But the most curious feature of this latter attack of Protestantism on inspiration is that the men whose fundamental principal is "Every man his own infallible interpreter nounce and decry all those who dare to differ from them. One of them was branded as a double dyed heretic because he rejected the story of Jonha and the whale. This, of course, is the LOGICAL OUTCOME OF PROTESTANTISM. The hundreds of warring, jarring, wrangling sects maintain that their extravagant ideas are to be found in the Holy Scripture. They all read the Bible, try to understand it and discover in it doctrines contradictory to one another. An English Protestant minister tried to find what doctrines

were held by Protestants, and after a

careful examination he wrote: Then Protestants, as such, do not believe in episcopacy. Are Inde-dendents Protestants? Yes. Then Protestants, as such, do not believe in any established line of ministry. Are Anabaptists Protestants? Yes. Then Anabaptists Protestants? Yes. Protestants, as such, do not believe in infant baptism. Are Quakers Protestants? Yes. Then Protestants, as such, do not believe in any sacraments. Are the Swiss Calvinists Protestants Then Protestants, as such, do not believe in the atonement. Are the new school of German Lutherans Protest Yes. Then Protestants, a such, do not believe in Our Lord's di vinity. We have now seen that of all the articles of the Apostles' Creed Pro-We have now seen that of all testants are only agreed in believing two, namely, the first, that there is one God; and the last, the resurrection of the body and the life everlasting. Nay, I might without any injustice go further. Socinians cannot be said really to hold the first article, because if they deny God the Son they clearly deny God the Father as Father; and Universalists do not hold the last clause because they deny the eternity of pun ishment which is implied in it. resurrection of the body, then, is all that Protestants, as Protestants of all sects and sorts, agree in believing. mean of matters contained in the Apos tles' Creed and in the sense of that

Now after three hundred years' ex perience of Luther's teaching that every man was to interpret the Bible for himself, behold the result! Pro-testanti m has succeeded in making CHRISTIANITY A LAUGHING - STOCK TO THE NATIONS.

It set out with proclaiming that the Bible was a wonderfully clear and simple book; that it needed no infallible interpreter; that, as Luther said, 'it was its own surest and clearest and at the same time most intelligible interpreter; it proves everything everybody and it judges and enlightens all." The results of Luther's principle show its falsity. Surely God is a God of truth, and if the Bible, His inspired Word, were rightly understood, it could not stand sponsor for the clash ing and contradictory teachings of the hundreds of sects.

Protestantism, then, has no rule of faith. It supplies no certain method or means of discovering what are the truths and precepts revealed by Jesus Christ and promulgated throughout the world for the guidance and salvation of every man. A rule of faith should be certain and sure; it should be able to determine what doctrines are re-A rule of faith should vealed and it should be perpetual and indefectible, for it is intended for every generation and every age until faith is swallowed up in vision. The Bible and the Bible alone is a failure as such rule. Three centuries' experience has conclusively proven that.

The Catholic position alone offers us a satisfactory rule of faith. The Church teaches that faith is absolu'ely necessary, and that it is of the utmos importance for mankind to know what are the truths and precepts revealed by Christ. The Apostle of the Gentiles has taught us that "Without faith it is impossible to please God," and as God is an all-wise Ruler, whose earnest desire is that all men should come to the knowledge of the truth, He must have devised some means and fixed some rule by which all honest and sincere men might be able to discover the true in religion and to adhere to Now Catholics agree with Protestants in saying that the rule of faith established by Jesus Christ is the revealed word of God. Where is that revealed word contained and how are we to know it? Here is where they begin to differ.

THE CATHOLIC CHURCH REPLIES that the revelation of Christ is contained in scripture and tradition, and that our Lord established an infallible authority to interpret it for the human If He deigned to reveal His will to man surely He must have thought it worth while to preserve that revelation. All Christ's revelation was not written As a matter of fact His method of teaching was to preach by word of mouth to the people. Afterwards His mouth to the people. Afterwards His day is greater than ever before. Prompt to act and sure to cure,

necessity arose, consigned that revelation to writing, but there was a time in the Church when there was no New Testament. Is the reading of the Bible then absolutely necessary to salvation? If so were the early disciples and followers saved? The written and the unwritten word of God was from the beginning preserved for us by the divinely instituted and infallible teaching body in the Church. That teaching body was to last forever according to the promises of Christ, and to exercise its office for all generations. Thus the word of God was to be preserved intact for all ages and throughout all vicissitudes, and thus the Catholic Church

has ever remained one in faith.

The vagaries of Protestantism are conclusive proof of the necessity of such a tribunal of final appeal. The bible is not a clear and easily under-stood book. If it is, how could people derive such contradictory conclusions from its perusal. In the second epistle of St. Peter, iii., 16, we read that in St. Paul's letters there are "certain things hard to be understood which the unlearned and unstable wrest to their own destruction." Had not Our Lord to explain to His followers the meaning of many of His simplest parables in Has He not left some official and repre sentative authority to expound the meaning of other doctrines and revela-The mysteries and prophecies of scripture are involved in the great est obscurity, and St. Jerome wrote of them that "they are interwoven with difficulties, and especially

THE PROPHETS, WHICH ARE FILLED

WITH ENIGMAS : that the Apocalype of St John contains as many mysteries as words; that the Apostles Peter, James, John and Jude have written seven epistles which are so mystical that rarely can anyone be found who can interpret them without

committing some error."

The early heretics of the Church started out to interpret the scripture for themselves by private interpreta-tation, and the result of their vagaries is described by Vincent of Lerins:

"One person interprets the divine oracles in one way, another in a way o altogether different that it seems as if from the one source as many opin ons may be taken as there are heads to form them. One interpretation is that of Novatian, another that of Sabellius; there are, again, those of Donatian, Arius, Eunomius, Macedonius, Photinus, Apollinorus, Priscillian, Jovinian, Pelagius, Cellestius, and, lastly, Nestorius. This is why it is extremely necessary, count of the numerous variations of error, that the interpretation of the writings of the prophets and apostles should be directed by the decision of

ecclesiastical tradition. The same state of affairs followed immediately on the spread of Luther's One of his followers married teaching. two sisters, pointing to the example of Jacob in espousing Lia and Rachel. The leader of the Anabaptists had many wives in imitation of the patriarchs, as he said. Luther appealed to the same authority when he sanctioned the bigamy of Philip of Hesse. But what necessity is there to give further

THE BIBLE NEEDS AN OFFICAL INTER

PRETER? Are not some of the great centra truths of Christianity which are clearly and luminously expressed in the sacred scriptures denied by those who profess to make the Bible the rule of their faith? Did not the Lutheran, the Calvinist and the Zwinglian sects mmediately disagree on the meaning of the Lord's supper? Is not the necessity of religion even denied by hose who stick to the Bible? babel of confusion arises from Luther's doctrine that the scriptures having been plain and clear needed no infal lible authority to interpret them to the minds of men

And it is in this pandemonium of absurdities that the "glorious reforma-tion" has ended. It has weakened and almost destroyed faith where it flourished; it has brought the revelation of the God of truth into ridicule; it has attempted to guage the depths of di vine wisdom and has failed in the at tempt.

A Convert of Fifty Years.

Father Hewit, who celebrated his golden jubilee the other day, is a typic al convert. Although a very noble specimen, he is still a specimen of the kind of men and women who become converts. He was brought into the light of truth from the darkest teachings of Calvinism. From early manhood he was a truth seeker. guileless nature, he was endowed with a clear mental vision, as well as that spirit of heroic sacrifice that enabled him readily to find the truth, and when found to sacrifice everything he had in

order to attain it. Converts to the Church are generally of this mettle. They are men and women who have high ideals, and are earnest in seeking the attainment of the same. To be able to attract a man of Father Hewit's calibre; to satisfy the keen inquiries of a searching mind to fill a heart such as his to repletion with religious joy, and to continue to do so during a long life of fifty years is abundant proof of the divine wealth there is in the Church. To make a convert like this once in fifty years is To make a worth the starting of an apostolate .-The Missionary

Few medicines have held their ground so successfully as Ayer's Cherry Pectoral. During the past fifty year it has been the most popular of all cough cures and the demand for it to

WHYSACTOR MARBLE BECAME A CATHOLIC.

Brief but Affecting, History of His Conversion

Philadelphia Standard and Times. Edward Marble, the actor and dramatic author, whose reception into the Church was announced in these columns last week, comes of a family which has given many distinguished members to the stage and whose professional history in this country alone can be traced back over a century. His father was Danford Marble and his mother Anna Warren His father was Danford He himself is well known as a dramatic author and stage director. He was for many years with Lotta and the elder Sothern and is the author of the farce comedies "Patchwork" and "Tuxedo." He has just written "Rip Van Winkle, Jr." for the students of Lafayette college, who will produce it June 19. For twenty years past he has been an

intimate friend of Rev. William A. Mc-Loughlin, rector of St. Stephen's church, this city, notwithstanding the fact that he was until a short time ago a thorough believer in Bob Ingersoll's views and thought that death was the end of all things. During their inter course discussions regarding religion naturally occurred between Father Loughlin and Mr. Marble, and the for mer supplied the latter with books bearing on the doctrines of the Catholic Church. The actor always had great admiration for the Sisters and was deeply impressed with the value of their work. About three years ago, while in the city, he accompanied Ray mon Moore, the author of "Sweet Marie," to St. Stephen's, and while there visited the convent chapel. it happened, it was the hour of meditation, and though he entered the chape unconcernedly, he left it deeply affected. It could not be the scene affected. alone which impressed him. The theatrical causes no such emotions in an actor. His discussions of religion from this date became more earnest. his investigations more profound and his reading began to bear fruit. Thus continued the work of Divine grace until last summer.

AT THE GRANDSON'S DEATHBED. His daughter, Mrs. J. Harry Irvin. herself a convert to the faith, had a son a little boy of six years, the light of the household. It is said "whom the Lord loveth He chasteneth," and the child became ill even unto death. Instead of asking for his playthings, as chil dren on a sick bed are wont to do, the little sufferer told the loved ones about him of the angels that were calling around him, and he asked them if they did not see them. Then and there the grandfather's eyes were opened fully the light, and he exclaimed "Show me the man that tells me there is no God after that!" He wrote to his old friend asking his prayers for the ecovery of the child that held such a place in his heart, and with awakened faith he prayed himself, a prayer eloquent in its supplication, eloquent in its humility and still more eloquent in its submission to the Divine will. He prayed: "O God of mercy, I pray and beseech Thee to near the pleadings of one who is not what he should be, but who realizes hat the light of Thy eternal life that has been lost to him is shedding its rays upon a guilty soul, and the rightous path that has been so long closed to his sinful eyes is opening clear and bright in Thy holiness. I supplicate Thee, O Lord, to spare to us him whose affliction has shown me the duty I owe to Thee. Bring him safely through the trying ordeal. If Thy holy will is otherwise, give us the strength to bear our loss with fortitude. Thou hast said: 'Suffer little children to come unto Me.' Thy will is law; thy word supreme. We will bear our cross in the name of the Father, Son and Holy

Ghost. Amen. THE FINAL STEP. The child died. In sorrow faith is put to the test, but in sorrow religion s the only true source of consolation. The grandfather, who had closed his previous prayer with an expression of belief in the Trinity, thus again ap-

pealed:
"Merciful and all powerful God, who has seen fit to take away from this world of trials and sorrows our boy Boonie, pray forgive us our selfish de sires in feeling so deeply his loss. Teach us to realize that in Thy blessed realm he has found peace and happiness, love eternal and all the glories of Thy great sphere, where joy ever-lasting is his, and let him be our guardian angel to show us the glory of Thy Kingdom and teach us the righteous path that one day may lead us to again meet under the guidance and blessings of Thee, O God, whom we have so sinned against. Boonie, angel Boonie, be the beacon light of our future lives. Thou hast led; we must In the name of the Father

Son and Holy Ghost. Amen. It was with such sentiments as these in his heart that Father McLoughlin again met him, when at his request he preached the funeral sermon over the departed child at Corpus Christi Church. Baltimore, almost a year ago, and it has been his happiness, after sufficient time had elapsed for thorough instruc tion, to stand as sponsor to the grandfather, who was baptized at St. Jerome's Church, Baltimore, on May 17, by Rev. James P. Holden.

Practise Economy

Practise Economy
In buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla contains 100 doses and will average, taken according to directions, to last a month, while others last but a fortnight.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Converts and Perverts.

A subject of profound reflection is presented to the thoughtful Catholic in the words of the Saviour, speaking of His sudden coming at the last day; "Then two shall be in the field: one will be taken and the other will be left." (Matt. xxiv, 40.) We are grieved when those who were baptized in in fancy, who were "once enlightened, tasted also of the Heavenly gift, and were made partakers of the Holy Ghost, have fallen away, crucifying again to themselves the Son of God and making Him a mockery; "but consoled by the better things and nearer to salvation which we often set and hear of converts who are "taken" by the Almighty from the world and from error to fill the places in the Church from which the perverts fall. These mysterious dis pensations of judgment and mercy are continually occurring. Sometimes it is in the solitude and silence of the soul that the voice of God is heard. Some times it is in a religious retreat, a At one time it is near a death bed, or at a funeral : at another it is the sudden loss of earthly goods, the diappointment of earthly hopes, that reminds the soul that she is made for an other world and inspires her with the desire to learn the way to it and to do all that God requires of her to deserve

If the Catholic clergy and laity were more zealous, if every one amongst us reflected on the words of St. James that he who converteth a sinner from the error of his way, shall save his soul from death and cover a multitude of sins," (chapter v., 5 20.,) we are quite sure that the gains of God's kingdom on earth would compensate for its losses. Catholic Review

Methodists and the Index.

The Methdiost Recorder has heard that there has to be an 'arrangement and revision of the Index Expurgator ius," and gives its readers some inklings of "the contemplated changes. A new Constitution relating to the Index was issued several months ago, and the full text translated into English and published by one of our Catho lic contemporaries. The Recorder regards " the whole thing" as a curious survival of Mediævalism. "Mediæval" is their pet word for everything Catholic that does not accord with their views. The principle of the "Index" is easily grasped by anyone who has reason and common sense. It is surely as rational to pro tect souls from the inflection of the moral poison contained in bad books as it is to safeguard one's physical health by the avoidance of anything noxious or fatal to human life. pharmacopoea specifies certain drugs s poisonous and a doctor's prescription is necessary to produce some of them at the chemist's. Priests are the phys icans of the souls committed to their care, and the Church, which is charged with the preservation of the moral well being of its members, is acting wisely in warning them against what is morally poisonous and pernicious Every man, Catholic or Protestant, who considers the condition of modern society, and how much it is affected for good or ill by literature and art, must recognize the need of adequate correct ives to the pervading sensualism of ed by bad books. - London Monitor.

Convert's Banquet.

A novel feature of the silver jubilee of Rev. A. S. Siebenfoercher, of Kenton, Ohio, was "converts' day"—the day devoted to the many converts who became Catholics during FatherSieben foercher's twenty-five years' ministry at Kenton. High Mass was celebrated at 9 o'clock, at which the converts re ceived Holy Communion. A banquet was served later on.

At one long table, extending the length of the hall, were seated the pastor and converts, ladies and gentlemen. Near by were two more large tables at which were seated the invited guests, many of whom were sponsers of some of the converts present. On the stage, upon black canvas, in letters of pure white, were written the namesthirty four in number-of the departed converts, for whom Holy Mass had been offered that morning. As the roll was called many beautiful addresses were made. One lady admitted that she had attempted to make her convert husband a member of the Methodist Church and failed. She is now herself a devout Catholic.

The gathering was unique, but it

may be duplicated in every parish in the country. - The Missionary.

After serious illness Hood's Sarsaparilla has wouderful building up power. It puri-fies the blood and restores perfect health.

maltine with Coca Wine has long been recognized as the most pleasant and efficient remedy for all those functional derangements that find manifestation in lassitude, sleeplessness, despondency and loss of appetite and digestive power. A nerve tonic, a body-builder, a nutrient and digestive agent of inestimable value. All druggists sall it.

sell it.

The Medecine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

'I take great pleasure in recommending to the general public Parmelee's Pills, as acure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmeles Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

COLEMAN'S SALT Coleman's

CANADA SALT ASSOCIATION

The Cowley Converts.

Mr. Maturin, the clergyman whose recent secession from the Church of England has caused such a profound sensation in England, has arrived here He is accompanied by his friend the Rev. A. Mather, son of Canon Mather of Bristol, who has also been received into the Church, and who, like Mr. Maturin, has come here to study for the priesthood. To many in Rome the arrival of "Father" Maturin is a matter of great interest, as he was so conspicuous as a Cowley Father for both earnestness and eloquence that his name and work were familiar to most of the English converts. The "Cowley Fathers" have now given two of their best men to the Catholic Church, or perhaps it would be more correct to say lost two of their best men to it. The conversion of Father Luke Rivington about seven or eight years ago was a great gain to the Church in England, of which he is now a most eloquent defender. An ex-Irish parson, who is now a priest on the Eng lish mission, told me the other day that the conversion of Father Maturin a source of intense joy to Father Rivington, who had prayed unceasingly for his conversion since he had been himself received into the Church.— Roman Correspondent of the World.

Non-Catholics in Rome.

I am reminded of an observation made the other day by a distinguised prelate, says the London Monitor, who I am told, pointed out at a great social reunion that one of the most extraordinary signs of the times, one of the many things which, humanly speaking, just lead to an incalculable advanc of the Catholic Church among the culured and the leisured, was the enor mous increase of non Catholic visitors to the Holy City. "It is mysterious," he said: "it is providential! All the world is looking to Rome, as if it fel vaguely that in Rome there was some thing which would satisfy omething answering to a hidden and scarcely realized want, something attracts irresistibly magnetic ally. Other cities have more natural attractions, a busier and a pleasanter life—but they come to Rome." And he added impressively "they are neve the same when they leave it as they were when they came. There is change, and the change remains and is passed on; one would say that God calls men to Rome, though they do not know it, so that their children may become (atholics.

How the Poor are Cared.

In some parts of South America the Portugese merchants (who are imitated by natives) observe an old custom of p'acing a pile of coppers on the shelf of the store to be distributed to the poor by the clerks on the last day of the week. A similar practice is observed in Spain. When the pile is exhausted the answer to every applicant is, "I cannot," or "I will not." Many Catholic shopkeepers and traders in Ireland observe the same cu-tomtheir practice being to put aside all the farthings received during the week. and at a certain hour on Saturday they are distributed to all the poor people who present themselves. Others again make a similar pile of halfpennies, and distribute them in a similar way There is still another custom peculiar to those engaged in the baking trade. other ingredients to set a "sponge," and the workmen bake it into cakes called "baps," which are distributed to all who present themselves.

Can Heart Failure be Prevented?
Startling and brief the announcement,
"Sudden Death caused by Heart Failure."
Such is the stereotyped announcement of
coroners' juries, and reporters arousing the
forebodings of those victims of indigestion
and mal nutrition, who so frequently disturb
themselves upon the manifestation, in palpitation or fluttering, of functional disturbance
of the heart; symptoms which they are foolishly prone to accept as the signs of an incurable, and speedily fatal, malady. Mal
tine with Coca Wine is potent in restoring
conditions that no longer render possible
such alarmingly disturbing symptoms.
Maltine with Coca Wine, through its remedial influence upon the nervous system,
soothes into calmness the disorganized
nerves. The heart, in response to increased
nerves force, no longer plunges and beats as
if determined to back. Can Heart Failure be Prevented? nerve force, no longer plunges and beats as if determined to break.

SUNLIGHT SOAP WRAPPER

Competition.

MAY, 1897.

The following are the Winners in District No. 1. Western Ontario

Winners of Stearns' Bicycles.

Mr. F. Dean, 1290 Queen Street W. Toronto. Mr. D. W. Clark, 61 Bellevue Avenue, Toronto.

Winners of Gold Watches.

Mr. W. F. Hines, 7511 Dundas Street, London. Mr. Robert J. Gibb, Box 201, Galt. Mrs. Dr. Elliott, Woodstock.

Miss Dora F. Riggs, 40 Goyean Street Windsor. Miss Nellie Burnip, 416 York Street

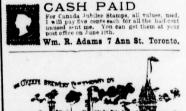
The above competition will be continued each month of 1897.

LEVER BROS., Ltd., Toronto.

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It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

Ayer's Hair Vigor.



The O'Keefe Brewery CO. of Terente, Ltd. SPECIALTIES:
High-class English and Bavarian Hopped Ales) XXX Porter and Stout.

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London, Ont. ASK FOR DESIGNS.

AUCTION SALE OF TIMBER BERTHS.

> Department of Crown Lands [Woods and Forests Branch] Toronto, June 2nd, 1897.

Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, Timber Bertissas hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the Vermillion River, all in the District of Nipissing; the Township of Coffin Additional and certain small areas on the Spanish and Biscotasing waters in the District of ALGOMA; and berths 30 and 37 sale of 1892, D 3, D 4, D 5, D 6, on Manitou Lake, and certain small scattered areas in the District of Rainy River, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNES, DAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lauds of to the Crown Timber Offices at OTTAWA and RAT PORTAGE.

and RAT PORTAGE.

J. M. GIBSON, Commisssoner of Crown Lands,

E. B.—No unauthorised publication of this advertisement will be paid for,

The Fifth

JULY

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When ou Forgive u give those He prescrib obtaining th If we cou row and say spirit : O A always my hold me, a Thee. Loc that I have have offend and deed, get all inju

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