THE CATHOLIC RECORD OUR BOOKI LIST. ASK_FOR vbatt) On Receipt of Prices named Below we will Send to any address any of the Following works: Address Thes Coffey, London. Ont. LESSONS CONTAINED IN THIS DAY'S GOS-"And the wine failing, the mother of Jesus aid to Him, they have to wine." (John 23.) PEL. (LONDON) TELL YOUR DEALER YOU WANT The best, and see that you get Labatt's, the best Do-There must, indeed, mestic Ale and Porter on the market. As good as imported and will cost you less. CARLING "FROM GOD-TO GOD." A little grave within a churchvard set, And over it the soft and grassy sod, And carved upon the marble's gleaming white When Ale is thoroughly matures is not only palatable, but wholesom. Carling's Ale is always fully age before it is put on the market, Boi in wood and in cottle it is mellowe by the touch of time before it reacts the public. These words-" From God to God." Some mother's darling softly slumbers here, With folded, dimpled hands and golden bead; Yet her crushed heart could breathe the words of hope Over her precious dead. graces, by elevating it to the dignity People who wish to use the be Ale should see to it that they receiv Carling's. Its easy enough to get it, as near every dealer in Canada sells Carling Ales and Porter. Sweet words and true, oh, cherished little ones ! And though our eyes with blinding tears grow dim, From God you are, and when He calls His CARLING LONDON we give you back to Him. -Munsey's.

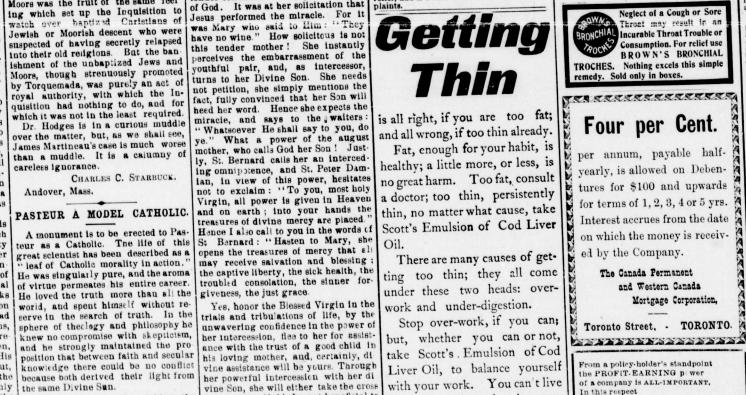
WAS SAVED. During a flood in Patagonia in the part of that country where there are Catholic missions served by the Sales. ian Fathers, a great number of lives were lost, and many thrilling incidents occurred. A letter from one of missionaries describes how, during the inundations in one place, the Biessed Sacrament was saved.

Whilst Father Aceto was busily occupied in directing the work of res cue, he did not notice that the church which had been he last place to be floeded, threatened to give way and bury in its ruins the Blessed Sacra ment. But Brother Antony Patriarca saw the danger, and as it was impos sible at the time to acquaint the super ior-the only priest in Guardian Pringles-of the fact, he bravely made his way through the breast high water in the church to the altar, unmindful of the rick he ran, and reverent ly extracting the pyx containing the consecrated Hosts from the tabernacle, he carried it to the hillside. There a small but was improvised, which became the dwelling place of our Divine Lord. This humble and primitive chapel was the centre of at traction for the refugees on the hillside, and therein Father Aceto offered up the holy Sacrifice of the Mass and and administered the sacraments every day for some weeks.

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fidence in its merit. It will do you good. He Has Tried It. Mr. John Anderson, Kinloss, writes: 'I venture to say few, it any, have received greater benefit from the use of DR. THOMAS' ECLECTRIC OIL, than I have. I have used it regularly for over ten years, and have recommended it to all sufferers I knew of, and they also found it of great virtue in cases of severe bronchitis and incipient consumption.'

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Harred Heart Review PROTESTANT CONTROVERSY.

AY A PROTESTANT MINISTER. CXXL

I said in my last paper that in my next I would examine an extraordinary statement of Dean Hodges, in his fourth lecture.

The statement is extraordinary, not as being uncommon, but as being ex-traordinarily ridiculous. It implies an absolute ignorance of a fundamental doctrine of the Roman Catholic Church. Yet such ignorance is so nearly universal among Protestants, that it realizes the paradox of being at once extraordinary and ordinary. It is ex-traordinary, in that it is in violent, point-blank contradiction to Roman Catholic doctrine and practice. It is ordinary, in that almost every writer on Roman Catholic doctrines, whether on Roman ell or ill disposed, distorts these doctrines, and very commonly reverses them altogether. It is astonishing how high up in the scale of Protestant scholarship one may go and still find true what John Ruskin says, that al most all Protestant writers (of course I do not speak of a Creighton, or a Stanley, or a Salmon or a Fairbairn, or such men) are both prejudiced and ig-I can not verify the other half of Ruskin's statement, that Cath olic controversial writers are in gen eral both well informed and fair, for I have not read widely enough in Cath olic controversy for this, but I can well believe it on the faith of Ruskin's so much wider knowledge, which, moreover, is confirmed by what ittle I The extreme unfairness of do know. most Catholic statements of Protestant missions seems to be a thing quite Certainly it is eminently true apart. f the first great Catholic controversial ist since the Reformation, Cardinal Bellarmine, that he is honest. It is ab solutely droll to see how even Edgar's mable indecency suddenly stops short, and breaks out into warm enlogy, when he comes to speak of Bellarmine's fairnesss of statement. In our owl language Dr. Lingard, we know, is universally respected, both for his learning and his candor, al though Macaulay mildly complains that he never will take the the popular opinion for the true, what-ever the point in hand. It is said that Charles Kingsley protested angrily against giving him access to public documents, " for fear he might find them a help in traducing the plessed Reformation." If this be true, it is thoroughly in keeping with character. It is Charles Kingsley's strange how a man of so penetrating an imagination of other days can be at the same time so narrow minded and so intense a partizan. Whether it is Methodists or Catholics, he holds them off with the same scornful dislike. The Methodists he despises rather the more, the Catholics he hates the more.

Of our own time, notwithstanding Nipold's rancorous spiteful Profess ness, I think it is pretty well made out that Janssen's disclosures are none the less trusworthy and balanced for revealing a very uncomfortable side of German reformation history.

But our culprit has been cooling his heels too long outside the court. Let us now have him in. We will not try him except in presence. The culprit, of course, is not the Dean, but the pro-

position. D. Hodge says: "The bigots They found sought new victims. They found them in the heretics. Heresy must next be driven out of Spain. The In-

ways made welcome, if banished from other Catholic countries. Even at times when Papal legislation took a harsher aspect towards them, it al-ways remained within these general lines.

Duns Scotus, who, be it remembered, is neither a saint nor a Doctor of the Church, espoused the opinion that while unbelievers (infideles not lawfully be coerced, their children can lawfully be taken from them to be brought up Catholics. Thomas Aquinas, the greatest of schoolmen, who 18 both a saint and a Doctor of the Church, condemns this thesis as contrary both to natural justice and to parental right, and the Church, re-marks the Jesuit Lehmkuhl, has always, both in opinion and practice, followed Aquinas here. The despotic Ferdinand acted on the Scotist opinion in Hispaniola, but the Dominicans were so strong against it that I judge it to have been finally given up.

The Inquisition, we know, was soon extended to America. Was this in order to coerce the natives into Chris tianity? So far from it that in 1538 even the baptized Indians were forever exempted from its authority.

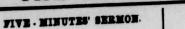
The position which the Inquisition in Spain took was this, as might be expected from the Dominican influence in it. The Pope can not give what he does not have. As Alexander VI. has explained, and as Paul III. has en-forced, he has no authority over the unbelievers. No one, on pain of excommunication, is to coerce them, en. slave them, despoil them, or infringe on the authorities of their princes. Yet the Pope may forbid other Chris tians to intrude upon new found territories discovered by Castile or Portu-This is the meaning of the famgal. ous bull of division, as explained by Alexander, and re interpreted by Paul, as maintained by the Dominicans, taken up by the Jesuits, and confirmed by the loquisition, which, in conjunc-

tion with the Crown, confiscated Dr. Sepulveda's book of a contrary tenor. And yet, after this emphatic expression of inquisitorial opinion that the unbaptized are not subject to the Church, Dr. Hodges, with delightful simplicity, assures us that the Inquisition in Spain was primarily set up for use against Jews and Moors! If he will only read Mr. Henry C. Lea's little book on religious life in Spain, he will find that as soon as the Inquisition was set up, conversions to Caristianity stopped. The simple reason was that a Jew (or Moor) once baptized, became subject to it, and that a Jew unbaptized, held his religion independently of it. If he were accused of sacrilege or gross in suit to the religion of the land, he was punishable by the Crown, which had given civil jurisdiction, in various cases, to the inquisition. O:herwise the Inquisition and he had nothing to do with each other. The very name, inquisition of heretical pravity, shows that its primary end was to examine charges of heresy, and of heresy Jews

and Moors, being outside the Church, were incapable. The tribunal was established to watch over Christians, to watch over unbelievers. Yet Dr. Hodges, with refreshing indifference both to facts and doctrines, assures us that it was set up first against Jews

and Moors and that it was then found convenient for use against Christians The banishment of the Jews and Moors was the fruit of the same feel

Moors, though strenuously promoted by Torquemada, was purely an act of royal authority, with which the In-quisition had nothing to do, and for which it was not in the least required. Dr. Hodges is in a curious muddle over the matter, but, as we shall see, James Martineau's case is much worse than a muddle. It is a calumny of careless ignorance.



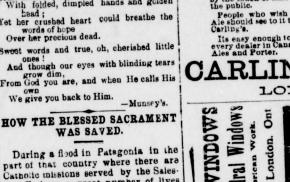
Second Sunday after Epiphany.

In the gospel of to day, dear breth-en, we see our Divine Lord and His ren, we see our Divine Lord and His blessed Mother taking their places at a festive board. have been weighty considerations to induce them to so great a condescension, and such was truly the case. The fathers of the church assert that Jesus honored the marriage feast by His presence, to sanctify the holy state of matrimony. This state has been sanc matrimony. This state has been sanc tified by God, who instituted it in the garden of Paradise, but our Lord garden of the still more with His wished to enrich it still more with His

of one of the seven sacraments of the new law. Moreover, our Lord de signed, by the example of this newly married couple, to teach all Christian orides and grooms to invite Him and Mother to their matriage His blessed feast, that He may bestow upon them His graces and blessings as he hay done at the marriage feast of Cana. Jesus is invited to a marriage feast, by a good choice of a state of life, and by the chaste time of bethrothal. These are important considerations for all those who intend to enter matrimony, for they are the pillars upon which the happiness of a home is founded ; they are the keys that open the doors for Jesus and Mary to enter. If all betrothed would bear this well in miad, how many tears would be avoided, how many marriages would be happier. It was at a marriage feast that our Lord began the series of His glorious "Six water pots of stone miracles. "Six water pots of stone" are standing empty in the banquet Jesus said to the waiters : hall. the water pots with water," and they filled them up to the brim. Jesus said to them : " Draw out now and carry to the chief steward of the feast, and they The water had been carried it." changed into wine. How? By an act of His omnipotent will. Jesus willed, and the miracle is accomplished. To change the nature of water into wine by an interior act or the will can be accomplished only by the omnipotence of God, to which noth ing is impossible. Hence the evangel St. John, an eye-witness of this miracle, expressing his conviction says: "Thus Jesus in Cana of Galilee says : manifested His glory and His disciples believed in Him." (John 2, 11.) Lat us also joyfully confess with St. John "This is the true God and life eter nal." (1. John 5, 20.) In all humil nal." ity and without doubting, we will hold as eternal truth, all things which Jesus, the Son of God, has revealed,

and which has been handed down to us by His holy spouse, the infallible Church. We will permit no scorn of the world ever to weaken our faith. With constant fidelity, we will hold steadfast to our belief in the change of the bread and wine into the Body and Blood of our Lord Jesus Christ, in the holy sacrifice of the Mass. For the miracle of Cana was but a figure of the greatest miracle at the last supper, and renewed every day during the holy sacrifice of the Mass.

The miracle of Galilee should teach us not only a steadfast taith, but also a tender confidence in Mary, the Mother of God. It was at her solicitation that youthful pair, and, as intercessor, turns to her Divine Son. She needs not petition, she simply mentions the fact, fully convinced that her Son will heed her word. Hence she expects the miracie, and says to the waiters : "Whatsoever He shall say to you, do ye." What a power of the august mother, who calls God her Son ! Justly, St. Bernard calls her an interced ing omnipotence, and St. Peter Dam ian, in view of this power, hesitates not to exclaim: "To you, most holy Virgin, all power is given in Heaven and on earth ; into your hands the treasures of divine mercy are placed. Hence I also call to you in the words of St Barnard : "Hasten to Mary, she opens the treasures of mercy that al may receive salvation and blessing the captive liberty, the sick health, the troubled consolation, the sinner for giveness, the just grace. Yes, honor the Blessed Virgin in the trials and tribulations of life, by the unwavering confidence in the power of her intercession, flee to her for assistance with the trust of a good child in his loving mother, and, certainly, di vine assistance will be yours. Through her powerful intercession with her di vine Son, she will either take the cross from you, or if this be not beneficial to your soul, she will procure yous great er blessing, namely, heavenly conso lation and graces sufficient, that by patience, you sanctify your trials, and thus make them an abounding sourc-of eternal reward in Heaven. Amen



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quisition which had been invented for use against Mohammedans and Jews, was now turned against the Chris tians.

Dr. Hodges, is a gentleman who writes very genially, and often very soundly, of generals, but who seems apt to be astonishingly indifferent to the knowledge of particulars Now as generals commonly rest on particulars, a writer who neglects the latter will be sadly liable to find his generals unexpectedly crashing down upon him in middle. Yet the fate of such a blunderer will not be as glorious as that of Sampsen

Lat me suggest to the Dean that it is a fundamental doctrine of the Church of Rome, that she has no authority or rouge, that she has no authority over the unbaptized. As Wetzer and Wette express it, an un-baptised person is incapable of being a subject of ecclesiastical being a subject of ecclesiastical jurisdiction. Bellarmine remarks that even as Man, our Lord, by reason of His personal union with God, had on earth dominion over all the nations, but that to the Pope, who has no pre eminence of nature above other men. He has committed only the rule of His baptized flock. Christ, he points out, is the Head of the Church and also the King of mankind, but the Pope is only the vicarious and earthly Head of the Church. Even a catechumen, at though spiritually of the Church, is not juridically so. Were he to set forth what would be heresy in a Cath-Were he to set olic, he would simply be refused bap-

It is true, there have been divines and canonists who have maintainod that although it is not lawful to compei unbelievers directly to be baptized, it is lawful to enslave and despoil them in order to render them more willing. This odious optnion, however, has never found favor with the Church. For instance, the Canon Law excommunicates all who molest the Jews in the practice of their religion, and Neander, himself a converted Jaw, points out that the Holy See was the great protectress of the Jews in the Middle Ages. Rome was the one city in which Jewish worship was always secure, in which Jews had no violence to fear ; the Papal states were the one expelled and to which they were never only for his impude catholic Telegraph.

CHARLES C. STARBUCK. Andover, Mass.

PASTEUR A MODEL CATHOLIC.

A monument is to be erected to Pasteur as a Catholic. The life of this great scientist has been described as a "leaf of Catholic morality in action." He was singularly pure, and the aroma of virtue permeates his entire career. He loved the truth more than all the world, and spent himself without reserve in the search of truth. In the sphere of theclogy and philosophy he knew no compromise with skepticism, and he strongly maintained the pro position that between faith and secular knowledge there could be no conflict because both derived their light from the same Divine San.

On one occasion, when taking the place of Littre in the Academic Fran caise, he gave eloquent testimony to the faith that was in him : He clared "The idea of the infinite is written on the face of the world in letter that cannot be effaced. By means of this idea, the supernatural is at the core of every heart. The idea of God is a form of the idea of the infinite. So long as the idea of the infinite shall occupy the heart of man, temples will be raised to the worship of the infinite, and upon the pavements of those temples men will be seen kneeling, prostrate, sunk in the thought of the

infinite God." Ernest Renau, who was present as the presiding officer of the Academie, smiled as he heard these words ; but could say nothing to refute Pasteur. Pasteur will be held in blessed remem brance when the name of Renau shall have been forgotten or be remembered only for his impudent thisphemies .-

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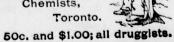
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