Sacred Heart Review THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXVIII.

As we have just been considering Lansing's misstatements concerning the Spanish Inquisition, we will make a final reference to the relations of the Inquisition to the Jews. I have already explained these repeatedly, but only the other day I received a marked passage of a detailed article in the New York Times on the new Jewish Encyclopedia, which shows that the Lews are as unserrunders as the Pro-Encyclopedia, which shows that the Jews are as unscrupulous as the Protestants. The Jews, both individually and officially, have repeatedly expressed their obligations of gratitude towards the Holy See, which, as the Jewish born Neander shows, was in the Middle Ages their great defender against wild popular fanaticism. Yet, as they certainly owe small love to as they certainly owe small love to Spain, especially to the Inquisition, so the references in the Times seem to show that they hold themselves ab-solved from the obligations of truth towards it. I will therefore once more, and once for all, state the actual re-lations of the Catholic Church in general to the Jews, and of the Inquisition in particular, and of the Spanish Inin particular, and of the Spanish in-quisition yet more definitely. If people then will still go on falsifying, as they assuredly will, I wash my hands of all further responsibility for enlightening

The strangest thing to me is the in-The strangest thing to the Spectator. There is nothing surprising when the New York Times, especially as misled their contemporaries in other cities to know anything accurately about the Catholicism of the Middle Ages, or to take any pains to search it out. Why should they? Popular Protestant should they? Popular Protestant malevolence has laid out their work for them already. To undertake any revision of this would bring them small provides the state of the state thanks and might decidedly lessen their profits. If they can only avoid such blunders as to talk of a priest coming into church swinging a thurifer they have satisfied their conscience.

When the London correspondent of a

leading New York paper, having heard Cardinal Manning publicly denounce Russian persecution of the Jews, re-marks that the Cardinal seems willing to forget the conduct of his own Church towards them, no one thinks such talk Nobody expected him to know strange. Nobody expected him to know anything about Neander, or the Acts of Innocent III., or the indignant and effective expostulations of the mighty Abbet of Clairvaux, or the benignant policy of the Popes, both at Rome and Avignon, towards the barageod Issued. policy of the Popes, both at Table Avignon, towards the harassed Israelites, or the penalties denounced by the Church against the Jew-killers and synagogue burners. He neither knew these things nor wished to know them. Such knowledge would have lain right athwart the line of his interests, espec ially when, as in this case, he was writing for a Republican journal. Be-sides, if I remember right, the correspondent in question is a noted un-believer, despising Christianity in general and detesting Catholicism in particular. He would say with the Turks: "What matters it to me whether the hog bite the dog, or the dog the hog?"

So far there is no great occasion of re mark. It is otherwise when the Spectator comes in question. This, in point of ability and cultivation and high-minded conscientiousness, has no competitor among our American journals except the Nation, and has, for Christians, th additional advantage of representing Christianity even more decidedly than the Nation has ever represented Unbelief. I do not insist on its steady friendship for America, as this is

aside from our present purpose. Moreover, it seems to me plain from the whole tone of the Spectator, that its editors sincerely desire to avoid misstatements of either Roman Catholic doctrine or history, and to give home due credit for any good thing she has done either in ancient or modern times. Yet they seem to labor under as oughly invincible an ignor the Roman position towards the Jews as any American journal could show.

I will once more briefly note what the Spectator says. In deprecating the anti-Semitic threats of exterminating Jews in France, it declares that this surely is not the talk of good Catholics. The editors say that they understand the position of Rome to be, that whole sale massacre is unlawful and punishable except when there is a strong probability that by the terror of it grea s will be driven into the Catholic

So also it says that under the Inquisition in Spain and Portugal it was customary, by way of rendering peculiar honor to the sovereign, especially at the entry of a new queen consort into the capital, to pick out a certain number of Jews to be burnt.

So also in speaking lately of the perse cution of the Jews in Roumania, its says that whereas the stake is no longer de nounced as the punishment for profess-ing the Jewish religion, Roumania has taken up the policy of indirectly starving the Jews. Here we see the assump n that in Catholic Europe, until lately, the profession of Judaism has been, under the influence of the Church, been, induced a capital offence. To be sure, Roumania belongs to the Greek Church, but as it is under a line of Roman Catholic sovereigns, the Spectator vaguely views it as a Catholic country.

Now what is the real position of the

Catholic Church towards the Jews? In order to know this, we must first understand the doctrinal attitude of Rome towards infideles generally, that is, towards those who have never pro-

fessed Christianity by baptism. We must first detach from the ques-tion the political relations of Catholic Europe, in the earlier Middle Ages, to tion the political relations of Catholic Europe, in the earlier Middle Ages, to the northern pagans, or its later relations to the Mohammedans. Both these classes of unbelievers were, by their very religion, professed and implacable enemies of Christendom. They were ipso facto in a state of constant war in the interval of the constant war in the interval of the kind that is interval of the

with it. They might make truces, but could never make a peace. Therebut could never make a peace. Therefore, when St. Bernard says of the Baltic tribes that they must either be converted or exterminated, he means that as these were invincibly hostile to Christendom there was no alternative between incorporation and extinction. However, Charlemagne's po icy towards the Saxons was wholly his own. So far the Saxons was wholly his own as the Church spoke of it at all she spoke disapprovingly. Moreover, even he did not impose baptism until the Saxons themselves proposed it.

When the Mohammedans came in.

these, by the inexorable commands of the Koran, were in a state of perpetual war with all Christian nations. The Koran hardly acknowledges a truce, and nowhere a peace. Therefore, correlatively, Christians assumed the ri of making war at any time on the Mos-lem, and of reducing them to bondage when made prisoners. The Popes, in their Bulls, assumed this as the under-stood state of public law, the last expression of it, so far as I know, being a Bull of Nicholas V. about 1450.

The Jews, however, not forming a state, were nowhere at war with Christians. Therefore they came under the full benefit of the Catholic principle, so vigorously urged by the Dominicans, the pillars of orthodoxy, the inquisitorial order that as Christ has given the Church authority only over the bap-tized, the Jews, professing a religion divinely revealed, and practicing a divinely revealed, and practing worship pure of idolatry, can not lawfully be compelled to give it up, but must be protected in using it alike by Church and State. Therefore, besides the energetic defence of the Jews by the Jews themselves, says that the Spanish Inquisition destroyed many thousands of them. No one, of course, expects the Times or the Tribune, or their contemporaries in other cities to strongly reinforced by Gregory IX., the founder of the elder Inquisition, nnces excommunication all Catholics who shall molest the Jews in the practice of their religion and the celebration of their feasts. As the Jews were not viewed as citizens, the Popes did not undertake to infringe on the civil right of princes to banish them from a country. They contented them elves with freely receiving them, whe banished, into their own States.

This protection accorded to the Jews by Church discipline, St. Thomas Aquinas, that greatest of Dominicans after St. Dominic himself, has estab lished in the light of Catholic doerine. He did not deny their alienage and therefore, their corporate servitude to Christendom, but he emphasizes the unlawfulness of robbing them, and of perse enting their religion. The homage of the Roman Jews to the Pope was an established ceremony of his inaugura-

We will go on next week. CHARLES C. STARBUCK. Andover, Mass.

THE DIGNITY OF THE PRIEST.

New World.

It is a noteworthy fact that one of the marks of a true Catholic is the esteem he invariably cherishes, and the reverence he manifests towards its minister of God. His is not a cringing servility, nor fulsome flattery, nor again is it that mere sentiments of courteous refinement that prompts the true gentleman to acts of respectful obsequiousness towards others. No. Its source is deeper; it springs from an intimate peruasion and consciousness that Himself in the ultimate object of what-ever honor is shown his priest.

We have often had occasion to remark this in Catholic countries, where Catholics, even of high social stancing, would consider themselves as grossly delinquent in the very rudiments of politeness and deference towards God's minister were they to fall to kiss his hand, even in public. This is the usual however, are our good American Catholics deficient in this respect. Tha elevated sentiment they entertain to-wards God's representative is as sincere and genuine as can be found any-where, though perhaps not manifested in so palpable a degree. The reason is obvious. Has not the priest abandoned everything to minister exclusively to Is not his life, his time, and labor at their disposal? Is he not the vicegerent of God in their regard? It is this entire and unreserved dedica tion of his whole being, physical morally and intellectually to the car of his Maker that elicits this universal loyalty to the priest, and that distinaishes it from the more or less human motives that beget deference and re-spect in the hearts of non-Catholies toards their pastors.

As a contrast, now and again there is to be found a person possessed of such mental giddiness and levity, or malice, or both, as to scruple not to ensure, nay, to expose to obloquy and contumely the most innocent actions of contumely the most innocent actions of his sacredotal superior. Such persons, by the very fact of the baseness to which they stoop, prove themselves to be neither more or less than ignorant, unprincipled slandermongers, and, as such, unworthy the notice of honest men. Yet the harm they are capable of doing is often incalculable. By their malice, or at least their unpardonable want of even ordinary judgment, they create emitties, antipathies, aversion and in general to do all in their power to weaken that moral influence which the priest, in virtue of his sublime office, wields over his faithful children. Such inconsiderate creatures seem ob-livious to the fact that their wanton recklessness makes them rigorously menable to the justice of God for all the evil that follows from this signal breach of religious obeisance. It might cause them astonishment to learn that sins of detraction, in themselves venial, as a rule, become mortal when directed against an ecclesiastical person. And

vet it is so. Let them, therefore, remember that, though a priest may be honored and

due him as a priest. No. The sublime dignity with which he is invested endignity with which he is invested en-titles him to a reverence far surpassing, in degree and kind, any recognition of his intellectual attainments or mental endowments. As a priest he is a guide, a physician, and a father, and as such no person of whatever condition he may be, is ever justified in casting irrele vant reflection on his conduct, much less in slanderously forging calumnies to the disparagement of truth, and the scandal of the faithful. A word to the

A. A. MUELLER.

FIVE-MINUTES SERMON. Septuagesima Sunday.

wise is sufficient.

WORKING FOR GOD. "Why stand you here all the day idle?"

We are all called by God, my dear brethren, to labor in His vineyard. That is to say: we are called to serve God faithfully; to fulfil His Divine will; to observe His laws and precepts; o avoid the evil He forbids, and to de the good He prescribes. And we are not only called, but we are strictly bound to fulfil all that is included in this service of God. We are bound in justice, we are bound by gratitude to labor in God's vineyard for His honor and glory, for the salvation of our souls.

God has a supreme right to our serv-We are His creatures. It is God ice. We are His creatures. It is God Who created us, Who called us out of nothing. To God we owe our life; to Him we owe the preservation of that life during every moment of existence. And therefore does St. Paul say, "In Him we live and move and have our Thus we are entirely dependent on God: we belong to Him, and He has supreme jurisdiction over us; He has the right to prescribe how we should live, how we should serve Him. There can be no exception to this law; He has the sole right to require every one to labor in His vineyard. Where there is a right, there must also be a corresponding duty. It is God's right to command the service of every one; it is the duty of every one to obey.

Hence there can be no idlers in God's vineyard; no man can offer the excuse that he has not been hired. Every act of neglect of God's service, every sion of His law, is always an act of injustice. Every sin has, besides, its pecific malice, the malice of injustice. Every idler in the vineyard of the Lord s in a state of sin; if he says that he nas not been hired, he is a liar. hires every man who comes into this

Besides the claim God has on us in justice, He has also a claim on our service by reason of the Redemption. We belong to Him because of the price He belong to Him because of the price he has paid for our salvation. "He has redeemed us at the price of His Prec-ious Blood." Justice makes us serve Him, but higher than justice is the claim of love. And His love constrain us to obey Him. Love makes Him sovereign Lord and Master. We belong neither to the world, nor to the devil, nor to ourselves; we owe nothing to them; we owe everything to Him whose love for us has moved Him to buy us with His blood. And so it is, my brethren, that every act of rebellion against God's law is always an act of ingratitude as well as injustice; every sin, besides its special malice, has the malice of injustice and ingratitude.

What pitiful, what hardened creatures we are when we forget these plain truths; when we act as though we were a law unto ourselves, and practically act as though we are responsible to no one. How dull is our sense of justice, how hardened is our heart when we can forget or ignore God and the claims He has upon us. We let the devil rule us, we make passion our master, we lift up self in place of God.

Are there any amongst us here this owe to God? Are there any whose years of sin and neglect of God have made them so deaf that they cannot hear His call to them; who do not know that their place is in His vineyard? To such as these does Gcd now say. "Why stand you idle?" You who have wasted the morning, the noon, perhaps the evening of life in idleness, in sin; "go you into my vineyard"; there is still a chance for you to redeem the wasted time. Wake up out of your lethargy. Shake off the stupor that unhallowed pleasure and secret sin have cast over you. Smash the chains that have bound you to the service of the devil, the slavery that has smothered within you every instinct of justice, every worthy prompting of the heart, every noble aim in life. "Why stand you here idle?" This is the call stand you here idle? This is the call of God to you. Go you into the vine-yard of His service. What though for years you have neglected His call, His mercy is still near you, and He will pay you what is just—will pay you with life eternal.

We are now on the threshold of Lent —the special season of prayer and penance. Be no longer idle. Enter upon God's service with courage, with onest zeal, with firm hope in God's mercy. Begin at once—begin with a good confession. God is now calling you; for many of you it is even now the eleventh hour; for many of you this call may be the last.

Thought for To Day.

Nothing of weariness, nothing of de jection, nothing of complaint, nothing oi discouragement should come near whose power and whose trust is eayer. "And all things whatsoever in prayer. "And all things whatsoever you shall ask in prayers believing, you shall receive." (St. Matt. 21: 22.) Father Dignam, S. J.

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QUESTION BOX.

IT ANY MORE THAN A CHURCH LAW THAT A MAN IS OBLIGED TO GO TO CONFESSION ?—IS THERE ANY OBLIG-ATION FOR A MAN TO CONFESS VENIAL

From Truth.

Regarding the question of forgiveness of sins, which Roman Catholics claim for the priest, would you please

Is it any more than a Church law of the Roman Church that a man is obliged to go to confession? Can he not make acts of "perfect contrition" and save his soul without confession and absolution from priests?

2. Can you point out where there is 2. Can you point out what are any obligation at all of confessing "venial sins," or that a confession of such sins was ever required in the first iges of the Church?

Answer.—The obligation of going to confession is a law instituted by Jesus Phrist Himself. All the Catholic Phurch does in the matter is to fix the me when this obligation is to be com-When Christ was on this earth He

established a Church. In that Church alone He placed seven sacraments or channels by means of which His saving grace might be imparted to mankind. Of these sacraments penance is one of the most important. In St. John's Gospel (c. 20, v. 22) we have recorded the institution of penance. It was the very day on which Christ had broken the bonds of death and arose gloriously from the tomb that He appeared to His disciples, who for fear of the Jews were gathered together in Jerusalem. "Peace be to you. As the Father hath sent Me, I also send you." When He had said this also send you." When He had said this He breathed on them, and He said to them : "Receive ye the Holy

Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." This wonderful power, unheard of before, was at this instant conferred upon the Apostles By these words they were commissioned by Christ to go forth and bind or But was this power to cease at etail? Such a thought is intheir detail? credible, for while sin lasts the stream of mercy and forgiveness must continue to flow. The Apostles exercised this to flow. power and in turn transmitted it to their successors. History proves this fact. Read the writings of St. Chrysostom, St. Cyprian and many others and therein you will find in no uncertain language testimony to the necessity of confessing our sins to the priest. St. Augustine is none the less explicit when his one hundred and eightieth epistle ne urges the clergy not to flee; for "if the ministers are wanting, what ruin will come on those who depart this life un-regenerated (i.e., unbaptized) or bound" (i. e. unabsolved). These testimonies are strong, not indeed because they prove the authority of priests to ab-solve, but because they assume that power is evident from Scripture on the one hand and the penitential discipline of the Church on the other. But the priest and Bishops of the Roman Church are the legitimate successor of the Apostles. They are the judges placed Apostles. They are the judges over men's hearts and upon the this weighty responsibility—of deciding in matters which pertain to man's eternal welfare. But how can they pass judgment unless they know the case? The sins must be declared and at the same time the penitent must be truly contrite and have the firm purpose of satisfying for his sins. If these conditions

tent goes from confession not healed, but carrying in his heart the heinous guilt of a sacrilege. But suppose one is in such a position that he cannot go to confession? In such a case the Church teaches that the sinner does not remain unforgiven, but by a perfect act of contrition he can remove the guilt, for in this perfect act of contrition is included the desire of confessing to a priest, so that if later on the opportunity presents itself of going to confession the sinner must avail him elf of it and confess.

are not present, all the absolutions in

the world will be of no avail. The peni-

self of it and confess.

2. We cannot point to the existence of any obligation compelling one to confess venial sins, nor do we claim that such sins are the necessary matter for confession. All the Catholic Church ays in the matter of confession is the we must confess each and every mortal sin. Venial sin is a free matter. Still, f we consider the practice of Catholics who confess both their mortal and venial sins, and remember also that at times it is no easy task to distinguish what is mortal and what is venial, we will have no trouble in confessing all, knowing that by so doing we submit to that power which has been established by Christ Himself.

"THE MAN CHRIST JESUS."

Bishop Brent, the Protestant Epis copal missionary bishop of the Philip-pines, in a letter to the New York

Churchman says:
"It is with profound conviction, which each new day in the Orient, makes more profound, that our little band of missionaries sets its hand to its task with hopeful eye and unanxious countenance. We are bound to win, and it is impossible for threatening forces to turn the river of progress in its course.

And then, as if under the conviction infallible inspiration, he declares to the West in that divine unity which scorns the pallid, nerveless beauty of uniformity, and all who try to interpret life in and through the Man Christ Jesus will hasten that happy day."

We have had the impression that Bishop Brent was a High-churchman, but here he evidently lets himself but here he evidently lets himself down to the low level of comprehensive sectarianism. He scorns the "pallid, nerveless beauty of uniformity," and accepts the co-operation of all "who try to interpret life in and through the Man Christ Jesus." We believe our Unitarian friends are not behind in their attempts to interpret life in and

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WM. McCABE,

beyond St. Paul, who exhorts the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions armond you have that you be perfectly among you, but that ye be perfect y joined together in the same mind and in the same judgment." (King James' version.)—Sacred Heart Review.

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FEBRUARY 21 1 CHATS WITH YO

It is the religious m It is the religious in right to be cheerful, I happens; for he has I that he'll come out all I for all eternity, so what of time matter to him?

The "Liberal",

There are some Cat themselves liberal who ity consists in liberal remarkable fact those themselves the word least loyal Catholics. stand any criticism in t ular line of business, ost in criticising nothing about.

Have Convictions and Men who do things, sults, have strong co-believe something in believe it without rese who is willing to fight sacrifice everything in it, has something def a specific certainty tha ut somewhere in the

man without a definite purpose, with viction of any kind, viction of everything; anything, who is will to relinquish his opin to abandon any idea whether it be feasible hold on to any on y, will never accomp eld.-Success. Widen Your Y A Chicago paper l following five rules f

cdbulary: 1. Read—There i gather new words with their use. Rea ossible. In this wa

ustomed to the Talk-Listen versation of good talk yourself below y
3. Study-Look u your dictionary fre thout jotting it de and when you know 4. Write—Take

portunity to express writing. Many of to-day learned to v social correspondence 5. Memorize—W beautiful thought in by committing it thought and the lar ed in your garden

Ambitious person regularly educated ns helpful. Hard Work is Nine and St The performance

is an indispensable real success in life, pation. A boy who of soiling his hand omplish much it boys have the but there are many on a farm which fa accept as a matter Eggleston, speakin farm training whe me: "I learned

value, and that wa things cheerfully.'
Farmers' boys le Turner, the great sked the secret of I have no secret

Success. Be Up # It is always bet hoping; to work, hope, of course, ultimate good v duty alone can b halting hesitation anything, and serve, who only s not to suppose around doing not For there is so the time, at the

a few short years story—whether is desolate, the b hearts, the giv favored and har field of daily few short years manhood for th are we doing the fection? Are v of sad hearts to and casting our ng waters of blunting our sp dulling the deli science by a to passing pleasur

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money?
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