EXTENDED INSURANCE

Is an important privilege now

given under all investment

North American

It means that any time after

three premiums have been paid

the insured may have his policy

continued in force for its full

amount for as long a time as

the surrender value will pro-

celled security and an ex-ce lent return at end of invest.

ment period, are all obtained under a North American

JOHN L. BLAIKIE,

Liberal provisions,

NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT.

for policy-holders is the 20-pay life conferred option

THE MUTUAL LIFF

ASSURANCE COMPANY OF CANADA

and the Premium rates charged are more liberal

than those in any similar policy issued by other

DeLaval Cream

—Separators—

Cure the Crock and Pan habit in the Dairy, and in those

cases where, through lack of Separator knowledge, a cheap,

unsatisfactory machine is in use, will satisfy.

THE USE OF THE DeLAVAL IS WORLD WIDE

Catalog free

THE DeLAVAL SEPARATOR CO.

77 York St., TORONTO

In this style of policy the Benefits conferred

Be sure to examine it before insuring elsewhere.

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

GOOD POLICY

policies issued by the

BY A PROTESTANT THEOLOGIAN. CCCL.

As we have seen, we have two authorities opposed to each other, as to "the endless wars fostered or incited" by the Papacy, especially during the century and a half following Luther's breach with Rome. These two authorities are, the great historian, Henry Hallam, and the Boston correspondent of the Springfield Republican.

The earlier religious conflicts we

The earlier religious conflicts we have already considered, in the light of have already considered, in the light of the representations of eminent Protest-ant writers, such as Gnizot, Ranke, Milman, Creighton, Muller, Trench, Fiske, Paul Sabatier, and others, and have seen that, while they are mostly marked, on both sides, with the severe and rude intensity of the Middle Ages, some, indeed, being wholly unwarrant-able, such as the Crusade once pro-claimed against a district of northern Germany which had risen against the contemptuous severities of its priest-hood, vet, as a whole, they are very far hood, yet, as a whole, they are very far from being amenable to the summary reprobation pronounced upon them by the correspondent. How indeed can they be so, when the great Protestant Bishop, Westcott of Durham, insists that the justice and wisdom of papal arbitrations in the Middle Ages afford argument for the Divine institution an argument for the Divine institution of the Papacy which Catholics have as yet not duly considered? The still greater authority of Bishop Stubbs pro-nounces a like verdict on the Popes as national and international umpires.

Let us come now to the Reformation conflicts proper, from 1517 to 1648.

Of course, if the name decides the

ntroversy, the matter is soon settled. This Boston gentleman, whoever he may be, would not for a moment dream of putting himself in the balance with Henry Hallam, whose profound know-ledge and eminent abilities would make it ludicrous for either of us to set his authority in competition with him. In this matter we might not unreasonably say: "Hallam has spoken: the cause is decided." Add to this his extraordinary impartiality, and his complete remoteness from all Cath licizing tend-

However, Hallam's statement bears ample witness to itself. The Catholic Church had been in possession from the beginning. She had prevailed against all competitors, and had become a constituent of European society, in every fibre. She, therefore, or more pre-cisely, Catholic Christendom, as shaped and determined by her doctrine, morality, discipline and worship, had, in the most eminent degree, the right belong-ing to every great corporate unity, of defending itself against disintegration.

The methods of self-defense, of course, would be those approved by the age, which was not one of any great sensi-tiveness to human suffering, as is shown by its crim nal jurisprudence, which, indeed, was hardly mitigated down to 1750, or, in England, down to 1820, except that England disused the rack as early as 1625, while the continent. and the Inquisition, did not lay it aside until some four generations later, and after 1800, even the zealous Protestantism of Nuremburg became ashamed of

Hallam, therefore, seems wholly jus tified in insisting that we have no right to reproach Catholic Europe with any special intensity of intolerance, since she was simply defending herself against

impending annihilation.

This, of course, does not mean that there might not have been particular Catholic nations that were extremely intolerant. Spain certainly was. could hardly have been otherwise. She hac been, during seven centuries, defending her nationality and her relig ion against Moorish assault and Jewish bonspiracy. The sons of Ish nael from without, and the sons of Isaac from within, says the eminent historian, Bishop Hefele, had repeatedly joined hands to blot out Christian Spain from the catalogue of nations. No wonder then that she had come to look with the that she had come to look with the THE "OLD MAN" AND "THE KID."

does not seem to have been particularly heresy that Spain hated as revolt. This appears in the extraordinary lenity shown by the Holy Office towards the Alumbrados. Many opinions of these were as fantastic as Gnosticism. Yet they had no thought of impeaching the established religious order, and therefore were used by the Inquisition with a mildness which certainly they would not have experi-enced in Scotland or in Massachusetts, and which I can not think that they deserved at home. See Mr. Les little treatise upon the Alumbrados.

An additional reason why the Spaniards dealt so unrelentingly with the Protestants, not only in Spain, where there were but a handful, but in the Low Countries, is to be found in the nature of the Spanish race. This seems to be more distinctly Mongoloid than any other Aryanized people. Now the Mongols are singularly indifferent to physical suffering, in themselves or in others. This helps to explain why the Spanish masses were so well contented with the Inquisition, while the Bishops and Grandees, who were largely of the more sensitive Gothic blood, were more disposed to the Teutonic mildness and were therefore not infrequently more or less hostile to the Inquisition, which in turn was suspicious of them, and sometimes harassed them not a little. St. Ignatius, St. Teresa, St. Francis Borgia, St. John of the Cross, all suffered in turn under the mistrust of the Holy Office, and might esteem fortunate that they did not at last fall

victims to it.
Of course these ethnological considerations may easily be pushed into extra-vagance. All Spanish humanity was not found among the nobles, and all hardness and cruelty, whether towards heretics or towards Indians, was not confined to the common people. The most odious of all Spanish names to ears, after Philip II., is that of the Duke of Alva, who was of the high Castilian nobility, and was indeed, an authentic imperial Palacologus. Yet on the whole, it may be said that, for instance, the greatest of the did man," "the governor," and "the kids" are terms that should not be heard or used except in their stone or correspondence in the stone or correspondence i

September 1977

outrages on the Indians were inflicted by the plebeian Spaniards, and their most strenuous protectors were the Kings, the Bishops, and the Abbots, and above all the Dominican superiors. At home also, as I have said once be-fore, it is not altogether fantastic to describe the history of the Spanish In-quisition as that of a long conflict be-tween Mongoloid callousness and Arvan ween Mongoloid callousness and Aryan

umanity. The persecutions of Protestants in the Netherlands, therefore, to which the Flemish Catholics were so strongly repugnant, were distinctly Spanish. Mary Tudor's burnings in England, also, though but a mere trifle compared with Belgium, were largely prompted by her S ρ anish descent or connections. True, the Rev, Athanasius Zimmer-True, the Rev, Athanasius Zimmermann, S. J., whose life of Mary Father Schleuter of Boston has kindly lent to me, thinks, not unreasonably, that we are disposed to esteem Mary less an Englishwoman than she really was, and also less of an independent administrator. For instance, I have always vaguely placed her bold restoration of the coinage to the credit of her sister. Yet I still the credit of her sister. Yet I still think that her type of religion was rather Spanish than English, especially after her marriage with Philip. Nevertheless she suffered many English Protestant families to flee over to Ireland, where they practised their religion in peace. She knew that her Irish subjects were too entirely loyal to the ancient Church to be moved even to anger, by the presence of occasional Protestants among them. Now for the Spanish persecutions

Rome is very slightly responsible.

Spain was much more disposed to prompt than to be prompted in such matters. Indeed, the first century of the Spanish Inquisition in one long wrangle with the Popes, and one long defiance or evasion of their continual endeavors to moderate its suspicious Jews and Moors. Spain was very orthodox in theory concerning the spiritual supremacy of the Holy See, but much more haughty in actual demeanor than became sons of the Church. It is certainly unwarranted to put all her doings, or misdoings, on the head of

the Apostolic See. As Mr. Hallam signifies, the Protestants would have made out a much better case for themselves if they had said what they certainly ought to have said: "We acknowledge that the Cath-olic Church has transmitted the sub-stance of Christian faith and morals to the present. Yet we can not esteem her infallible in such a sense as that we do not view our interpretations of various points of doctrine and worship as nearer to the apostolic mind than those now prevailing. At all events our purposes are not anarchical or malicious, and our speech is no: that of contumelious violence. Language which the apostles would not use concerning the secondary of the s cerning Diana or Apollo, God forbid that we should use towards Christian brethren. We simply ask to be allowed our separate assemblies, in the hope that our errors may in time be win-nowed out, and that our truths may ultimately pass into general accept

I do not say that this apostol'c moderateness of speech would have been much regarded, in the temper of that age. Very likely not. Yet it would have put Protestant history on a profoundly different footing, and would have felicitously transformed the whole future history of Germany.

Moreover, this is the impression of early Protestantism in which meet Programs.

early Protestantism in which most Protestants have grown up. It is that—with some allowance for fanatical aberrations—to which Merle D Aubigne's descriptions are accommodated. And what belief have we gained from Foxe but that of mild sanctity, pitilessly exterminated by a ruthless Queen?

Let us next consider the reality. We have done so before, but it takes

many repetitions to get it abidingly into CHARLES C. STARBUCK.

There is not too much reverence in our day and generation. This is quite evident from the conduct, the talk, and the terms we hear on all sides. The young man refers in an off hand to his father as "the old man," governor," etc. He forgets the respect and the reverence that he should have for his parents. The Lord promises a long and happy life to children who properly obey and reverence their par-ents. The terms used by the strutting young man when he refers to his father show that he has inhaled too much of the irreverence that is so common in this "land of the free." Much could be learned from "the heathen Chinee" as to the respect and reverence due to

parents.

We heard lately of a young man "smart as a whip, and up to snuff," who knew the ropes and yet was out of a job. He went to a wholesale grocer and said: "The 'old man' told me to to call here, and to ask you for a position." "If I had a hundred positions," said the proprietor, I would not give one to a young fellow who refers to his father as the 'old man."

The young man "as smart as a whip" had been taught a lesson. The custom of the country may atone for much, but the free and easy manners in vogue are offensive to men of good taste and

of solid sense.

Then children are frequently referred to even by the parents as "the kids." Such slang produces similar fruit, and creates disrespect for parents and for those who refer in that way to children. We do not understand how children can be designated at least by those of the household, as though they were no more than young goats. As people sow so shall they reap. If the old respect themselves, they will inculcate by example proper respect on the part of others. Our Lord in referring the theorem. the part of others. Our Lord in referring to the young said, 'Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of

original and proper signification.

"Son support the old age of thy father and grieve him not in his life. And if his understanding fail have patience with him and despise him not when thou art in thy strength for the relieving of the father shall not be forgotten."—Catholic Universe.

FIVE-MINUTES SERMON

Second Sunday After Easter.

THE GOOD SHEPHERD.

For you were as sheep going astray: but you are now converted to the pastor and bishop of your soul. (1 St. Peter ii. 25) To-day is the Sunday of the Good Shepherd, and the Church sings in joy-ful strains: "The Good Shepherd, who laid down His life for His sheep, who laid down His life for His sheep, yea, Who was contented even to die for His flock, the Good Shepherd is risen again—Alleluia!" It is in this tender, loving, and, to us, most winning character that our Lord presents Himself in

the Gospel of to day—the Good Shep-herd, Who knoweth His sheep, and ac nera, who knoweth His sheep, and acknowledges them as His own, Whose tender care for them is so great that He is willing even to lay down His life for their sake, yet with the power to take it again for His own glory and for their eternal good. We are those sheep for Whom He died, and for Whom He rose again, for they are in the truest sense. again, for they are in the truest sense His sheep Who believe in His name, and are gathered into His one fold, the Holy Catholic Church.

Bat it is not enough to believe; we must also hear His voice. How have we done this in the past? Have we hearkened to His voice as He spake to us through the offices of the Church, us through the offices of the Church, through the word of our pastors, through the still, small voice of conscience? Alas! we have been as sheep going astray. We have been deaf to His voice, as it has so often spoken to us, bidding us follow Him. And, having strayed away from our Shepherd, we have refused to listen to the loving tones of that same sweet voice calling tones of that same sweet voice, calling us back to our place in the flock, but have wandered still further away into the pleasant pastures of sin, where all seemed delight for a time, but where the wolf, the great enemy of our souls, was lurking, waiting for his chance to seize us as his prey for ever. Oh! into what danger have we run by this wan-dering from the right path! But now, during the holy season of Lent that is passed, the Church has been appealing to us through her solemn offices, and through the earnest words spoken by her ministers, to forsake our evil ways, to leave the deceitful pleasures of sin, and return to where we can alone find pasture for our souls, to the sacraments

of the Church, wherein the Good S lep herd gives Himself to His sheep. Many have hearkened to the call of the Saviour's voice, many have come during this holy time to the green pastures and the still waters, where the Good Shepherd feeds His flock, and, with souls restored and renewed, are prepared and determined to walk hereafter in the paths of righteousness, where He leads the way. Even when at last they shall walk through the Valley of the Shadow of Death they will fear no evil, for He will be with them; His rod and His staff shall comfort them I do not say that this apostol'c But there are also many, far too

> voice of Jesus, as He calls them in this Blessed Easter-tide. Poor, wayward sheep, they still wander in paths of their own choosing, which can only lead them into danger and into death. O foolish, wandering ones! take heed ere it is too late to the gentle voice that calls you. Your souls are soiled and sin-stained, and you have need to be washed in the stream which flows from your Shepherd's side, His Precious Blood shed for you when He laid down His life for your sake. Come, wash and be made clean in the Sacrament of Penance which He has ordained for your cleansing. You were as sheep going astray; be now converted and return to Jesus, the pastor, the shepgoing astray; be now converted and return to Jesus, the pastor, the shep-herd, the Bishop of your souls. You have been famishing for the food you need for your spiritual sustenance. Come, then, to Him Who so graciously and tenderly invites you to the table. need for your spiritual sustenance. Come, then, to Him Who so graciously and tenderly invites you to the table which He has prepared for you. Draw which He has prepared for you. Draw nigh with joy to the heavenly banquet of His Sacred Body and the goodly, overflowing cup of His Precious Blood, that your souls may be fed and have life eternal. Then will you be strong in presence of your enemies, His mercy will follow you all the days of your life, and you will dwell in the bouse of the Lord for ever, even in that house of many mansions which He has prepared for those who love and follow Him. for those who love and follow For He has said of those who hear His voice and follow Him: "I give them life everlasting, and they shall not perish for ever, and no man shall snatch them out of my hand." And remember that other promise of His: "He that eatheth My flesh and drinketh My blood hath everlasting life, and I will raise Him up at the last day." Yes, poor, lost sheep though we have been, if we now turn from our wayward paths to hear His voice and follow Him, He will raise us up at the last day, and place us among His favored sheep upon His right hand, to be glad for ever in the light of His countenance.

many, who have not listened to the

God delights in joy; it is one of the most certain means to secure his favors. But in order to rejoice in the Lord the soul must be purified, for the joy which pleases God must be that of a good conscience.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto. References as to Dr. McTaggart's profession-standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Fremier of Ontario. Rev. John Potts, D. D., Victoria College. Rev. William Caven, D. D., Knox College. Rev. Father Teefy, President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Bouncing Babies

are Nestlé's Food babies. No upset stomachs-no bowel troubles-no hot weather sickness - come to babies brought up on

NORTH'

Sollio W

CONTINENT

L. GOLDMAN, A.I.A., F.C.A. Managing Director.

policy issued by

companies.

WINNIPEG

is done to Himself.

Nestle's Food

THE LEEMING, MILES CO., Limited, MONTREAL

IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE

But grace studieth the mortification of her own self, resisting sensuality, seeketh to be subject, coveteth to be overcome, aimeth not at following her own liberty, loveth to be kept under discipline, and desireth not to have the command over any one, but under God ever to live, stand and be; and for God's sake is ever ready humbly to bow down herself under all human

But Grace considereth not what may be advantageous and profitable to her-self, but rather what may be profitable willingly receiveth honor

TRIFLING WITH FAITH.

Too many Catholics hold their faith too lightly, and do not appreciate at anything like its true value this most anything like its true value this most precious of all gifts. They are proud of being Catholics, ready to boast of being Catholic, ready sometimes to fight for their faith, when they do not show its influence on their lives. They regard it as a kind of inheritance come down from a long line of ancestors who preserved it amid a thousand trials and persecutions and which and trials and persecutions, and which as a matter of course, they are to trans mit unsullied to future generations.

But here is the fallacy—it is no heir-loom, entirely at their behest and under their control. It is a precious gift to from the garden of God, His gift to man, that will live in this cold world of man, that will live in this cold world of ours only by constant care, that can thrive and blossom only by the most zealous and anxious watchfulness. Those who are ever ready to criticise the Church and its teachings, to arraign priest, Bishop, and even the Vicar of Christ himself before the court of their judgment, are playing a court of their judgment, are playing a dangerous game. Their faith is in danger. Those who neglect their religious duties, who sympathize with every rebellion against the constituted authority in the Church, have a faith that is rapidly dying and that needs a miracle to save and restore it.

Men live and men die, but the Church remains. You cannot sever faith from the Church. Cut off from the Church, faith is lost in this land, where vice and error in every form and under every seductive gaise menace our faith. We need especial watchfulness. Every parent should implant into the heart of his children a love for the faith and a high idea of its value that through life they may look upon the very idea of losing it as the greatest of perils. They should instil it into their mind that loyalty to the constituted authorities, above all, to the Vicar of Christ, is one of the greatest guarantees of faith.

By her numberless acts of interces-sion our Blessed Lady is but fulfilling

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

An End to Billous Headache.—Billousness, which is caused by excessive bile in the stomach, has a marked effect upon the nerves, and often manifests uself by severe headache. This is the most distressing neadache one can have. There are headaches from cold, from Fever, and from other causes, but the most exercicisting of all is the billous headache. Paramlele's Vegetable Pills will cure it almost immediately It will disapper as soon as the Lils operate. There is nothing surer in the the treatment of b llous headache.

Get SCOTT'S **Emulsion**

When you go to a drug store and ask for Scott's Emulsion you know what you want; the man knows you ought to have it. Don't be surprised, though, if you are offered something else. Wines, cordials, extracts, etc., of cod liver oil are plentiful but don't imagine you are getting cod liver oil when you take them. Every year for thirty years we've been increasing the sales of Scott's Emulsion. Why? Because it has always been better than any substitute for it.

Send for free sample

SCOTT & BOWNE, Chemists Toronto, Ont. 50c. and \$1.00. All druggiste

Sample (enough for eight meals)

sent free to any mother.

creatures.

Nature laboureth for her own interest and considereth what gain she may reap

and respect.

But grace faithfully attributeth all honor and glory to God.

We may accustom ourselves to turn all our acts of charity into exercise of faith and love to our Blessed Lord, Who has so tenderly committed misery in all its visible forms to our care and Who tells us that whatever we do to the least of there who belong to Him is done to Himself.

Farm Laborers

-

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, OP

Farmers desiring help

for the coming season,

should apply at once

to the Government Free

Farm Labor Bureau.

H. E. ST. GEORGE London, Canada

\$4.50 Spring Suits Shirt waist Suits.

Southcott Suit Co., LONDON CAN:

MAPLE LEAF LABEL Children like it and thrive on it

O'KEEFE'S Liquid Extract of Mait

MONTREAL

For nursing mothers O'Keefe's Liquid Ex-tract of Malt is unsur-We have received a leading doctors bearing testimony to this. By supplying extra nourish ment it increases the Price 25c. per 16 ounce bottle: 30c. per do zen
bottle: 30c. per do zen
allowed for empty bottles
when returned. Refuse
all substitutes said to be
U. LLOYD WGOD, Wholesale Druggies
General Agent,

'he London Mutual Fire INSURANCE CO. OF CANADA

ESTABLISHED 1859 TORONTO, ONTARIO

FULL GOVERNMENT DEPOSIT Losses Paid Since Organization. \$ 3.250,000 00 80 60,000,000 00 60,000,000 10 608,600 1E

 Justness in Force,
 66 (00,00) 00

 Assets,
 628 690 1E

 Hon, John Dryden,
 Gro. Gillies,

 Vice-President.

 H, WADDINGTON, Sec. and Managing Director L. LEITCH. D WEISMILLER, Supt. JOHN KILLER.

HOBBS MANUFACTURING CO.

LIMITED
Manufacturers of **Memorial and Decorative**

Art Windows

LONDON, CANADA

FAVORABLY KNOWN SINCE 1826 PELLIS
MAYE FAVORABLE OTHER
GHURCH, SCHOOL & OTHER
GHURCH, SCHOOL & OTHER
GHURCH SCHOOL & OTHER
GHURCH SCHOOL & OTHER
GHURCH SCHOOL & OTHER
CHIMES, ETC. CATALOGUE & PRICES FREE

Church Bells in Chimes in Peals or singly. None in Peals 30 satisfactory as McShane's leshane's Bell Foundry, Baltimore, M4. U. S. MAY 6, 1905.

CHATS WITH YOUR

It is worthy of note that Indiana who have distinguiselves in the realm of literabe wholly without a college said the South Bend Trilate Gen. Lew Wallace, histist, and James Whitcomb ist, and James Whitcomb people's poet, have attained positions in the literary withe benefit of the classic that institutions of learning is remarked of Gen. Wall had but two years of scholife, although his father pateen years. He was averbooks and to the drudy school room, preferring rat out in the fields and for extending novel and sp out in the helds and spentertaining novel and spin that way. He entered lege, but his stay was brivalue to him as affording value to him as affording tellectual culture. Riley that he never had any rules of grammar, would adverb or a correctly par were he to meet them face

> The Opportunity . Ma The trouble with us is

the street.

too high and too far a chances. We forget that things are the simplest. for roses, we trample the our feet. We are blind to and blessings near us be-looking so far away for the thing depends upon the mind to see opportunities. that can see the chance, t determination to lay hol wring from it every possil lack, rather than the chan You may be sure there i

where, not very far from y make a name for himself a ence out of your situation see nothing. There are would get a substitute education out of the time ities which you are wastin see nothing in them.

You think that an opp neces:arily be something usual; but the fact is, atone to the place above very thing you are doing is.-O. S. M. in Success.

Some Helpful The If every morning, by a

simple prayer—by that hour of meditation whice difficult when we do not we would open our hear we open a window to the God would put there for sweet, calm joy which soul, causes it to feel les sorrow, and makes it desire to overflow in kind There is always some

mind of a person who and love of reading. may be his pretensions talent, the chances are he is a more cultivate educated, and more t the people whose talk is

There is no accomplish of culture, no gift whe the optimistic habit mination to be cheerfu matter what comes to smooth rough paths, I places and melts away o sunshine melts snow of side.—O. S. M.

Education is the lead to what is best, and best out of them.—John

The real test of wo is not so much the or the readiness to make sake of others. The ge howering of a gentle, u the counterfeit is but covers selfishness and v Much danger makes resolute.

It is a mistake, grown to measure service by the task whereon it Quantity can never be quality. The most proproducts of earth is the s also the smallest Likewise the most valu one may render his possibly in the faithfu thing in itself small an Cultivate the habit Regard your blessin pay the blessing may b

you will gratefully in the cross which so in while it is not given to er vision here below blessed need of the day in the Heavenly shall see and understa Strive, hope, ventu be confident of ultima Confidence is an aid

optimist usually wins. does not go slow b arise. Hope nerves t victory.
You Owe it to Y To manifest an int To seek her comfor all things before your

Not to forget that, and wrinkled, she things. To make her frequents and to be sure th priate and tasteful.

To remember that tions are concerned.

To give her your fo she would disapprove To make her a part

different ages will p pleasures and recrea

To lift all the bur