### Sacred Heart Review PROTESTANT CONTROVERSY.

VIII.

St. Paul says: "Charity believeth all things." In other words, when any one in the Christian brotherhood (for of this the apostle is speaking im-mediately) professes in anything to be governed by the same high ends, under the leadership of the same Redeemer, we are to lend him a generous confi dence, and rather to exceed than fall Especially ought we to exercise this confidence when we are tempted to surrender it. Only irresistible evidence should compel us to give it up.

I have lately been so delighted to find that a member of the Boston Presbytery has been actually found capable examining and finally rejecting as spurious a story invented to discredit the Catholics in general and the Jesuits in particular, that I have, perhaps somewhat precipitately, but with a precipitation of which I cannot find it in my heart to repent, assumed that he was superior to the Lansings and such people, not only in intellect and manner of speech (of which there is no question), but also in honesty of pur-

Had I not some reason? Consider: Professor John Moore (professor of what I cannot find out, any more than of what I am professor myself) is an im mediate associate of such men as James B. Dunn and Scott F. Hershey. The latter, some time since, paraded a which I need not say that Lans ing flourishes, too) to the effect that all those concerned in the murder of Abraham Lincoln were either Catholies or pupils of Catholic schools. His author-ity for this is a Colonel Baker, said to have held some Government post at the trial. The Independent, after careful inquiry, ascertained that there was no such person as Colonel Baker concerned in the case, and that on the scaffold Mrs. Surratt was attended by a Catholic priest, Atzeroth by a Lutheran clergyman, Payne by a Baptist and Harold by an Episcopalian. Payne, indeed, was the son of a Baptist minis The reader may judge as to the likelihood of his having been sent to a Catholic school. Of the accessaries after the fact one at least, Arnold, was to my personal knowledge of a Protest ant family, nor have I ever heard that he was not a Protestant, too.

The Independent published the main facts in the case, and the editor sent a copy of the number to Doctor Hershey, asking him if he would be so good as to give his authorities, but received no reply except a copy of an article attacking the Independent. We see then, in that which respects the Roman Catholics, Doctor Hershey is not only dishonest, but holds a course suggesting the inquiry whether he is not dishonest to the very marrow of his

As to the Rev. James B. Dann, D. D. I take it there is not much occasion to describe him to the readers of the Review. I do not refer to a remark in Our Day, to the effect that when one Catholic Bishop forbids his people to send children to the Public schools, and another allows it, both are acting under orders from Rome. That remark may not have been Dunn's. All the editors of Our Day are tarred with one stick, it is true, but Dunn has stupid shallowness enough of his own to answer for without being held responsible for all his fellows. Dunn's dishonesty, as concerns the Catholics, (for of that only am I speaking in the case of all these is by no means so flugrant as Hershey's It lies rather in a general temper of sullenness. This appeared in his obstinate silence when the Review asked him to submit his interpre tation of a Papal encyclical to arbitra It appeared also when in an editorial article designedly insulting in style, it described me as a blunderer as to the Roman doctrine of marriage although in the article itself he be trayed the fact that he was contradict ing his own better knowledge, and when I refuted him out and out in the Daily Advertiser, maintained a silence at once malicious and helpless.

I may refer also to a member of the Presbytery not now living, who wrote me several letters in which an ill mannered ill temper contended curiously with a certain rough good nature. The tenor, and in part, the very terms of the letters, seemed to bear this de vice: "No matter whether the charges against the Catholics are true or false, it is in itself an indecency for you to defend them.

Now had I not a right to regard it as almost a moral miracle when a mem ber of a body of which such men are in the forefront has had the courage to deny the genuineness of the pretended Jesuit oath, and to declare that, while no man is more intensely hostile to the Church of Rome than he (which indeed is true), yet he could not consent to ad vance the good cause of Protestantism by means of fictions and forgeries This is a means of advancing it which I am sorry to say came in very early and has continued late. All the more might I attribute to a member of the Boston Presbytery a high generosity of purpose in rejecting it. Of course, he is liable now and then, as we all are, to publish a fiction for fact. I took it for granted, however, that he would account every refutation of such a story at his expense or mine, or any one's, special favor. It would lighten by just so much the mass of evil in the world, and in the Church, with which we have to contend. Why should we,

see that, for honesty of purpose, he is much above Lansing, from the way in much above Lansing, from the way in tions. Yet because I copy, almost which he has received my refutation of literally, this moral enemy of the Inthe Lehmanowsky fiction. Some ten own peculiar style, was raving and raging over that very recent event, the massacre of St. Bartholomew's, as if every body concerned in it, even after the fact, was a criminal of the blackest dye, in exactly the same sense in which we would now abhor the Whitechapei murderer, I reminded him that while the deed was atrocious among atrocities, it by no means followed that, in that fierce age, when the old and the new were contending for life and death, and to many it seemed as if the world were dissolving, true children of God might not, for a while, be misled into applauding even so grisly a deed as that. Otherwise, what are we, as Protestants, to think of Calvin and

Melanchon, and Cranmer and Knox,

and Latimer and Beza, every one of

whom defended the burning of heretics or the butchery of religious enemies? Thereupon Mr. Lansing expressed his dismay at "hearing a Protestant minister defend the massacre of St. Bartho lomew's " What are you to do with such an incomparable idiot? He has plainly the advantage of you. have no hope of hammering any last ing impression into his weak and watery brain. Now the Rev. John Moore has turned out just as bad: Rather, he has turned out much worse. He can not, like Lansing, plead hope-less mental imbecility in excuse for his malignant falsification of my purpose and distortion of my words. I have, as my readers know, described the Spanish Inquisition, in the Sacred Heart Review, as a tribunal whose ealous vigilance brought Spain into a fatal stagnation of intellect. I have emarked on the cruelty with which it treated its prisoners in best of times, in their melancholy solitude. I have spoken of the incessant complaints raised by the Popes over its suspicious ness and harshness-complaints that egan with its second year of existence and continued, accompanied; in sev eral cases, by the excommunication of inquisitors, for about a century, when ne number of victims fell to such reative insignificance that Rome had thenceforward little to say, and when he had succeeded in averting the panish justitute from Naples and Mian. Yet, because I follow Llorente, e one great authority on the Spanish equisition, compared with whom all who is its intense enemy, but who says hat, bad as this tribunal was at its best, yet after about 1750 it was "a model of mildness" compared with the

Inquisition." These are his very words. Now see the unimaginable malign ty of this evil man. He has brough a charge against me which, if he could verify it, would shut me out of civ 1zed society, and would cause not only all Protestants, and all American Ca holics, but the Spanish Catholics themselves, to disown all fellowship with me. As the Spanish inquisitors, according to that very Llorente whom this Moore (for I owe not even the com nonest terms of courtesy henceforth to this slanderous man) treats with pre tended respect, and in fact with immitigable contempt, as these very inquisi-ors joined hands with the secular judges to abolish the reality of torture in Spain, though still insisting on it as fiction of law, so Freemasons and Catholics at last made common cause in the overthrow of the Inquisi-A man who wishes it tion itself. revived in the Catholic Christenom is stared at as a lusus naturae Could this Moore make people really believe that I was a friend of the in quisition, he would reduce me to the wanderings of Cain. Happily there are honest men in the land in abund ance, though he is not one of them There, too, are my words, that speak for themselves. As to his followers, why should they not believe what he says? Let them think what they will of me, provided only they do not think

ceedings in a large measure out of

This man is an admirable sample of an early Spanish inquisitor. He should have been born soon enough to help Torquemada, and born in Spain in stead of in Ireland. He illustrates per fectly that spirit of angry, unappeas able suspiciousness, intensified by ous self conceit, which Llorents de scribes as distinguishing the first gen erations of the Holy Office. Llorente remarks that if any one showed the slightest disposition to question the cogency of inquisitorial proofs against suspected Judaizers, he was set down at once by the inquisitors as a Judai zer himself, or at the very least as an enemy of the Inquisition. He might esteem himself happy if he escaped with three months' imprisonment, a public penance and a smarting fine. Here you have this John Moore as in a I follow Llorente in describ mirror. ng the Spanish Inquisition as fierce and odious, as Macaulay well says, the most odious tribunal ever known among men, not so much on account o its direct cruelty, in which it fell short of the Scottish and German witchcraft courts, as on account of its withering blight upon all free movements of A cloudy Aeneas, when the actual Aeneas is expecting our attack?

I am sorry to say that my high expectations concerning the Rev. John Moore have been disappointed. I will not liken him to Hershey, but I do not

was, especially in its last two generaquisition, on both sides of his statement, years ago, when Lansing, after his and do not, like this Moore, carefully evade, and even hypocritically affect to disbelieve everything which does not serve the diabolical ends of relig ious malice, he denounces me to all the

world as a friend of the Inquisition!
This man has a long article directed against me in the Morning Star of Sept. 8. I purpose dealing with it piece by piece. It is a veritable "mystery of iniquity." This Presbyterian imitator of Torquemada (happtly now only able to persecute through is not a member of the Pope, but assuredly he is "a member of Anti Christ." He need not go to Rome to search for the "man of sin." If he would only send

me his own photograph, I could easily pick out the "man of sin" on the benches of Boston Presbytery. The 'man of sin" is easily found where ever liars and slanderers, above all slanderers in the name of religion, foregather, and wherever, as with this man, a pretended zeal for God leads to the belief, and to the practice of the belief, that "the end sanctifies he means."

I purpose holding this Rev. John Moore close company for some time to come, closer company than perhaps he will find agreeable, but not closer than I hold needful for my honor, and for the public good.
Charles C. Starbuck.

Andover, Mass.

## MAN'S NEED OF GOD.

If our Divine Lord were to re-appe; in the flesh to-day, walking amongs men, as He did nineteen centuries ago He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet, amongst the miserable millions embedying man kind's collected woe, not only the umb, the blind, the lame and maimed casting themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dom inant and rule supreme in His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send away the others tasting?

We will not dwell here on the fact that in the present, as in bygone times there is scarcely much difference as to the vastness in numbers of those who iterally, in plain gospel language, have nothing to eat." say, that if the percentage of the poor earlier institute, and that even after and needy, of those hungering for 1531 the more vigorous supervision of their daily bread, has remained unne Supreme Council reduced its prochanged, as great as in the past, it is owing to the prevalent, all but univertheir original exorbitancies, though sal, love of gain. If, then, the wretched become dependent upon aving them still detestably cruel and others more fortunate than themselves, anjust, because I thus copy Llorente imself, Moore shamelessly declares their relief is a means to make those who help them like Jesus Christ. But ne "a defender and apologist of the though without such help the wretched multitude must go away fasting and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as we ought to, the spiritual and moral condition of the reater number of those that have abundance-that is, that are filled with bread and meat and the other good things of this life—we find that in another sense of the divine text they have nothing to eat. If we only were able to read their souls, it would be seen that, in spite of their bodily fullness, they still are spiritually fasting,

owing to the void in their hearts. world there is no food which can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way, but there vast numbers who are in reality vast numbers who have fallen, who at every moment are falling, by the wayside, and away

from true life. We then discover this fact, even more eplorable than the first because, having aothing to eat in the spiritual sense, many fall away from all belief in God. In the truer and deeper, the mystical sens; of the text, we see that here are millions to day who have nothing to eat, who go about fasting faint, and who even die on the way

God alone can satisfy the necessities of the human heart and the aspirations of man's soul. In vain has mankind attempted to live without its Creator. But nobody has succeeded; nobody can succeed without God. The oft repeated attempt of man to deceive his own heart and soul into the belief that anything but God will still his hunger, has caused only wretchedness and su

preme misery. The truth, then, is that to day, as of old, multitudes are without God, with out Christ, by their own fault. They will not follow Him out to the desert will not listen to His words, ponder upon them; will not ask for grace to believe and be filled with truth. in pride, in deluded self-satisfaction, in the bustle of life, in the entangle ments of passion or business, they suffer life to run on in some faint, half hearted way, desiring the truth, but never, as the apostle says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have eaten and been filled; oh! let us prize it, et us above all be faithful to it-for Our Lord says: Blessed are you, not because you know the truth, not solely because you possess it, but blessed are you if, knowing it, you live up to it .-

Sacred Heart Review. Kidney-Bladder Trouble

## INTERCOURSE WITH THE DEAD.

If the memory of the dead is so sweet, if it strengthens us so much in well doing, what must be the efficacy of the more intimate thought or our intercourse with the dead !

The Catholic doctrine opens the most consoling perspective in this sweet and tender communion with the souls of the elect, which begins beyond the tomb and is continued in a happy eternity. It in no way forbids us to consider our beloved dead as not gone from us, but still near us though invisible to our senses.

Ah! father, mother, child, friend, it was not only that body which I could see and touch that I loved so tonderly, but that soul which God filled with affection for me ; that soul no longer materially manifest, but whose pres ence I feel.

Let us permit those to speak here to whom God gave the grace of feeling all the sweetness and consolation of this communica between the Church milient and the Church triumphant. shall speak later of the communication of our treasures; we confine ourselves at present to the communication of sentiments and affections.
"He whom we mourn," wrote Fene-

'is lest only to our senses and our imagination; though we do not see him, he is with us more truly than he ever was. We always find him in our common centre. He sees us and procures us real assistance ; he whose own infirmities have vanished sets ours more clearly than we do ourselves, and he pleads for the remedies necessary for our cure. Although I was deprived of seeing him for years, yet I feel that can speak to him; I open my heart to him. I believe that we meet before God; and though I have wept bitter tears at his death, I cannot believe that I have lost him. Oh, the reality of this intimate and invisible communicn which the children of God er joy !"

## UNUTTERABLE AGONY

ENDURED BY MRS. ELLEN FOX, OF ST. MATTHIAS ST. TO-RONTO.

Stone in the Bladder Made Life Miserable-A Surgical Operation at the General Hospital Failed to Relieve Her-Dodd's Kidney Pilis Cured Her.

Toronto, Nov. 14 - Mrs. Ellen Fox of No. 3 St. Matthias St., this city, is ady, well known, and highly esteemed a large and constantly increasing acquaintanceship. For a long time she was a victim of ill health, which prevented her from performing he so ial and domestic duties, greatly to the

regret of her many friends. Now, however, she is enjoying the most robust health, and the story of how she escaped the clutches of the disease that held her a victim is unusually in eresting, affording, as it does, one ther instance of how a famous remedy -Dodd's Kidney Pills-banishes suffer ing, wipes out disease, and brings health, strength, and happiness to very home wherein it is used.

Mrs. Fox writes of her case thus I endured agonies that neither tongue nor pen can describe, and that racked my body night and day. My trouble was Stone in the Bladder

"I was, for a time, under treatment at the Toronto General Hospital, bu no relief was afforded me, much less a cure. I underwent a painful surgica operation, but stil my disease con-tinued to grow worse and worse.

My sufferings were simply awful and at times were enough to turn the brain. I had almost abandoned all ever getting better, when was persuaded to try Dodd's Kidney Pills. I got relief from the very first, and a continued use of this Heavn sent medicine cured me absolutely and per enough for my release, which was due wholly and solely to Dodd's Kidney Pills."

Dodd's Kidney Pills have cured thou sands of cases of Stone in the Bladder, and of Gravel. They have never failed to cure. They are the only posi-tive and unfailing cure for these dis-eases. Price fifty cents a box, at all They are the only posi druggists, or, by mail, on receipt of price, by The Dodds Medicine Co. Limited, Toronto.

Your Best Interests
will be served by making sure of health. It
will be a loss of time and money to be
stricken with serious illness. Take Hood's
Sarsaparilla and purify your blood. In this
way all germs of disease will be expelled,
sickness and suffering will be avoided, and
your health will be preserved. Isn't this a
wise course?

Hord's Pills are the only pills to take with Hord's Sarsaparilla. Price 25 cents.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they

keep thin and pale. To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to

them. No matter how delicate the child, it is readily taken. 50c, and \$1.00, all druggists.
SCOTT & BOWNE. Chemists, Toronto.

Lasts long lathers freea pure hard scap-low in price-highest

in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes

with easy quick work. Follow the directions. Saves weary work-much wear and tear.

Surprise Soap is the name—don't forget.



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The Product of Long Years' Experience. OVEN IS VENTILATED, -Aand is CEMENTED on WOOD TOP and BOTTOM, en-suring EVEN COOKING, COOK while THERMOMETER STOVE SHOWS EXACT HEAT -NO GUESSING Baking or Roast-Every housewife knows what an advantage this SAVES FUEL

SAVES MONEY The McClary Mfg. Co., LONDON. TORONTO, MONTREAL, WINNIPDG, VANCOUVER. 13

# It your local dealer cannot sup.

# Sewing Machines



of the Present few users of sewing machines know the technic cal differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tre mendous improvement on its predecessor Women who have used both kinds quickly imitation of some ancient type and the me does all kinds of work, and is always ready

result of constant improvement in mechanical excellence. For practical use i compares with the old-time sewing machines sold at department stores much as n modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so

strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a sewing machine of the Present, and not one of the Past. Get a Singer. You can try one free. Old machines taken in exchange.

## THE SINGER MANUFACTURING CO.

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## METHODISM AND RELICS.

An article in the Quiver shows how the love of relics has extended even to the Wesleyan body. The writer, Mr. F. M. Holmes, gives a detailed description of the Wesley relics in the Wesleyan Museum in City Road, London. It contains, among other things, various articles of furniture that belonged to the great "revivalist"—his bureau, a chiffoniere, an electric machine, a a chinontere, an clock, a half gallon teapot bearing on one side the words "Be present at our table, Lord," and on the other "We hank thee, Lord, for this our food. Carefully enclosed in a glass case is the goose quill pen which Wesley used on his dying bed. The genuineness of this relic is testified by an inscription written by Rev. James Rogers, who was present with John Wesley in his last hours. It is a far cry from Methodism to Ritualism; but, despite his strong and vigorously expressed dislike of the Catholic Church, John Wesley's reading of early Christian literature left him with a firmly-rooted belief in the mixed chalice, prayers for the faithful departed, and other doctrines and practices which his followers at this day denounce with as hearty vehemence as Kensit denounces the 'Romanising'

of the Ritualists, and as the Ritualists denounce the 'Protestant Party in the 'Church of England." There is a wide difference between Wesley and Wesleyanism. In the matter of relics, however the orginators of the Wesley Museum agree more closely with Catholic principles than they s aware of. - New Zealand Tablet.

So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: 'For Wasting Diseases and Scrotula I have used Scot's Emulsion with the most satisfactory results."

most satisfactory results."

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is slways danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurposed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.



FIVE - MINUTES' SE

Hearing Mass.

We will give a word of

week concerning attendance for it is notorious that M culpably neglected. Mass on Sunday is son should set apart as of the g gation all the year round. there are reasons which they must be serious one Sacrifice of the Mass is not assisted at by a strict law of

but it is the greatest act of It is Christ on Calvary, less. What if Calvary thousands of miles distan church-does that make a to God? God is equally every part of the world make any difference to yo love for some dear relati any different whether you same quarter of the world not? Some places are me you than others, to be sur they to God; but distance divides loving hearts, does their love. So Our Lord really and personally, in and in His divinity, on the as truly as He was on C does the lapse of time a Christ Our Lord died for well as for any of the Jev of His own day. A thousa to God but as a day that or even a million of ye yet to come; for to the there is no passage of tim

everlasting present.

The difference of time therefore, has little to identity of the act, for man is superior to both, and love of God are super is the identity of the gridemption and its perpetu versality which bring us cross in holy Mass. H altars, that atonement i continually renewed, th is continually made our first done with pain a it is now perpetuated w for once and for all the of blood in mortal agon mystical pouring forth ures of grace purchased sacrifice. The Man Go Calvary is the same W upon our altars ; He very same intention the very same divine very same culprits as o

Friday. If Sunday shall be rest for your body, w that it shall not the les day of purification.
in all the woods wh
grateful as that of th which your soul res There is no true joy science, and the Sund burries off to pleasur ing at Mass can not
-Sacred Heart Revie

## SUBMISSION TO

Of all the traits of none is more admirat submission to the wil one has experienced submitting quietly t reverses placed upon great struggle; but that to accept them the burdens tenfold. tune smiles on us a our efforts, we are at as a small cloud ove be it sickness, disapp come impatient, more even complaining the Of course this does whereas if we su ourselves to the d Providence, our cro

eternal blessings he

true character is n has met with dis reverses. If he w ageously and patier ly suppose his to be that has learned to decrees as right an less they appear to we consider that no happen without the we must understa to come upon us. what appeared the proved blessings in our imperfect visi our trials other th future day must workings of an all even though it be voluntas tua " (Th pleasing to God a ing from a patien Has not Christ H beautiful lesson o will, when, in an prayed to His He garden of Olives. were possible to t of suffering; but own, but the wi Heaven should b inscrutable ways but rather to acqu convinced that H

> Remus, in Messe volent Fraternit Good health is else to you, and e saparilla contains

all things, even

to a certain go

pray with renes

beautiful of pray heart say: "T earth as it is in