Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

TY A PROTESTANT THEOLOGIAN. CCCXLIX.

As we have seen, Hallam, a Protest-ant without any tineture of Catholicism, even of Anglo Catholicism, hardly as near to Rome as the Puritan Baxter, nevertheless remarks that attentive study of the original Reformation greatly diminishes sympathy with it, chiefly or account of its intense intolerance.

Of course such a declaration startles us. Declarations resulting from profound knowledge and thorough imparti ality are very apt to startle the multi-tude. Nevertheless Mr. Hallam suffi-ciently justifies himself. He reminds us that the Catholic Church had been in possession from the beginning. She had never known any interruption of continuity. Later writers bring this out more explicitly than Hallam. Thus Recan puts the Roman claim to guid. ance of the churches back into the first century, and finds the substance of it in Clement's letter to the Corinthians,

written about the year 95.

A Protestant writer in archives of the American Society of Church History remarks that we now find ourselves obliged to put the beginnings of speci-fically Roman Catholic history a good deal farther back than had once been supposed. Cyprian's vindications of the rights of Rome to pre-eminence in the Church have been commonly treated by Protestants as spurious, but now our great Protestant critic, Harnack, declares that it is sufficiently made out that they are genuine.

No one has ever disputed that there was a great outward difference between the Church of the first century and that of the sixteenth, The Church had been called to enter into profound vicissitudes of history, and into profoundly varying races. She had been called to varying races. She had been called to pass through every conceivable change of circumstances. Controversies had arisen within her pale, which had con-strained her to set forth fundamental truths in formulas of doctrine of which earlier generations, little agitated by these disputes, had felt no need. Her best men and women, living in so many ages, and being of so many races, and habits of life, of necessity differed widely in their characteristic virtues and in their characteristic faults, and in their means of promoting holiness. For instance, how wide the difference between the Blessed Thomas More and St. Teresa! Yet even a casual glance finds little difficulty in recognizing them both as saints.

It certainly is not for Protestantism, which so strenuously emphasizes, and indeed exaggerates, the rights of nationality in the Church, to find fault with the Catholic Church because she has been largely willing to accommodate, not the substance, but the details of her worship, as well as of her polity and discipline, to the variations of national use and temper. Indeed, the Apostolic See has largely left these to regulate themselves, from age to age and from land to land. She has seldom forgotten in fact, and never in prin ciple, that dissidium jejunii non impedit consonantiam fidei: "Variety of outward observance does not prejudice the unity of the Faith."

Yet so intent are our Protestant emissaries in Catholic countries on finding matter of scandal, to inflame the hatred of their proselytes against the religion which they have abandoned, that I have read in a Methodist paper, published in a Spanish-American coun try, the declaration that the large variety of missals and breviaries and pontificials, used in the past or present by different orders or different national churches, represent so many different religions, of which only one can be the Christian faith. Did even Methodist impudence ever go higher? And indeed, as I have never known more perfect examples of Christian refinement than I have found in Methodism, so at the other extreme I think that Method. ists and Baptists may very well pum-mel each other's heads over the ques tion which of the two bodies can furnish the more perfect exemplifications of barbarian fierceness and of mendacity.

On the other hand, now that Rome, within about two centuries, judging that there has been a rather unprofitable exuberance of different rites, has addressed herself to the work of pruning out the less edifying, and of bringing most of them to a somewhat greater nearness to the central Roman type—a policy which our great Protestant en-cyclopedia commends as wise, and as temperately carried out, certainly in France—we hear of the iron determina-tion of the Papacy to bring every variation, even of secondary matters, into a monotonous resemblance to itself. We are told that even yet it has never found out the difference between unity and uniformity. Really, I think Rome might say, not without reason: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." What singular pains some of these fiery Pro-testant leaders take to convince us that Rome has inherited the place and the grievances of the Redeemer! I really think that they must be Jesuits in dis-

Then as this ancient and august Church, with which were bound up the most sacred remembrances of Christian mankind in the West, was herself fused, and interfused, with every interest and institute of Europe, had not this most magnificent of all human unities, this "majestic hierarcy," as the present Grand Rabbi of France describes it, the same right of self-defense which we do not think of disputing to the pagan Empire? Her modes of self defense were precisely those with which the laws and customs and feelings of the age agreed, and moreover they varied from land to land. As the late Lord from land to land. As the late Lord Bute remarks, all the victims on both sides in Scotland would barely have kept Mary Tudor's funeral pyres going for a month. Mary Tudor's two or three hundred victims, again, would have been but a mouthful to Huguenot ferocity. It is true, according to Admiral Coligni's latest admirer and hingrapher, the Huguenots seldom mur. biographer, the Huguenots seldom mur-dered women. They only inflicted on Bossnet.

them dishonor worse than death. Their holocausts, he tells us, were of priests and monks, butchered under slow tortures, by the light of burning houses of

God.

We are not to forget that original Protestantism stood related to Catholic Christendom then very much as Anarchism is related to general Christendom now. It was recognized only as a force of utter disintegration. And indeed that is what original Protestantism was. The Cambridge biographer of Zwingli, who appreciates him, but is dispassionate in his portrayal of him, signifies that only his death on the field of Cappel, a death inflicted in self-defense by the Catholic cantons, restrained him from endeavoring the utter overthrow of the Catholic religion throughthrow of the Catholic religion through out Switzerland at the point of the sword. Although by genius a states man the fury of his zeal for his innova-tions suffered him to entertain no thought of toleration or compromise, or even of patient expectancy. He ended in a happy hour for the comparative peace of his country.
As for Luther, Anarchism was the

As for Luther, Anarchism was the very breath of his nostrils, combined with a hearty readiness to promote Despotism if it would only serve his turn. I am not saying what other things there were in him. He was a very great man, and there are sometimes great men that seem to combine the devil and the angel, the apostle and the pirate, in the most inexplicable intermixture. Janssen remarks on the won-derful beauty and delicacy of his por-trayal of the spiritual life in "The Freedom of a Christian Man." He shows how he has absorbed and developen the best things of the earlier earlier German mystics, especially of Tauler, to who we know that he was devoted. In his voluminous works there are doubtless many other treas-

ures of spiritual wisdom. Yet none the less it is true that his theory of Justification is simple Antin omianism. "Faith justifies before Love and without Love." "Sin, sin might-ily, only believe more mightily." "Commit adultery or murder a thousand times a day, and it will harm you nothing, if only your faith does not give way." Concubinage, double, triple concubinage, will do a priest no harm, if only he steers clear of being damned for taking a lawful wife by leave of the Pope." "A woman who becomes a mother out of wedlock pleases God better than if she refrains from be-God better than if she refrains from be coming a mother from some pernicious fancy of the beauty of unmarried chastity." "There is no such thing as unmarried chastity. It is a mere fiction and delusion." "Might it not be better to destroy the churches, as well as the monasteries, and to build up our religion anew from the very founda-tion?" "Bathe you hands in the Pope tion?" Bathe you hands in the Pope and Cardinals. Tear our their tongues through the back of their necks, and then hang them up on gibbets." "Burn down the synagogues of the Jews with pitch and hell fire." "Show up the universities for what they are, pernicious advocates of Reason, which is the

devil's own concubine.' Can we be astonished then that Catholic Europe, appalled at these volcanic outbursts of blasphemy, licentiousness, and unbounded ferocity, the meaning of which was apparent in the Lutheran outrages at the Catholic and Lutheran cash of Pome in 1597, should agray sack of Rome in 1527, should array itself for a contest unto life and death with the Northern Attila?

CHARLES C. STARBUCK. Andover, Mass.

WORKS OF MERCY.

As we saw in our review of the beat itudes, if we hope for mercy we must ourselves be merciful. We must be ever ready to relieve those who suffer whether their affliction be corporal or spiritual. From this it is evident that the works of mercy are two-fold, namely, corporal and spiritual.

Those in the first category are: To

feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the harborless; to visit the sick; to visit the imprisoned, and to bury the dead. That all Christians are commended to the practice of these works of mercy there can be no question. In Isaiah we read: "Deal thy bread to the hungry; and bring the needy and the harborless into thy house; when thou shall see one naked, cover him and despise not thy own flesh: Then shall thy light break forth as the morning

* * * and the glory of the Lord shall gather thee up." Such is the reward. And if we would know the punishment which failure to practice them entails we may find it in St. Luke, who nar-rates the case of Dives who, ignoring these in relation to his fellow-man, was judged accordingly.

In the performance of these works of mercy, however, we should be careful that they are prompted by a good intention. That is, they should spring from a love of God and our neighbor. not for the purpose of securing com-mendation. There is no doubt that much of our so-called philanthropy is wholly devoid of this necessary good intention and is therefore devoid of re-ward. Many, too, there are who make these charities a company ity. Others again are generous of their means only for the perpetuation

of their memories after death All such have not " laid up treasnres in heaven." In so far as their souls have been benefited their charities have been in vain. Hence to merit the promised reward we should be guided by a good intention, doing all for the love of God.

Furthermore, while our charities should extend to all, yet it is well that we follow some order in their distriwe follow some order in their distribution. Accordingly, first would come those close to us by the ties of blood, and next those bound to us by the bonds of faith. In this we shall be following the advice of St. Paul to the Galations, chapter vi, verse I0: "Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of faith."—Church Progress. Church Progress,

It is only the great souls who know all the grandeur there is in charity .-

FIVE-MINUTES SERMON.

Low Sunday.

If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. (Ep. to Colos, iii. 1.)

The feast of to-day, my dear brethren. brings to a close the solemnities of Easter; and it was the practice, in the early ages of the Church, for those who had been baptized on Holy Saturday to put off, on this day, the white garments which they then assumed, and to re-sume again their assustemed occupa-tion. The white garments were but an external sign of that internal purity and cleanliness which the soul received in the waters of Holy Baptism, and the sou!, thus purified and strengthened by God's grace, went boldly forth to the battle-field of life, to meet again its three great and deadly enemies: the world, the flesh, and the devil. So we, who, during the penitential season just closed, have faithfully observed the laws of holy Church, and by fasting, have brought the flesh under subjection to the spirit; by foregoing our accustomed pleasures and amusements have brought the world under our feet, and by a good confession and Communion have again enlisted in the ranks of Christ, and thus declared ourselves eternal enemies of sin and the devil.

at the right hand of God. "Mind the things that are above," he continues, "not the things that are upon the earth; for you are dead, and your life is hid with Christ in God."

O brethren! would that Catholics did but realize this great truth! Would that their thoughts and affections were directed towards their eternal destiny Absorbed, as they are, in the sordid pursuits of this life, they cannot be too often reminded that we are here only on trial. An almighty and merciful God has, with a lavish hand, surrounded us with the means of gratifying our reasonable desires and appetites. But, alas! the very gifts of God serve not unfrequently to make us forget the Giver. Look around you and see what is the object for which this noisy, bustling, world is striving; what the end for which most men seem to exist. The fact is, brethren, that Mammon, the heathen god of riches, has disputed Christ's sovereignty over the hearts of men, and has actually erected his altar in those very hearts where the grace of Christ once reigned. The only conception men seem to have of this present life is this: that it is a place we are to strive to become wealthy in the shortest possible time, without being over scrupulous as to the means, and then to retire from active pursuits, the better to indulge our sensual appe-tites. They thus invert the order of Divine Providence, and make an end of that which was intended only as a means to enable us to attain our eter-

nal destiny. Everything in this world, my dear brethren, was intended by God for our happiness here and as a pledge of an eternal and infinitely greater happiness hereafter. It is a great mistake to suppose that Christianity requires us to ignore these wonderful gifts of a to ignore these wonderful gitts of a kind Providence, and to forego all the pleasures of this life. No, not at all! Indeed, we are absolutely obliged to make use of many of them if we would

maintain our very existence.

God acts towards us as a kind and affectionate Father acts towards his child. The father knows that his child loves him, and he feels confident that

gifts of the kind father served only to estrange from him the heart of his child? You would, undoubtedly, say that such a state of things was unnatural. Well so it is, my dear brethren, with us, who after all, are only children of an older growth. God, our Creator and Father, has given us life and all the things in this beautiful universe to enjoy. And all He asks in return is our love—our hearts. But, remember, He is not satis-fied with on imperfect and partial love. He is a jealous God, and will allow no one to share our hearts with Him. So that when men fix their affections on the things of this world without refer-ring them to God, and use these gifts ring them to God, and use these gifts without regard to the Giver, they too are acting in an unnatural, or at least, in an irrational manner. Give your whole heart to God, brethren, and then you will enjoy His gifts, and, as St. Paul says, "When Christ shall appear, Who is your life, then you also shall appear with Him in glory."

Rev. Fither John W. McCarthy of North Attleboro, Mass., recently de-livered a stirring address on "The Sir of Slander." He said in part :

"What is the greatest sin which is bearing down the human race to-day? It is not blasphemy; it is not impurity, it is the sin of slander for the con-sequences of the sin of slander are

immeasureable.
"To tell evil things of another, even though they be true, to expose to the world his secret faults is not the act of a Christrin or a charitable person but how much worse is it to spread

abroad lies?

"If you hear evil of anyone and it be untrue, it is the height of cowardice and malice to tell it to another. Let us scorn to repeat what may take from another that which it is beyond our power to return-his good name.'

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St. Paul, in the Epistle from which the text is taken, reminds the Christians of Chesenters. tians at Colossa that, if they be risen with Christ, their thoughts must now be turned to where Christ is—sitting

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A NEW TRANSLATION OF "THE IMITATION.

Sir Francis Cruise, one of the most eminent physicians of Ireland, has rendered a solendid service to the cause of Catholic literature. In the midst of a busy life he has found time to devote to the study of "The Imitation of Christ" and of the author of that immortal work. The Irish Catholic layman has become an authority on the subject, and in his writings hehasvindicated the claims of Thomas a'Kempis to the authorship of "The Imitation." Eight years ago he wrote a learned and exhaustive "Life of Thomas a'Kempis," which was soon translated into French and German. In gratitude for his services the people of Kempen, in Germany, the birthplace of Thomas, named a street in his honor.

Several monograms and sketches on his favorite subject have come from the pen of Sir Francis. Now he has con cluded the more ambitious task of translating "The Imitation" into idiomatic English. With the exception of the Sacred Scriptures, no book has ever en joyed greater popularity than "The Imitation." Fontenelle, a famous Frenchman, did not outstep the truth when he said that it was the most beautiful book that ever came from the hand of man. It has been translated into over fifty languages, and it would be impossible to enumerate the num-ber of editions it has passed through.

All our English versions are based on a translation made at Douai, at the be-ginning of the seventeenth century, by a Jesuit, Rev. Anthony Hoskins, Bishop Challoner, whose translation is the one in general use amongst Catholics, followed Hoskins'. Challoner's English the little presents he makes the from time to time will only serve to strengthen the fond affection which strengthen the fond affection which leads that the book on Holy Complex should precede that on In is antiquated, and the arrangements of the books is not according to the plan munion should precede that on Inter-ior Consolation. Such is the logical order, but for centuries the other order has been followed.

Sir Francis Cruise, in his new trans lation, has not only corrected the anti-quated English of Bishop Challoner, but he has rearranged the books according to the intention of Thomas a Kempis. his translation is pronounced the most correct yet made. It has been published by the Catholic Truth Society of San Francisco, at the popular price of twenty-five cents. It is bound in artistic cloth, and sells at cost price. The Truth Society wishes to give it the widest circulation possible, as it should be in the hands of every Catholic.

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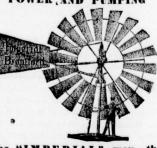
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Some people become so blind that they can not anywhere—they would pag gold mine without noticin precious—while others wil tunities in the most barren the way places. A Theodor a Lucy Stone sees an opporto college in a chance to o college in a chance to One boy sees an opening tion in a chance to chop we table, or run errands, where sees no chance at all. (opportunity to got an educ odds and ends of time, experience to college the college of odds and ends of time, e half holidays, which and away.—O. S. M. in Success A Noble Type.
What would the complain

what would the company to day think of their char they were obliged to change young "Abe" Lincoln, the backwoods? What it themselves in a rude log ca windows, or floors, in the wilderness, far away fr churches and railroads, w papers, books, or money, ordinary comforts, or ev-consider the necessities of would they think of the school in a neighbors' c would they think of the self-culture it they were scour the country on foot to borrow a few books, an a hard day's work, to night by the light of the le if they were obliged, with out on their careers wit single year's schooling ! se iron conditions, ar est of the United States P this inhospitable environm up the finest type of manh has ever seen.—O. S. M. Inventions due to

Captain Cody, the in aeroplane kite, who rece exhibition at the Cryst-his new man-lifting air considerably astonished morning of the trial, a co of his invention came flu over the grounds from weekly, proved that the cates had been built to s by a couple of Penge you made mental notes of upon which Mr. Cody's onstructed while on a Palace some days pre-boys had spent the w pocket money in mater cupied their spare time kites together, and has spacious coal yard att Penge Railway Station for Penge Railway Station for the preliminary exper Eli Whitney, the in cotton gin, got the ger idea from seeing throu tices of a hut an old handsaw among the cotton stored within the saw tore the lint easily and quickly, and

easily and quickly, and ney (he was barely thirt realized at once that a ing a number of saws would revolutionize th body, but set to works and experimenting. I were enormous, for he make his own wheels, e had also first to teols, and even to m paint wherewith to o plans and drawings. B in the end, and though the war and other h vented the invention many years afterward plete cotton-gin ever built from those very m

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clusion that if he co clusion that if he co got, its composition same throughout. H and at last succeede created the demand. Huntsman was turning ingots by the hundre

reaping a fortune.
The workmen in the very high wages and secrecy. Nor did the trust—at least not with bitter night they gawan, half-frozen lad, tered corduroys. He tions. Indeed, he see of the time in the furnaces. Neverthele he took the secret with him, and with weeks there were as weeks there were as

Samuel Crompton, copied the best feat ning machine invente jenny and Arkwrig The raw apprentice I no match in cunnin lords, who soon found his new machine his new machine : ity. Many years after they used their influe him a parliament gr he was then a broker

appointed man, to came too late to be of The late Sir Isaa

tions in connection combing industry scured from the publ the fact that he was a