Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CXIV.

We have seen that in his instruc tions to priests and people Tetzel taught no such heathenism of self-sal-vation as Doctor Hodges describes as having been the prevalent system of this time. He keeps the grace and compassion of God through Christ in the foreground as the fountain, and true repentance and confession as the channel of all spiritual benefits. In other words, he teaches precisely as the Catholic Church had always taught,

The same is true of his answer to Luther's sermon on Grace, which had been drawn up in twenty articles, and directed entirely against indulgences. Luther does not yet attack them as of no value, but as of little value, chiefly useful to the spiritually lazy, and something with which mature Christians will do well to have nothing to do. I shall give some points of Tet-zel's answer, and I think we shall agree that he does not teach heathenism, but Catholic Christianity. I number net consecutively, but according to such points of Luther and Tetzel as

I need to notice. (1) Luther denies that Scripture or the early Doctors teach that the sacrament of penance consists of three parts: contrition, confession, and satisfaction. Tetzel, in opposing him, simply teaches the established Catholic

(23) Luther, says Tetzel, insinuates that the confession which is required as a condition of obtaining (meriting) an indulgence is not under stood to require genuine contrition. This Tetzel emphatically denies. The holy Council of Constance, says he, requires contrition as indispensable, and so do all the Papal Bulls and Briefs of Indulgence. Luther maintains that a Plan-

ary Indulgence is harmful, because it dispenses from subsequent good works of penance or mercy. Tetzel reminds him that medicinal pains, directed against inordinate desire, remain as necessary as ever, and that good works of every kind increase merit, and so heighten the glory of heaven, whereas the effect of an indulgence is purely negative, diminishing retributive pains. He reminds him also that if we had never sinned at all, yet our very relation to the Creator would imply the duty of expressing our rev e for Him in those works of love which are intrinsically agreeable to

(9) To Luther's objection, that indulgences make men spiritually slothful in the performance of good works, Tetzel replies that it is a matter of common note that, usually speaking, those who are most solicitous to pro cure indulgences are precisely the God fearing, devout and charitable. No one, he observes, can procure a valid indulgence unless he is in the love of God. Now the love of God in the soul, by its very nature and necessity, continually impels to the performance of gence, can not possibly procure it as an excuse for neglecting works of mercy. He does these by the mercy. He does these by the very necessity of the love that is in him.

Of course Tetzel does not think of denying that many abuse Indulgences to the end of spiritual slothfulness and of hardness of heart towards the needy. No way has yet been discovered by which selfish men can be wholly restrained from abusing the gospel of God to their own destruction. He would simply say that such persons obtain the form of an indulgence, but not the fact. The Church is not responsible, for she does not pretend to know the secrets of the heart. The strange declaration of some German writer, that God gives a confessor infallible knowledge of the state of every penitent's soul, is certainly very bad Catholic doctrine. Among other sins, says Cardinal Manning, let a penitent beware of the sin of deceiving his con-

(13) No one, says Tetzel, can make satisfaction to God for a mortal stn without the concurrence of the sufferings of Christ. Yet God will not forgive a mortal sin, unless the sinner is duly disposed to render a suitable satisfaction. As this is simply Saint Augustine's teaching, there is nothing in it peculiar to Tetzel or to his time.

(14) Tetzel here renews his remark, that an induigence can not take away the necessity of medicinal pen-ances, and confirms it by the authority of Innocent III.

These answers of Tetzel are suffi cient to show, as his instructions to the people had shown, that he founds all the virtue of indulgences, as he every where declares on the pure mercy of God expressed in the Passion of Christ, and conveyed to the soul by means of genuine (wahrhaftige) repentance and confession, or the set purpose of confession (Vorsatz der Beichte) All spiritual benefits are available only to ne who is in the love of God, and the love of God can never excuse itself from works of mercy under pretext of an indulgence. These teachings of Commissary and Inquisttor are certainly not cast in a Protestant mould, but they are cast in the mould of immemorial Catholic doctrine. Now as Dr. Hodges is very far indeed from believing that the Roman Catholic Church has, throughout the ages, lapsed from the substance of the Gospel he is clearly bound to own that she had not lapsed from the substance of the Gospel in the person or time of Tetzel. This leaves us free t) prefer the clari-fied and moderated Protestantism of is unknown.

to day, but does not leave us free to treat the crude semi-antinomianism of Luther as a renewal of Christianity out of pagantsm. It would be quite as easy to treat it as a lapse into paganism from Christianity. No wonder John Wesley, who detested loose living under the name of fillal freedom, call Luther's commentary on the Galatians that dangerous treatise.

It is known that while the Church nsists that no one can avail himself, on his own account, of an indulgence, not being in a state of grace, yet some maintain, although against the genera current of Catholic opinion, that, even though not in a state of grace, he can cotain a valid indulgence for a soul in purgatory, since the benefit is not for himself. Unhappily, says Dr. Groene, Tetzel took this less probable position, and the equivocation arising out of it gave Luther the opportunity of insinuating that he offered indul ences without repentance. He did offer them, where they were to avail others, but never where they were to avail the one that obtained them.
Tetsel naturally felt indignant that
Luther should have equivocated so,
but then that was a trick of Luther's. Any accusation against a friend of the Pope, he finally avowed, he held to be lawful.

Savonarola, at this time, had only been dead nineteen years. He was therefore an earlier contemporary of Tetzel. His "Triumph of the Cross" has been declared by the Holy See, like his writings generally, wholly sound and Catholic, and has been reprinted by Propaganda as a missionary tract. Now I have read this from heginning to and and do not hasteria. beginning to end, and do not hesitate to say that the only difference between this and Tetzel's remains, allowing for its much greater length, is the difference between the work of a very great, and of an ordinary mind. There is not the elightest difference of doctrine, with one secondary exception. I do not remember now whether Savonarola mentions indulgences, but his whole had and fabric of doctrine is precisely the same as that of the German inquis-

itor, a Dominican like himself. The secondary exception in point of doctrine is, that Savonarola, like many Catholics and many Protestants, but against Protestant teaching generally, ascribes a certain disposing value to good works done before justification. Tetzel does not contradict this opinion. but nowhere mentions it. In his re mains almerit, of every kind and de gree, appears only as the fruit of justification, never as a preparative. far as appears then, he is decidedly nearer to Protestantism than Savon arola. Vet Tetzel has become a Pro Protestantism than Savontestant scarecrow, while Savonarda is continually described as "an inchoate Protestant," and "a forerunner of the Reformation!"

Happily all Protestants are not fool in this matter. Mr. Howells is not, nor Dr. Herrick, and I understand that even the bigoted and virulent English Methodist, Dr. Rule, who has written Savonarola's life, is equally decided in refusing to call him a Protestant in any sense. As I have long ago said in the Andover Review, the rise of the great Italian Dominican

Andover, Mass.

THOUGHTS ON THE SACRED HEART.

To the sinner the Sacred Heart ap and suffered and died. His most earnest appeals are to the sinner. He says He came to save the lost sheep. With what tenderness and love He be seeches them to come to Him. The whole grand act of redemption was for the sinner. All we have to do is to respond to His pleadings, and return to

Him who has loved us so much as to

give His life for us. To those who are abandoned, who are without a friend, the same Heart appeals most strongly. If they will aly receive Him, He will be a friend indeed : and will comfort them in al their sorrows and afflictions. Daily we read accounts of people who are driven to despair and take their own lives. If they only knew how the Sacred Heart longs to comfort and con-sole them, how different it would be !

To the poor, the Sacred Heart gladly comes and makes them realize that He while on earth was poor and destitute : He will teach them to appreciate and even love poverty, so their will not be tangled up with the thoughts of this earth, but left free to worship their Lord and their God with their whole heart and soul.

To the sick and afflicted, the Sacred Heart offers to come and console and to strengthen them to bear their trials It enables them to turn their trials into real benefits, and make of them means of receiving most abundant graces and blessings. He teaches them to look beyond the mere suffering of the moment to the beauty and hap piness of life eternal, thus raising them above their sufferings in this life

First and Foremost

In the field of medicine is Hood's Sarsaparilla. It possesses actual and unequalled merit by which it cures all diseases caused or promoted by impure or impoverished blood. If you have rheumatism, dyspepsia, scrofula or catarrh you may take Hood's Sarsaparilla and be cured. If you are run down and feel weak and tired, you may be sure it will do you good.

The favorite family cathartic is Hood's Pills.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it

FIVE . MINUTES' SERMON.

Second Sunday of Advent.

TAKING SCANDAL OF CHRIST. "Blessed is he, that shall not be scandalized in Me." (Matt. 11, 6.)

Who would imagine that any one could be scandalized in our Blessed Saviour who taught only divine truths, worked divine miracles and led so holy a live? And, yet, it has hap-pened. The very nation from which our Lord took human nature, viz: the Jewish, and upon which He bestowed so many inestimable benefits, was more than any other scandalized in Him, refused to accept Him as the promised Messiah, to believe His doctrine, and did not wish to hear of penance and self abnegation. What was the reason of this hard hearted The gospel tells us, my dear dear Christians, that it was caused by the pride and vicious life of the major-

could men almost deifying themselves, as it were, with vain-glory, believe in a Redeemer who taught humility, practiced humility and promised th kingdom of God to the humble! How could they bend their knee before God who did not appear with sceptre and crown, but who with trembling steps carried His cross to Calvary's height and there was crucified! The same demon of pride, who nineteen centuries ago caused the Jewish people to reject the Messian, to day eads thousands to be scandalized in Christ and casts them into the arms of infidelity. Although Christ has proved His divinity and His divine missions by incontestible miracles, although millions of martyrs have testified to the truth of the gospel by shedding their blood, although the Church of Christ, His bride and representative on earth, has survived after eighteen hundred years of persecutions such as hell alone could invent, during which time she proved by the lives and deaths of numberless saints, the divine origin and mission of her Founder Jesus Christ; how are these great truths considered by those whose truths minds are filled with pride? As no thing. They do not wish to believe pride prompts them to say their

How can I accept these incomprehensible doctrines, as for instance, the Biessed Trinity, how believe in a crucified God, in the Real Presence of Christ in the Blessed Sacrament These are fit only for the credence of old women and children, but a man of intelligence cannot enslave his intellect by believing such doctrines, he accepts only what he can understand. Thus these deluded wisescres speak They cannot understand the life of an insect or a blade of grass, yet they wish to comprehend the mysteries of God and of eternity, before accepting and believing them. Truly our Lord said of them that they cannot believe, because they take the honor one from another, that is, because they are proud. A vicious life more frequently than

pride, is a poisonous source from which arises scaudal in Christ and His holy religion. If the gospel demanded nothing but faith, a mere acceptance of its doctrines as true, in other words a dead faith, thousands who are now freethinkers would willingly submit their intellects and accept its mysteries Religion, bowever, is inexerable and demands that we also live according to its precepts; it demands mortification self denial and the subduing of evil passions. It threatens with the eter-nal flames of hell every drunkard, imoure, covetous or unjust person ; every one who hates his neighbor; or who treats his religious duties with con tempt. Is it a matter of surprise that under such conditions, the heart en slaved by sensuality and passion, rebels and cries out like the Jews of old:

"This saying is hard and who can hear it!" (John, 6, 61)
We read in Holy Scripture that while Moses was on Mount Sinal, the Jewish people fell into idolatry. They made a golden calf, placed it on an altar, danced and sang before it, adering it as their God. This was the kind of god that suited them; one, who could neither know nor care what they did, and who neither would nor could interfere in their pleasures. If our Lord, in a similar manner, per mitted every thing which a sensual heart desires, if He condoned all carnal excesses, granted all voluptuous pleasures and covetous desires, in a word, if He permitted all sins and vices, then none of these infidels would be scandalized in Christ, and all would joyfully believe in Him as their Redeemer. Christ, however, is the infallible teacher of truth; He does not incul-Christ, cate the desires of sensualities, but the unchangeable law of God; hence we need not be surprised to hear the grea herd of sansualists cry out: "Away with Him, crucify Him."

Taus you see, my dear Christians, how pride and vice work hand in hand, to incite the poor sinner to be scandalized in Christ and rob him of his faith. Can there be a greater misfortune than to be scandal zed in Him, in whom alone there is salvation and in whose name alone man can be saved? To refuse fidelity and love to Christ, however, signifies to lose eternal life, and to incur eternal damnation. If we love our soul then, down with the idol of pride, destroy it forever by an humble and submissive acceptance of Christ's holy doctrine and law. Let Christian humility replace pride, and as humility is the foundation of the other virtues, it will also be the protection of our faith. Having overcome our pride, let us work diligently in eradicting the other vices from our hearts. With humility, let us unite a living faith, that is, a life according humble and submissive acceptance of

to its precepts. Let us avoid sin and be conscientious in the preformance of the duties of our state of life. By following this salutary advice, we will never be scandalized in Christ and in His holy religion, on the contrary, we will find in it the best consolation in life, the sweetest hope in death and the greatest reward in eternity. Amen.

ONE GOOD TURN DESERVES AN-

Max O'Rell tells this story about himself : I had just returned to the hotel after having given a lecture on the Scotch at the town hall. I was half undressed when there came a knock at my bed room door. It was a waiter bearing a card. The Presbyterian minister of the town wished to see me at once on a very urgent matter. I bade the waiter show the reverend gentleman up. A man of about fifty, in the usual black ecclesiastical coat and white cravat, ity of the Jewish people.

The first cause was pride. How and holding a soft felt hat, appeared in the doorway, wearing a sad face. I recognized him as one of my audience that evening.

"Excuse my costumo," I began, but you wished to speak to me on urgent business, and I thought best not to make you wait. 'There is nothing the matter with

your dress," he broke in. "This is not an affair of the body, but of the onl. I have come to pray for you." I was taken a little by surprise and felt a trifle disconcerted, but I quickly regained my composure. "Why, cerregained my composure. tainly," I said, "with the great pleasure if it can make you happy." "with the greatest

He knelt, put his elbows on the bed, buried his head in his hands and began: "Lord, this man whom Thou seest near me is not a sinful man : he is suffering from the evil of the century; he has not been touched by Thy grace; he is a stranger, come from a country where religion is turned to ridicule. Grant that his travel through our godly lands may bring him into the narrow way that leads to everlasting life.

The prayer, most of which I spare you, lasted at least ten minutes. When he had finished, my visitor rose and held out his hand. I shock it.

"And new," said I, "allow me to pray for you. He signified consent by a movement of the hand. I did not go on my knees but with all the fervor that is in me I cried: "Lord, this man whom Thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who hast sent in vain Thy Son on earth to cast out the Pharisee, let Thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride ; convince him, open his eyes, pity him and forgive him, as I forgive

I looked at my good Presbyterian. He was rooted to the floor, amszement written on his face. I once more took

his hand and shook it.

"And now," said I, "we are quits.
Good night." He went away somewhat abashed, pocketing the mild reproof.

PALE AND BLOODLESS.

Thousands of Anamic Girls Hurrying to the Grave.

ATYOUNG LADY AT COBOURG, ONT., WHOSE CASE WAS PRONOUNCED HOPELESS, TELLS HOW THE RE-GAINED HEALTH AND STRENGTH-A LESSON TO MOTHERS.

Anæmia is the term used by doctors to indicate poverty of the blood. The prevalence of this trouble is most alarming, especially among young girls, and a large percentage of the altogether too numerous cases of consumption which annually ravage the country have their origin in trouble. The first indication of ar æmia is a pale, sallow or waxy complex ion. This is followed by loss of appe-tite, frequent headaches, indisposition to exertion, swelling of limbs, heart palpitation and frequently faint-

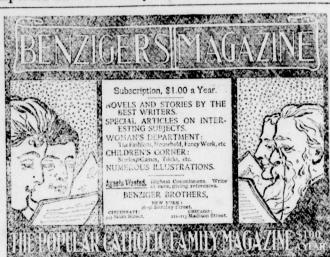
ing fits. These symptoms may not all be present, but the more there are the greater the urgency for prompt and effective treatment, which should be persisted in until all traces of the trouble have marked. trouble have vanished. Among the thousands who have been brought near to the brink of the grave from this trouble, and ultimately restored to health through the use of Dr. Williams' Pink Pills, is Miss Bella Boyd, an isn't all; it encourages stomach estimable young lady whose home is at Cobourg. Miss Boyd gives her exper Cobourg. ience as follows :

" It is nearly ten years since my ill ness first commenced, and although ! was doctoring more or less I received little or no benefit, as the doctors did not seem so understand my trouble. Two years ago my heal h became so bad that another doctor was called in, and he stated that my case was a mos severe type of aramis, and that while he could help me the trouble had progressed to such a stage that he could hold out little hones of a cure. At this time I was as pale as chalk my evelids were swollen and would hang down over my eyes like sacks of water. My

TOBACCO, LIQUOR AND DRUGS.

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.



feet and limbs would swell, and were always cold. I was subject to violent headaches, severe palpitation of the heart, and if I stooped over I would be so dizzy that I couly scarcely regain an upright position. My appetite failed me almost entirely, and I grew so weak that I was a mere wreck. While in this condition I read in a newspaper of the cure of a young girl whose case was much like mine, through the use of Dr. Williams' Pink Pills, and I de-termined to try them. Those who knew me did not think any medicine could do me any good or that I would ever get better, but I determined at all events to give the pills a fair trial. I have used them for nearly a year with the result that I feel like a new person. The swelling in my eyellds and limbs has disappeared; my appo-tite is good and my face is regaining the color which left it years ago. I can sew and do work about the house, and this great change in my condition is due solely to the use of Dr. Wil liams' Pink Pills. It is not too little to say that they have saved my life and I strongly urge girls who are similarly s filteted to give them a thorough trial.

It is often difficult to decide what to get your friends for holiday gifts. Here is a

your riends for holiday girls. Here is a suggestion:

"Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package. The pale, weary looking girl, who was slowly recovering from severe illness, opened the bandle and held up a large bottle of clear, rich medicine.

the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed.
"I have been reading about it to-day and wished I had bottle."

On New Year's Day Jennie was able to be out on the street, and to her friends who remarked how well she was looking she simply said, "Hood's Sarsaparilla," and every one of them knew it was this great medicine that had given back her health.

Disease

is caused by weakness of the stomach or bowels is likely to yield to Scott's Emulsion of Cod Liver Oil.

We don't say sure; and you may not be sure that your, or your little one's trouble is due to weak stomach or bowels.

Doctors can't always trace a disease to its cause; and you

Scott's Emulsion of Cod Liver Oil is the easiest food for a tired digestion. But that and bowels to tackle their work; it gives and gets them strength from the other food they are able to take. Give it

Food is the best of medicine: food that sets the body going again.

This is health: give it time. Thegenuine



has this pict-ure on it, take no other.

If you have not tried it, send for free sample, its agreeable taste will surprise you. SCOTT & BOWNE,

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When Ale is thoroughly matured is not only palauable, but wholesome, Carling's Ale is always fully agest before it is put on the market. Both n wood and in bottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Darling's. Its easy enough to get it, as nearly very dealer in Canada sells Carling's Ales and Porter.

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and insist upon he.
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OUR BOYS AND GIRLS.

Truths for Girls.

Never mind the dimples if there's sunshine in your smile.
At least one little act of kindness a

day and an easy pillow at night.

Nearness of dress first and style may come as an afterthought. One frown a day when she is in her teens will wrinkle a girl's forehead

like a crone's by the time she is twenty.

Try making yourself as agreeable to your brother as if he were some other girl's brother. It will pay to

win his boyish confidence.

How many thoughts a day for

mother's comfort do you give ?- New York Herald.

Courtesies at Home It is not merely from a desire to

please in society that good manners should be studied, but from the wish to consider the feelings of other people Kindliness and unselfishness among the virtues to be cultivated in all social intercourse; and nowhere are these qualities better acquired than life. In the home circle, however, too much is often taken for granted, and the graces of courtesy are sometimes entirely dispensed with. Yet these small adoruments are useful in molding manners and character. Tact and thoughtfulness are some of the home arts. Cheerfulness and a readiness to make a home bright are other duties. Courtesy to one's par ents is of importance; taking time to cheer the tired mother or perplexed father, remembering to take a helpfu interest in brothers and sisters and no to be too absorbed in one's pursuits ar valuable points to keep in mind. It i worth while to be punctual at meals careful of one's personal appearance and to cultivate sensible, pleasantalk at table. In a word, a well bre and considerate person does not reserve careful manners, neat clothes cheerful conversation only for the ou

The Competent Boy.

Abram S. Hewitt, a business ma whose name is familiar to the country says he believes that competent bo have just as good a chance to g shead now as they ever had, but l particularly emphasizes the wo

competent. In the interview referred to he say We need competent boys now. need five or six of them; boys who a willing to begin at the bottom a

ork up."

And the word "competent" is t key to the whole situation. trouble to day with boys is that th eagerness to get ahead and climb ladder toward success rapidly rea keeps them from reaching the goal

When you are building a hou you must first lay the foundation, a the more substantial will be ye

house. Many boys of to-day build the fo dations to their prospective busin careers on sand or similar unsubstial material. That is, they dislik start at the bottom and perform necessary amount of drudgery quired in all cases to prepare a sable foundation upon which to but

successul business career. The boy who wishes to achieve cess in business has no particular r to be in a hurry. If he doesn't reget started on his career until thirty-five years of age, there wi

time enough for Competent boys can always profitable employment, and the way to become competent is to sta the bottom of a business and levery detail of it by hard w There is no other way to accome this. Hard work will bring succe

even mediocre ability. What a Book Said.

Once on a time a library book overhead talking to a little boy had just borrowed it. The seemed worth recording, and here

Please don't handle me with hands. I should feel ashamed seen when the next little boy born

"Or leave me cut in the Books can catch cold as well as "Or make marks on me with pen and pencil. It would spo

Or lean on me with your when you are reading me. It 'Or open me and lay me face on the table. You wouldn't like

treated so. "Or put in between my les pencil or anything thicker the single sheet of thin paper. It strain my back.

Whenever you are through ing me, if you are afraid of losin place, don't turn down the corn my leaves, but have a neat little mark to put in where you st and then close me and lay me de my side, so that I can have a go

"Remember, I want to visit a many other little boys after through with me. Besides, I me you again some day; and you be sorry to see me looking old a and soiled. Help me to keep fr clean, and I will help you happy.

The Emperor's Answer A young Russian, the son o wealthy father, was a reckless thrift. By the time he read majority he had "run through of money equal to a comforts