Bacred fleart Review HE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCI.

We have seen that the declaration of this Ibanez, that before the Reformation the people had no sense of human dignity, is not only not true, but is peculiarly contrary to the truth. Even now, the sense of personal dignity is exceedingly strong in some of the especial centres of Catholicity, notably among the peasantry of Spain, and of ong the peasantry of Spain, and of

His next statement, that the people then had no sense of "their rights, duties and responsibilities," is substatially only an amplification of the state. A genuine sense of human dignity necessarily involves a strong sense, in man or woman, of rights and duties. The extracts given by Janssen from popular German catechisms and dis-ourses in use before the Reformation show how strongly the sense of "relative duties," as the Scotch Presbyterians say, was impressed upon the people of

Responsibilities in the sense of to day Responsibilities in the sense of to day were not much developed. The people, especially the peasantry, had little to do with public life, for government was mostly in the hands of princes or of aristocratical councils. Missionary obligations hardly existed, for the the world of East and West was only beginning to broaden out before the general vision. The view of most men and women was confined to their own community, or at most to their own mation, except that there was a general mation, except that there was a general concern for the soundness of doctrine and for the unity of the Church.

The missionary instinct was imperishable in the Church, and was about to able in the Church, and was about to break forth gloriously, but was at this time impeded by Mohammedanism in the East, and until after 1520 by rude adventure and military violence in the West, as Las Casas bitterly complains. In Germany, which Ibanez has chiefly in view, there was even later little scope for evangelizing zeal, and, therefore, for missionary interest.

However, within that narrower round which chiefly defines the obligations of most men, and on which chiefly the

most men, and on which chiefly the Scripture lays stress, the sense of duty scripture lays stress, the sense of duty seems to have been quite as strong as mow, and quite as faithfully met. The ties of home, of kindred, of neighborhood, of community of iworship, of personal helpfulness, were even stronger than now, as having so little to break in upon them.

Dr. Karl Hase is a very strong Protectart and therefore naturally regards

testant, and therefore naturally regards the century before the Refo mation in the century before the Refo mation in Germany as a time of obscurity, and the Reformation as a time of illumina-tion. In some measure it was this, even from the Catholic point of view, for Mohler himself treats it as a sincere but ill-balanced attempt to bring to view various great truths which had been too much lost out of sight. In-deed, it has been remarked that many Catholic pastors of Germany seem to have entered more fully into the intended fruits of the Reformation than their Lutheran neighbors. They have received the beneat of Luther's best preaching, while Trent has kept them

from falling into his Antinomianism.

Hase, indeed, although he calls the pre-Reformation century in Germany a time of darkness, yet, enlarging on the simplicity and dutifulness and uprightness of the Germans of that time, and on their genuine piety, says that this age "was night, but in many respects a sacred night." The ignorant slander of the Spanish-American proselyte to a pharisaical Protestantism receives no ountenance from this great and learned German champion of Protestantism.

show, in a thousand ways has made us worse; in what one particular has it made us better? This is the substance, and not far from the words of Luther's own representation of the feelings of the people of Saxony, years after the Reformation had been defini after the Reformation had been deninitively established there. As to Wittenberg, he declares in a letter to a friend that if he should go back to the old Church, the whole town would go back with him. Says he: "Not ten men would oppose the return."

We see then, neither Luther nor the

We see then, neither Luther nor the men of his time seem at all aware of any such magnificent moral and spiritual development as our friend Ibanez describes as springing out of the Reforma-tion. Indeed, Luther does not seem to have addressed himself so much to the making of men better, as to the making of them more easy in their minds. In his own words: "I have taught them his own words: that their justification has nothing to do with good works." And then he naively wonders that they reason thus:
"You tell us that God is as well pleased onders that they reason thus with us without good morals or works of beneficence as with them. Very well if God cares so little for them, why ould we care? Hereafter we wil breath to cool our own por No wonder that he declares. and describes it as the result of his own preaching: "We are seven times; nay, ten times; nay, a hundred worse than when we lived under the Pope.'

comes the drollest part Ibanez' disquisition. He says: "The Reformation unchains the Book and shows it to the people; the truth pro-pagates itself on every side, and schools, hospitals and establishments of

beneficence are multiplied."
Of course the allusion to "the unchaining of the Book" refers to the chained Bible which Luther found in the library of the Augustinian monastery at Erfurt, chained, as so commonly with books of that time, to keep it from being stolen. We have just had a strange illustration in and around Boston that even now it might not be amiss to chain up valuable books. Luther probably little imagined, in re-ferring to this simple circumstance,

which every one of that time under-stood, that it would become a perpetual commonplace of Protestant declamation, for beguiling simple souls into the imagination that the friars of Erfurt chained their Bible not, as they did, to chained their Bible not, as they did, to keep it from being stolen, but to keep it from being read, which they never thought of. True, few would have read it, for the library was probably only meant for the brettren, and edition atter edition of the Bible in German was coming from the press. Resides was coming from the press. Besides, half the books of the town library were

commentaries on Scripture.

Dr. William Griffis, as we remember, was much provoked to meet with this stupid fiction in Holland. I wish it had taid there. In this country the (able. stupid netion in Holland. I wish it had staid there. In this country the fable has grown so that a pious lady, I understand, (a very good woman too, otherwise, and an edifying writer) actually supposes that this Erfurt Bible was the only copy surviving in Christendom.

The strangest part of this paper of the Spanish-American is, that the Re-formation began to display itself "in schools, hospitals and institutions of beneficence!" According to Luther's express testimony, this man has turned the facts exactly topsy-turvy. Says Luther: "In the old Popish days, if we wanted money for a church, or school, or hospital, we had but to give notice, and money would pour in upon us in such a stream that we soon had to send out word to check it. Now, on the other hand, we may beg, and beg, and beg, and hardly a gulden do we get for church, or school, or hospital."

tor church, or school, or hospital."

This man goes on to say: "Protestantism opposes itself to the slavery of the mind and conscience. It accepts no yokes that degrade. Only one authority does it recognize: that of God; therefore it teaches and maintains liberty." A wonderful defender of liberty! The two main German of liberty! The two main German Reformers pleaded for slavery, and failing of that, fought, and most successfully, for absolution. Bucer, who seems to have been horrified by the suggestion of slavery, (for, unlike Luther and Melanchthon, he loved the common people) nevertheless enjoined absolute obedience to the prince, even when his commands were against the law of God! commands were against the law of God! In Sweden the Reformation placed itself at the complete disposal of a rapacious and harshly absolutistic king. The obsequiousness of Anglicanism towards the Tudors and Stuarts needs no re-

If Ibanez had said that Calvinism worked mostly for liberty, he would have told the truth. But he had no right to say this of Protestantism, for Luther anism and Anglicanism make up about anism and Anglicanism make up about two-thirds of this, And to-day constitutionalism prevails everywhere in Christendom outside of Russia and Protestamt Germany. The evangelical Kaiser, we know, is hardly less absolute than the Czar.

CHARLES C. STARBUCK.

Andover, Mass.

HOW TO KEEP LENT.

Can you fast? If you have any doubts about your duty in regard to fasting or abstaining in Lent, consult your confessor at the beginning of Lent. Do not wait till Lent has passed. Do not cheat yourself of the grace of obedience and respect of God's law. We respect the law when we seek a dispensation, or when we seek light in regard to our duty respecting the law. Not everyone is capable of solving his own doubts; and it is not treating God fairly to act on every apparent reason however slight, for evading the law. Let us be candid; and in all things act as becomes children of God and true Catholics loyal to Christ and obedient to His Church.

Lent is a time of grace-a time when God pours upon earnest souls great fivors. It is a time set apart by God What Hase says, Luther fully confirms. He declares that the people of Saxony were daily muttering: Why could you not have let us alone? You who does no penance in Lent is like an instrument out of tune, giving forth know that we were living in simplicity and godly sincerity, in piety, in good morals, in all neighborly friendliness and brotherly helpfulness. Your preaching, as the most glaring facts show, in a thousand ways has made us way of penance. This is the only road you shall all perish." We have sinned, and there is no way out of sin save the way of penance. This is the only road to heaven for him who has sinned. you cannot fast rigorously, you can do a little lovingly. You can be prompt in rising, especially on Sunday morn-ings, and thus be in time for Mass. You can keep away from balls, and the theater and the saloon during this holy season, when the chief thought is the Passion of Christ and our own part in

that tragedy. Stop your daily stimulant, smoke les and give more to the poor. Guard your senses from disorder, let no evil speech proceed from your mouth. Stay at home and strive by pleasant words to make others happy. Do good to some one who has hurt you. your bursts of impatience; speak kindly. Go to church on Wednesday even ings for the sermon and the Benediction of the Most Holy Sacrament; and on Friday for the Way of the Cross. Also go kneel in the confessional and humbly confess your sins. There are a thousand other ways of doing penance sweetly and constantly. During all the days of Lent keep your mind upon our Blessed Lord, and do all to please Him. Abstain from all that may wound His heart. This will bring you Him. much peace and great joy on Easter norn.-The Messenger.

Saves All His Dimes.

In one of the dry goods stores this week a gentleman paid a small amount, all in dimes, and afterward purchased about \$3 worth of goods and also paid for them in dimes. As dimes are very scarce the merchant asked his customer where he got so many. His reply was that he had sold a load of hay to W. R Noe and had received the full amount

\$10 in dimes.

Mr. Noe says he was in the habit of taking two drinks of whiskey a day every day, but now he gives his wife two dimes a day and abstains from drink. drink. Since he commenced this practice he has purchased a horse for \$90 and paid for it in ten installments, all in dims, and after paying for his hay in dimes still has dimes left.—From the Green Co. (Ky.) Record.

FIVE-MINUTES SERMON. Third Sunday in Lent.

TRIFLING WITH GOD.

"He who is not with Me is against Me." (St. Luke xi 23).

A holy writer, commenting upon this Gospel, says that the seven devils spoken of are the relapsing sinner's sevenfold wickedness in his contempt of the seven gifts of grace from the Holy Ghost which wrought his former conversion. To relapse into sin is to Holy Ghost which wrought his torner conversion. To relapse into sin is to sin against the special light which one always receives in the hour of conversion. It adds to the new sin the sin of ingratitude, and the breaking of one's solemn promise made to God, when in confession, to avoid the occasions of sin n the future and to amend one's life. After a good absolution one goes forth not only with a clear conscience, but with a clearer mind. He sees things in a new light, as we say, and wonders how he could ever have been either so wicked or so foolish as to commit the sins he has just confessed.

And yet he can be more wicked and more foolish than ever before. With the suggestion and aid of one devil he committed his former sins. Now he opens the door of his heart to seven devils more wicked than the first, to help him do worse than he ever dreamed nelp him do worse than he ever dreamed he would dare to. That is because he is now sinning against the light. Whea he resolved before to abandon sin it was precisely because he thought more of God and of the value of his soul, and thus became enlightened to see his sins in their true character and fearful con-

One hears a sermon. It has not One hears a sermon. It has not spoken of every truth, nor exhorted to every virtue: but it seems to have had a strange effect. It has been like a hand to remove all doubts and difficulties, and to tear away the dark veil that separated him from God. And what divine peace it promises too, and how deeply he is moved to go in haste and obtain it! Everything is clear to and obtain it! Everything is clear to him now, so clear that if all the world knew his past sins no one would condemn him so severely as he condemns himself.

More light, more responsibility! He is sinning now against more light, and that is why a relapsing sinner plunges that is why a recaper spiritual darkness than he ever was in before, and his last state has become worse than the first. Finding himself in a state of renewed opposition to God, defying all warnings opposition to dod, desying an warring as and impending punishment, he begins to harden his heart. That is the new danger. Those who keep on falling back into sin learn to harden their beauty. Alast where new is that sharp hearts. Alas! where now is that sharp sting in the conscience, the remorse, the shame, the wretchedness of soul the sname, the wretchedness of sour that used to come after sins, even the very same sins, in former days? They have hardened their hearts, and now the ever-offered grace of God makes

Whose state have I been describing here to-day? Is it yours? If so, let me say a word to you—a word which I pray God to stamp deeply upon your heart—a word to ring in your ears all day, and haunt your thoughts at night— a word that I would have appear before your eyes in letters of fire as you go on from sin to sin: "Grieve not the Holy Spirit of God!" Stop now!

Spirit of God!" Stop now!
Go not on heaping up wrath against the day of wrath, fighting against God and rejecting His mercy. This is the season of penance, and especially the season of penance for you who relapse into air.

Come quickly to confession, for you are in urgent need of God's mercy. You who are listening now to these words, and are not resolving to do penance and seek for absolution during this Lent, are the ones who need that mercy the most. Beware! You re-member what the heedless man said in the Gospel: "Soul, take thine ease; thou hast many good things laid up for enjoyment." And you also remember what the Lord added: "In that selfsame night his soul was required of

An Angel at Our Side. Often, without knowing any particu-

lar cause, we feel special influences, such as the nearness of God and the holy angels. Sometimes, when watching before the Blessed Sacrament, or at other times when engaged in ordinary duties, there comes on us a hush, sense of peace, as though the world were removed a million miles away from us. All disturbing thoughts have vanished; the air is full of a kind of balm; and we wonder if it may not be that an angel has been by our side and dropped the dewy fragrance from his wings before he passed back to heaven.

—Augusta Theodosia Drane.

Leo XIII.'s Gentle Sarcasm

The Arglican Bishop of Gibraltar, whose death is just announced, was once the victim of the late Pope's gentle, but peculiarly penetrating, gift of sarcasm. He was admitted to an udience at the Vatican, and, accord audience at the valuen, and, according to those present, seemed rather disposed to stand on his dignity. But Leo XIII., effectively nonplussed him with the subtle opening: "I believe, my lord, that I have the honor to live in your londship's diopage." in your lordship's diocese."

Sorrow for Sin.

An act of contrition is quite another thing from the doubt whether we are forgiven. Contrition is sorrow for the pain given to God, and cannot be renewed too often. In a child who has committed black ingratitude against a loving mother, the pain can never go. The more free the forgiveness, the more keen the sorrow.

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THE: FOURTH COMMANDMENT

In considering the Fourth Commandment last week our remarks were confined to the obligations which children owe their parents. As stated at that time, this commandment implies resiprocal relations. For while it imposes obligations upon children and inferiors, dating for parents and it likewise fixes duties for parents and superiors. To these let us now briefly

give attention.

It is, therefore, a prime duty imposed upon parents that they provide their children with food and raiment. Fathers and mothers consequently who force their children without necessity to become bread-winers are not acting to become bread-winners are not acting in compliance with the law of God. Influenced by the greed for money, they are needlessly exposing their children to temptation and sin. They are making traffic of their own flesh for gain. They are debasing the blessings of parand too frequently witness the entage, and too frequently witness the loss of faith in the child as the compensation.

Again, parents are under the obligation by this commandment to give the child instruction, both secular and religious. Nor are they the sole judges in this matter. That there might be no mistake in regard to it, the written law of the Church specifically tells them that this instruction must be at them that this instruction must be at the hards of those whom the Church authorizes to instruct. In other words, they must be instructed in the schools of the Church. These are first the parcehial school, and, secondly, Catho-lic colleges and convents. Parents, lic colleges and convents. Parents, therefore, who commit their children to other care than this for instruction are plainly guilty of a violation of the com-mandment. How important the duty is may be best understood from the penalty attaching, namely, the refusal of absolution to those who can and fail to Another duty imposed upon parents

by this commandment is that of cor-recting the child. Another, that of tiving good example, and still another, that of exercising a most careful vigil-ance over it. Parents who fail to cor-rect the child for its faults should not be surprised to see these faults grow into habitual vices. They should re-member the dreadful punishment meetmember the dreadily pulsament meets do not to those who scandalize children by their conduct. They are charged to keep a scrutinizing watch over their children's conduct and companionship.

Such are some of the positive duties laid upon parents by the Fourth Comnandment. They are all of serious in portance to parents. But there still emains one to which we would direct remains one to which we would unlead attention. It is that of vocation of the child. In this particular the future of many a child is wrecked by the opposi-tion of parents. Especially is this true in regard to the religious state. Here, however, the child is supreme over the parent, who has not the right to interfere. And this for the reason that the fere. And this for the reason that the child is complying with its higher ob-ligation to God. Vocation is Gcd's gift. Parents, therefore, who interfere with God in its bestowal upon their children outrage His generosity, they violate a right of the child and sin against the Fourth Commandment. For in all matters our first obedience is to God.-Church Progress.

KEEP THE CHILDREN HEALTHY.

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