

Sacred Heart Review.
THE TRUTH ABOUT THE CATHOLIC CHURCH.
By A PROTESTANT THEOLOGIAN.
COLLIX.

We have seen that in the sixteenth and seventeenth centuries the Protestant leaders had on their hands the proof of the most astonishing proposition conceivable, namely, that the Gospel had perished out of universal knowledge at the death of the Apostles, or at least by the age of Constantine, or at very farthest soon after the time of St. Gregory the Great, and yet that the regenerating name and power and word and Spirit of Christ had been working through all the centuries. In other words, they had to prove that the Gospel was and was not, had been and had not been, at one and the same time and place.

Now it is plain that the proof of this astounding proposition would require either consummate philosophical capacity or consummate power of sophistry. In either case the controversial works of the Protestants ought to have towered preeminently, either in substance or in the art of presentation, above those of their antagonists. Yet this is not the case. Undoubtedly the *Magdeburg Centuries*, a great historical, and incidentally a great controversial work, show vast learning and eminent ability (which most of us have to take on trust), and undoubtedly they powerfully contributed to fortify the Protestants in their positions. Yet I do not understand that any decided scholars claim for them any decided superiority above the *Annals of Baronius*, written in answer to them. Indeed, from all that I know of these two famous works, mostly through Protestant channels, I suppose that it is a sufficient compliment to the *Centuries* to say that they are not unworthy of the response which they evoked.

It is true that Flacius Illyricus, the great Centuriator, had a strain on his abilities from which Baronius was exempt. Flacius had to make out that St. Peter as the first Pope, was at once the leading Apostle of Christ and yet the forerunner of Antichrist. Baronius, not being obliged to rack his brains over any such inexplicable, could afford to write with a more peaceful ease. See the exquisitely comical language of Flacius about this matter, as quoted in Jansen.

As we have already seen, the immediately controversial works of the Protestants compare but poorly with those of Bellarmine, since Calvin's *Institutes* treat on a doctrine which most Protestants detest, and Hooker's *Ecclesiastical Polity*, magnificently controversial is controversial against the Puritans, not against the Catholics.

It should appear then that in the field of controversy the Catholics, in view of Bellarmine's eminence, had on the whole the ascendancy, down to the eve of the eighteenth century. Then appeared Bossuet's incomparable *Variations des Eglises Protestantes*. Since then nothing like it has been given out by the Catholics. They have felt no need. Their work has been done, and has not required to be renewed. Nothing like it has been given out by us, not, by any means, because we have had no need, for our need has been crying but because by some malignant fate our ability has come sadly short of our necessity.

Let us not misunderstand the purport of the *Variations*. The Bishop of Meaux does not set out, primarily, to prove that Catholicism is true, and Protestantism false, the former Scriptural, the latter anti-Scriptural. Incidentally, it is true, he sometimes falls into this strain, and is as effective then as he is in every other part of the work, as might have been thought unlikely of a mind so Bossuet's. See his reasonings on the Eucharist, let a Protestant read them, and although he may not be convinced of the truth of Transubstantiation, he will be apt, after that, to be very shy of all substitutes for it. Dean Stanley and Father Hyacinthe, however, declare that Transubstantiation, as expounded by the great French divines, is a thoroughly rational and spiritual doctrine.

However, the great Bishop's immediate aim is, not to prove the erroneousness of the Protestant religion, but to disprove its reality, to show that there is no such thing. In this he does not differ much from Dr. Perowne, the late Bishop of Worcester. Perowne was not only a Protestant, but almost a Presbyterian. Yet when it was proposed to modify the King's declaration at accession, making him affirm simply, "I believe in the Protestant religion," the Bishop of Worcester objected that he had never been able to define what "the Protestant religion" is. In this he concurs with Bossuet.

Undoubtedly the Bishop of Meaux has no thought of denying that Protestantism has a certain unity of instinct, if not of thought. It is not by mere caprice that the Christian denominations founded on the great break of the sixteenth century have a collective name. Yet the Bishop shows with a distinctness and logical order all his own how absolutely impossible it is to present Protestantism as a concrete and apprehensible reality, expressed in mutually compatible propositions, receiving the adherence of Protestants as such.

Of course everybody knows this now, but Bossuet seems to have been the first to bring distinctly to the consciousness of Protestants the fruitlessness of past and hopelessness of future efforts for doctrinal unity, with any attribute of the old authority. The competition with Catholicism in this field has by Bossuet been rendered lucidly ludicrous. The petulant fruitlessness of such an effort as the Evangelical Alliance only emphasizes Bossuet. I do not mean that the Alliance can do no good, but it must be in other directions.

One of the most eminent divines and writers we have ever had in America, and himself active in this movement, once laughingly said to me, in substance: "Let the Evangelical Alliance

hold an international meeting, and the world, recognizing in it simply a gathering of several hundred worthy Christian gentlemen, glances at its proceedings with a kindly inattentiveness, and soon forgets them. They have no grip on the general conscience. On the contrary, let the Pope gather his subordinate Bishops into a Council, and this convocation is what the Germans call a 'world event'—eine Weltbegebenheit—and it causes an agitation throughout Christendom and beyond it, and lays hold of the belief of millions on millions. Now it was Bossuet that first showed the Protestants distinctly, as in a mirror, the futility of endeavoring to compete with Rome in this direction. It would require a convincing revelation that the Redeemer has transferred the guidance of His Church to another centre, to raise this impotency into effectiveness.

Another thing on which the Protestants laid great stress for a good while, was Succession. They did not, except the Anglicans, care much about the unbroken Episcopate, and, as we know, have mostly thrown it over. Yet for a long time the Protestants were very solicitous to prove that they could show in the past an unbroken succession of virtual Protestantism, mostly outside the Roman communion.

At first they had high hopes of being received by the Greek Church, which was completed by the Canon of Scripture after the determination of Trent, and only the other day informed Bishop Grafton that he must not find fault with the orthodox definitions of Trent touching the Eucharist.

The failure of their overtures to the Greek Church led the early Protestants to endeavor to find the unbroken Succession in other quarters. We will next speak of these attempts.

CHARLES C. STARBUCK.
Andover, Mass.

DESPAIR OF SALVATION.

First in the common category of sins against the Holy Ghost is mentioned that of despair of salvation. It is defined as a want of confidence in God's power and the promises and merits of our Lord and Saviour, Jesus Christ.

The lack of confidence may arise from several causes. Consequently there are several ways in which we may be guilty of the sin. We see this first in those individuals who, weighed down with sin, abandoned all hope and desire for their salvation, despairing of God's forgiveness. Forceful illustration of this is found in the case of Cain and Judas, the former exclaiming: "My sin is greater than that I deserve pardon"; and the second, casting away the pieces of silver, "went and hanged himself."

Another way is unfolded to us by those who abandon hope of correcting their evil inclination and sinful habits which are the result of frequent relapses. Again, we may be led to the sin of despair by placing our confidence not in God but either in ourselves or in other creatures. Then, when the awakening comes, we abandon all hope of correcting our mistake and securing forgiveness. Yet to such apply the consoling words "that none have hoped in the Lord, and hath been confounded. Who hath continued in His commandments, and hath been forsaken. Who hath called upon Him and been despised?"

What great hope and consolation these words should inspire even in the greatest of sinners! We should never lose sight of the fact that God has promised forgiveness unreservedly to all who do penance. We should remember that there is no sin which cannot be remitted in the Sacrament of Penance. No matter how many or how scarier our sins there is forgiveness for them. Therefore, despair of salvation should find no place in our thoughts.—Church Progress.

IMITATION OF CHRIST.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLETH INTO SOME DEFECTS.

I am still living, saith the Lord, ready to help and comfort those more than before, if thou put thy trust in Me, and devoutly call upon Me.

Keep thy mind calm and even, and prepare thyself for bearing still more. All is not lost, if thou feel thyself often afflicted or grievously tempted. Thou art man, and not God; thou art flesh and not an angel.

How canst thou think to continue ever in the same state of virtue when this was not found in the angels in heaven nor in the first man in paradise.

I am He, Who raiseth up and saveth them who mourn; and them who know their own infirmity I advance to My divinity.

O Lord, blessed be this thy word; it is sweeter to my mouth than honey and the honey comb.

Honor Your Father and Mother.

"Too many children forget what they owe to their parents," says the Catholic Universe. "This is evident from their neglect and from their conduct which speaks so loudly and with such penetrating sorrow to the parental heart. The old people may be so simple in their ways and so old fashioned in their manners, that they may please the 'new set' that is welcomed to the homes and hence they must be relegated to back rooms."

Let Catholics be Catholics.

Every Catholic should be a shining light setting forth the pure, the beautiful, the truly Christian teaching of the great religious body of which he is a member. Let Catholics be Catholics, and America will be redeemed.—Catholic Union and Times.

FIVE-MINUTE SERMON.
Fourth Sunday After Pentecost.

BROTHERLY LOVE.
But the fruit of the spirit is Charity. (Eph. 19:22)

Mark these words, brethren; for they describe the Christian religion, at least as far as its practical effects are concerned. The presence of the Holy Ghost is known by a kindly disposition, a friendly feeling towards others, a longing to make others happy, an affectionate sympathy for their sufferings—and all this for the love of God. So St. John says: "We know that we have passed from death to life because we love the brethren." The necessary result of sanctifying grace is a deep attachment to our friends and a loving forgiveness towards our enemies. "For all the law," says St. Paul, "is fulfilled in one sentence: thou shalt love thy neighbor as thyself." Kindness of heart, generosity, self-forgetfulness, done to be like Jesus Christ, is the beginning and the end of our holy faith.

"I give you a new commandment," said our Lord to His disciples, "that you love one another; as I have loved you, that you love one another." Again: "By this shall men know that you are my disciples if you have love for one another." He thus tells us that his law is—fraternal charity; that is the newness of life man got from heaven above; that is the torrent of heavenly influence rushing down upon us and bearing us away upon its billows; and that is the mark set upon us by which we know ourselves, and others may know us, to be the fruit of the Holy Spirit.

But somebody might say, How about the love of God? Is not the love of God the end of all religion? Is it not our first duty to love God so strongly that we prefer Him to all things else, even our nearest relatives? Is not the love of God the one absorbing duty of our lives? In answer, my brethren, I have only to say that that is but another way of looking at the same thing; for since the coming of our Lord among us God has become man, and we are born in holy baptism, not of the flesh, nor of the will of man, but of God. When our Lord, true God as He was, took human nature, He took our nature just as it is, saving its fullness; and it is His blessed will that one by one every man, woman and child in the world should personally be joined to His divine nature by baptism, and as St. Peter says, be made partakers of the divinity He possesses. And even the poor, unbaptized heathen, they are to be gifted with this divine privilege by our love for them and our loving efforts to give it to them. Now do you not see why our Lord, His Apostles, and His Church made so much of the love of one's neighbor? And do you not see that, whether you begin to love with God or with man, if you do it with the God-man, and therefore always in God and never out of man?

Yet another might say: But, Father, what about the sacraments, and what about the laws of the Church? I answer by a comparison: Why do men plant and then reap a field of wheat? That they may in due time get the grain, make bread of part for themselves and families, and sell the rest to their neighbors. Now, some may use the very old fashioned way of thrashing out the grain by the tread of oxen, and others by the beating of the flail, and others by the great, roaring thrashing-machine. The last way is the quickest and cleanest and best. So our Lord, when He became man, invented the sacraments; He established His Church as the new and best way of obtaining the ripe fruit of the Holy Spirit, and that way He commands us to use. So the man who really loves his neighbor as himself, he will do it by using our Lord's methods, the sacraments, and he cannot get along without them.

So brethren, cultivate more and more this sweet Christian virtue of fraternal love; and especially in your families. When the children cry, when they are sickly and peevish, when others are cross and exacting, when some are dull and stupid, when the meals are too late or the food is not cooked right, when the thousand and one annoyances of living with others vex and harass you, remember that you are a Christian, and that loving patience, great good nature, fondness for friends—to say nothing of zeal for the conversion of poor sinners—are virtues that will win you the kingdom of heaven.

Mgr. Nugent's Death a Loss to the Temperance Cause.

The cause of Catholic total abstinence sustains a severe loss by the death of Monsignor Nugent of Liverpool, England, whose zealous work for his liberation from the thralldom of drink, and their consequent reconciliation with the Church, the resumption of the practice of their religion, and the betterment of their social position.—Sacred Heart Review.

"There is only one argument against our holy religion. It is that so many of those who profess it 'say one thing and do another.'"

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THE FINGER OF GOD HERE.

When we behold the Christian religion established by the weapons of weakness, humility, poverty, we are forced to exclaim: "The finger of God is here!" The historian Gibbon was obliged to admit the wonderful growth of Christianity in the first three centuries of its existence. But he endeavored to explain this spread of the religion of Christ to these five causes: (1) the unshaken belief of the primitive Christians in the immortality of their pure and blameless lives; (2) their indomitable zeal; (3) their power of working miracles; (4) their admirable organization. There is, indeed, no doubt that these causes exerted a powerful influence in propagating Christianity; but I maintain that they were secondary and not primary causes. Who inspired the primitive Christians with an unclouded belief in the immortality of the soul? Who raised them to a high plane of a pure rectitude? Who gave them an unquenchable zeal and enthusiasm, an enthusiasm enduring for centuries and extending over the known world, an enthusiasm in an unpopular and hated cause? Who imparted to them the power of working miracles? Who effected that indissoluble organization, which was cemented not by force, but forged by the golden chains of love? Who was it but the Lord of hosts who said: "Go, teach all nations, and behold I am with you all days even to the consummation of the world."—Cardinal Gibbons.

HELPING TO SPREAD CHRISTIAN TRUTH.

To repeat an old and most true saying nothing is so great an obstacle to Christian Truth as ignorance of it. Truth of itself when rightly conceived is strong for the defeat of error and the impartial mind free from prejudice, weighs truth well when reason itself will command its acceptance. . . . Now the gift of preaching i. e., of teaching is, by divine law in the hands of the rulers "the Holy Ghost has placed as Bishops to rule the Church of God" (Acts xx, 28), especially of the Roman Pontiff, the Vicar of Jesus Christ the Head of the Church. . . . Nevertheless individuals are forbidden to devote themselves to the same object. . . . As often as there is need, these may well deliver to others the messages they have received, reflecting like a glass the voice of the teacher, guarding themselves however from an assumption of the duties of authority. . . . Let every man remember that he is able and that he ought to confirm the Catholic faith by the authority of his example and to preach it by the consistency of his life. Among the duties, therefore, which bind us to God and the Church this takes a chief place that the labor of all must be called to assist as far as possible in the propagation of the truth and the warding off of error.—Leo XIII.

"I am not a Roman Catholic," says a writer in Everybody's Magazine, discussing the question why the working men do not go to Church, "but I venture the assertion, without fear of successful contradiction, that the Roman Catholic Church is the only Church in the land into which a poor, ragged, friendless man may go and feel that he is welcome. So far as outward appearances go, all are on the same plane in this Church whether prince or pauper. This is one reason why this great Church has such a hold on the masses of the people, for it has always stood for the people against their oppressors." Thus it happens that the Catholic clergy are never troubled by the question "Why do not the working men go to church?"

AGONY AFTER EATING.

DR. WILLIAMS' PINK PILLS CURE THE WORST CASES OF INDIGESTION.

"I suffered so much with indigestion that my life had become a burden," says Miss Nellie Archibald, of Sheet Harbor, N. S. "Every time I took even the lightest meal it caused me hours of agony. The trouble caused a choking sensation in the region of my heart, which seriously alarmed me. My inability to properly digest my food, left me so weak and run down that I could not perform even the lightest housework, and I would then go out on a few steps slowly. I sought medical aid, and tried several medicines, but without getting the least benefit. My sister, who lived at a considerable distance, and who had been an invalid, wrote us about this time that she had been cured through using Dr. Williams' Pink Pills, and this decided me to give them a fair trial, just as a last resort. In the course of a few weeks there was a notable change in my condition, and I began to relish my meals. From that time on I began to gain new strength, and by the time I had used seven boxes, all signs of the trouble had vanished and I was once more enjoying good health, and I have not since had any return of the trouble."

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CHATS WITH
To-day's duties, to opportunities—the stant and undivided new day calls us to service and embalm if we live each day and devoutly and weave all our days beautiful whole, a perfect life.

Boys are
When we see boys in public places we know that business there will soon be all. Those who have of the affairs of business for boys. The for his ability to see loose habits themselves looking for boys who men in every sense can find, and whose character of even they are not. When a boy appears in places and is refused him the reason why he's been rated for the habits and loafers and rowdy be called to respond.

Some He
Every day and service. If a d gall and void, so deed of service. record. It has no of God. It lays heaven.

The grandest those which are walls in and domes. The highest, permanent pleasure not sought, but faithful fulfillments obligations. In pleasure in any less, because it mind to which a stranger. Self may dwell together but the latter under the absorption.

When we bel do a thing, and do our best, that we are defeating, defeating that we shall find of danger dangerous.

"Truth, since surely, must us would make it nations. I order named. sincerity in al tend our thou ight, against a Speech is mo It is one of G it distinguishes provided we u has thought ba gabbling, eter words are as brook, is enti than a chatta Townsend Bra

The best w live a happy is a complim great credit o happy childre God. The m finds pleasure praising God ner possible.

A clever r gress from th —A Furnier

Every co loving service. In indeci every brave night of watr pathy or not forted a lon struggling so mitted into th city, the joy home.

Energy of great charac resolute cha there is fan spontaneity, a "The stron says a prov path."

In dawdlin In indeci At the rac In poor ju In worryin In magnifi In a bad h In trustin In trying In lettin In oversaw In not dat At cheap In makin In not qu In waitin It went smoke, In trying oess, In worki it. In not gramme. In negle ance. In looki thing. In overc victory. In choos for a wife. In not b ity when I In samp scheme th In drea of doing t In bein chat they It was