BY A PROTESTANT THEOLOGIAN.

CCLXXXVII. The Baptist editors of the Diary, in reply to the complaint of their Catholic contemporary of the same city—which for a slight disguise we will call the Heliograph—that they display ex cessive animosity against the Catho-lies, say: We do not doubt that if Church had her old power, she would persecute us as of old.

It is hard to see what pertinency such an answer has to such a plaint. Have I a right to exhibit oit-terness towards my neighbor, or to deny his present worth, because per-haps his grandfather persecuted mire, or his posterity, in circumstances by no means likely to recur, might con-ceivably take up the obsolete quarrel against my descendants?

By such a showing I should have a right to demean myself as an Ishmael against all mankind, my hand against every man, and every man's hand against me. There are no two men, or families, or localities, or churches, or societies, or governments, that may not, under conceivable conditions, come into mutual collision. What a strange reason for their refusing to each other, at present, mutual amenities, and for with h lding even mutual veracity and equity! By such a showing I should have

veracity and equity!

We can imagine some such dialogue
as this between the editor of the Helio-

graph and the editors of the Diary.

Heliograph: You tell your readers
that almost all the Filipines are heathens or Mohammedans, when you know
that about seven tenths of them are

Catholics.

Diary: True. We remember Father Luther's advice, to make free use of "edifying and salutary lies," in the cause of the Blessed Reformation. Your Church persecuted us once, and Your Church persected us once, satisfied the Middle Ages return, might persecute us again. Therefore, as towards her, holy Luther has granted us a dispensation from all the obligations of truth, charity and justice.

Heliograph: But you attack even private character. When a Catholic elergyman lately died, leaving a considerable estate, you screamed out that here was wealth run up by extortion from his people, without pretending the slightest evidence of your charge.

Diary: True. As Luther says again: "A man that will shrink from a good plump lie for the sake of the true religion is a poor stick." And again: "Every opposer of my doc trine is possessed of the devil, and therefore is aiways meditating all possible mischief." Perhaps this priest was not an exteriorar, and gained his was not an extortioner, and gained his wealth by inheritance, or honest in-

However, being a Popish priest, he was of course always doing or plotting evil as he could. We called him an ex-tortioner, because the pretext was obvious. Had it been equally apt, we obvious. Had it been equally apt, we might instead have called him a murderer, or adulterer, or forger, or coiner, or highway robber. We took the most convenient epithet, because, as Luther shows, you can not possibly slander an active Papist. The case against him is always as broad as it is ong. If it is not convenient to call him one hateful thing, call him some thing else just as bad, and you are sure to be in the right of it.

Of course we own that we ought al-

ways to wait until a servant of anti Christ is dead, and can not sue us for libel. Otherwise we should be conveying the wealth of Israel into the camp of Moab. We mean that our courage shall still be allayed with prudence.

Heliograph: Perhaps you have special principles in dealing with the

Diary : Certainly. In other cases we manufacture the facts, and then apply the epithets. In the case of the Pope we apply the epithets without re gard to the facts. For instance, if another man asks a \$1,000,000 for some thing, and then, when the price has doubled, asks two, of course this is straightforward dealing. If he is a Baptist, then of course all his dealings are holy, and pure, and upright, and honorable, and benevolent, as witness our illustrious brother John D. Rockeour illustrious brother John D. Rocket-feller. But if the Pope should ask a million, and then, when the price has doubled, two, this would be edious covetousness and craftiness, because the Pope is anti-Christ, and anti-Christ. who is simply an incarnation of the devil, can not act otherwise that covetously and craftily. In other cases, we judge of the man by the deed, but as concerns the Pope we judge of the deed by the man. As a valued contributor of ours has lately said Own Rome to be anything else than anti-Christ and Babylon, and you are no true Protestant. The sacred authority of James Anthony Fronde has said

Diary: Don't we? For corts reasons we must pretend to make distinction, but how much difference

my ladder, I am always meaning to get to the top of the haystack. Heliograph: If you are afraid that some day we may persecute you again why may not we be afraid that som day you will persecute us? At the Reformation you swept the Catholic Church and worship by violence out of Scandinavia, Northern Germany. tern Switzerland, out of Scotland, England. You could not quite accomplish this in Ireland, but you reft ! Christ goes on.

away from us our churches and glebes and drove us out into clay cabins or upon the open hillsides. And when, for five years, we had a Catholic Queen for five years, we had a Catholic Queen to support us, we simply took back a part of our churches, without disturb-ing you in your persons, or in your worship. What we did not attempt with the fierce Mary at our back, why should we attempt in these times? Which side is it, in Ireland or in Canada, that most frequently chooses men of the opposite religion to represent it? Is it we that within a century plotted to exclude the rightful heiress from the throne, in order to seat her

Orange uncle upon it? And in Germany how is it that no And in Germany how is it that no-body is disquieted when a Catholic is first minister of the Empire, and that in Saxony the rights and possessions of the Lutheran church have been jealous-ly guarded for two hundred years by a line of Catholic monarchs? And how is it that when in Sweden Catholic wor-ship was forbidden expant to the foreign ship was forbidden, except to the foreign legations, private Americans and Englishmen were comfortably worship-ing at Rome in Protestant chapels, under the protection of the Pope?

And in France again, after correcting the wildness of popular exaggerations by authentic Huguenot statistics, how by authentic Huguenot statistics, how is it that the Calvinists, relatively to their numbers, are found to have been nearly or quite as bloodthirsty as the Catholics, or even more so, being at the same time infinitely more diabolic ally cruel in the slow torments of their butcheries? Why do you charge upon our religion what adheres equally to all the parties of one intense and intolerant race?

How is it again that in Austria, when Catholic Church was at the very height of her power, from 1855 to 1870, the Government, without one word of dissent from the priesthood, took the opportunity to remove the last traces of religious inequality from the laws concerning the Protestants? See Dr. Schulte. Surely then we have as much reason to fear the future from you as you from us.

Diary: My good friend, do you think you are going to get these things into the heads of our Protestant people into the heads of our Protestant people in a hurry? Not while we keep them so well primed with Merle d'Aubigne's history. He wisely leaves out all these inconvenient facts, and gives us the early Protestants, not as they were, but a, we wish our people to imagine them, as a body eminent for the saintliness of their lives and the stainlessness of their morals, solicitous that the Catholics should have all their rights, carefully abstaining, like the Apostles, from all outrages against the established religion, only asking that they might be free to worship God in their modest temples. Perhaps you may get a very different image into the general mind by the year 2000, but we are pretty free from anxiety for a few generations

CHARLES C. STARBUCK. Andover, Mass.

THE CHURCH NEITHER DEAD NOR SLEEPING.

The people who imagine that the Catholic Church is dead or sleeping are very much mistaken. It is true that, at times, the Church does not seem to be much in evidence. Every little one horse sect in the country seems to be making more of a stir in the world than she. If the Ladies' Auxiliary of Little Bethel have an oyster supper, lo! there are flaring headlines in the local paper about it; and people imagine that Little Bethel is monopolizing all the religious zeal and energy in the community. But the Catholic Church is working strongly, steadily, quietly, effectively. The Catholic Church does not fuss. For eighteen hundred years it has been learning wisdom. It has been learning how to do the Lord's work in the Lord's way. It knows that an oyster supper while a good thing in its way, is not the whole of the law and the prophets. Neither whist parties, nor dancing parties, nor those things of the catholic family that has a father who knows his religion thoroughly and practices it whist parties, nor dancing parties, we discontinuous telegration to roughly the discontinuous transfer and the continuous transfer and tra fringes, as it were, of religion. By no means are they religion itself.

Even parish reunions or picnics, no matter how well attended, should not be taken as the criterion of the Church's work. There is another way to calculate the deep and lasting foundations of religion which the Church lays in the community. Here is the way to dis-

It is in the hidden ways like this that such of the Church's work is done Let not outsiders imagine, therefore, that because no great account is made n the press about the progress of the Church in any given place, that she is dead or sleeping. On the contrary, while other denominations are sleeping, quietly but persistently the work of

FIVE-MINUTES SERMON.

Fitth Sunday af er Epiphany.

RESISTING THE DEVIL.

'An enemy hath done this." (Matt. xiii. 28.) To-day's Gospe! is explained by our To-day's Cospe: is explained by our Lord Himself a little further on in answer to a question of His disciples. He tells us that by the good seed in the parable are meant "the children of the kingdom"—i. e, good, faithful, the windred the kingdom of the kingdom to the kingdom of the kingdom practical Christians; that the wicked are the cockle appearing in the field of the Church.

There are some who trouble them selves about the question why God should ever have permitted evil to should ever have permitted evil even go so far on that account as to impugn the wisdom oi God. Why, they ask since God is almighty, should He have permitted evil to exist when He could have prevented it, especially since the result of it all is the loss to so many of His creatures of the end for which they were created? Now, while to day's Gospel suggests

this problem—a problem that has troubled man's mind for ages—the same Gospel suggests also the solution; not, indeed, that it gives a complete answer to every question we may ask, but the solution of the problem so tar as its practical bearing on the difficulties in our own daily life and work is concerned. And why should we seek to fathom the depths of the eternal coun-sels of the Creator, asking why He-does not root up the cockle in His creation? We know, and it is enough for us to know, that there is an Al-mighty, All-wise, All good, All loving God, and, on the other hand, the fact of the existence of evil is evident to

Whether the reasons we can give for this fact are satisfactory to us or not, the fact itself remains as it is. The enemy has sown his bad seed, and the mixture of good and evil is there and stares us in the face, wherever we go and whithersoever we turn.

Whether we understand the reasons for this or not, of this one thing we may, in any case, be sure, that for everything God does or permits He has His own sufficient reason. It is blind folly for us to seek with our puny minds to penetrate too deeply into the minds to penetrate too deeply into the mysterious side of God's providence. Let us then be content with the explanation of our Lord, that the cockle is allowed to remain for the good of the wheat. It is through combat with the powers of evil that we are made

strong and perfect.

History tells us of a great generals who was informed by his aide de camp that a certain regiment directed to take possession of a hill could gain no take possession of a hill could gain no foot of ground, owing to the tremendous fire of the enemy's artillery planted on top of it. But the chief commander, knowing what his soldiers could do, coldly turned his back on the messenger with the words: "Forward, then; let them first take the battery."

And the record turther tells us that this was done not without great loss this was done, not without great loss on the part of the attacking force, yet

done it was at last.

And so shall it be with the battle we have to fight, if we will but re member that our trials and difficulties, however great they may seem to us, are only such as thousands before us have suffered and surmounted. We have first to take the battery. The battery the enemy uses against us is

our own passions.

If we overcome our evil inclinations the victory is ours. "He only earns his freedom and existence who daily conquers them anew." The conflict conquers them anew. The condict with evil may be under disheartening conditions, but there is never any reason to despair. The steady pro-gress of good and righteousness proves that the struggle is not made in vain Remember, threefore, the words of St. Bernard: "That which tires the mbatant crowns the conqueror.

THE CATHOLIC FATHER.

can give reasons for his belief. supernaturalizes his life by every day ont of a divine motive and by the frequent reception of the sacraments. He can say with that it is not he that lives but Chri t who lives in him.

The Church to him is a living fact

whose priests are to be reverenced, and whose regulations are to be ob

Goon a Saturday afternoon or evening, or in the afternoon or evening preceding a feast day, into a city church. If you find a crowd sitting near each confessional, and people continually coming and going, then you have reached a place from which to estimate the vast amount of work which the Church is doing—and not a word in the papers about it. Here you have in every church a number of priests sitting for hours and hours in the confessionals, patiently listening to the stories which well up from contrite hearts, and pouring balm and oil of God's forgiveness upon souls troubled with sin and sorrow. Here is the Church in the tribunal of penance

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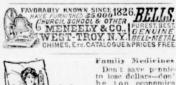
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POOR BLOOD OR WEAK NERVES. If your health is impaired in any way, however slight, this article should interest you. Ask any doctor and he will tell you that most of the ailments from which men and women of the present day suffer are due to weak, watery blood, or disorders of the nerve forces. In your case the trouble may only be making a start—showing itself in a tired teeling, a derangement of the digestion, perhaps an occasional headache or a feeling of nervousness. These symptoms are too often followed by a complete breakdown of the health. In uch cases there is no medicine which will bring back health and strength as quickly as Dr. Williams' Pink Pills. Thousands of weak and weary men and women owe their present good health and increased vitality to this medicine. These pills make new, rich red blood, and restore shattered nerves. This is the whole secret of the wonderful success of Dr. Williams' Pink Pills. Here is a bit of strong proof. Mrs. W. J. Clark, sr., Boston, Ont., says:—"I suffered a great deal from a complication of troubles; rheumatism, liver trouble and pains about the heart all adding to my misery. A thorough use of Dr. Williams' Pink Pills cured me and now at the age of fifty two all aches and pains have left me and I am enjoy. ing the best of health." This is the verdict of all who give Dr. Williams' Pink Pills a trial. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People' on the wrapper around the box. If indoubt send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2 50.

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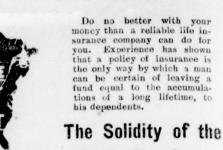
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