Sacred Heart Review THE TRUTH ABOUT THE CATHO-1IC CHURCH.

there were many monks in whom the love of God and Christ extinguished

love of God and Christ extinguished evil desire. To be sure, he tells us that they were in a state of damnation. Yet he does not allege that their perdition came from their having sunk out of their purity of life. He assures us that they were damned because they lived too early to have opportunity to be saved by his gospel of justification by faith without either love or good works.

Here, we see, we have two contradic-

to that part of this declaration which

dishonors himself. Luther, indeed, cares little for holiness, or for the reputation of holiness, but it is not in

human nature for a religious leader to

Pecuniary disinterestedness, freedom

from ambition, and courage in helping the plague-stricken, are unquestionably

virtues of Luther. Trutbfulness is no part of his moral

creed, if he can be said to have a moral

Papist, being only one degree from an actual devil, can not possibly be sland ered, and that a Protestant who will

prefer truth to the advantage of the

Reformation, is a contemptible crea-ture. He applied this to Philip of

Hetse, because the Landgrave, having

tracted a bigamous marriage, would not

solemnly deny that he was a bigamist, and would not declare that his second-

ary wife was a mere concubine. Towards the common people he, and

Melanchthon also, have nothing but a

merciless contempt. They would fain have them reduced to slavery, "bought and sold like other cattle," "kept on

floggings and short rations, like asses,

or driven hither or thither like hogs.

or ariven nither or thinker like hogs. The princes are exhorted to be unre-mitting in "hanging, heading breaking on the wheel." So only, the two Re-formers declare, can the German

the enslavement of the peasants is even

worse than the passionate outbreaks of

The character of Luther, therefore,

CHARLES C. STARBUCK.

and sold like other cattle,'

Luther.

with Luther's reluctant consent, con

He declares that an active

profess himself worse than he is.

creed.

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BY A PROTESTANT THEOLOGIAN. CCCXCVI.

As Principal Tulloch remarks, to avoid blunders entirely is quite im-possible. We must content ourselves with making as few as we can, and with making as few as we can, and with correcting them when we notice them. I observe that I have made Cardinal Allen translate the first book of Hooker's Ecclesiastical Polity to Pope Urban VIII, the Pope remarking thereupon that it was worthy to endure until the last fire consume all learning. Of convert WIII, not Of course it was Clement VIII. not Urban VIII, who said this. Allen had

Here, we see, we have two contradic-tory passages from Luther concerning unmarried chastity. Of course then one of them is what he would call an "edifying and salutary lie," for the benefit of true religion. Of course we can not find the lie in his eulogy on the chaste ronks. That would not be working in his interest. We must find it on the other side. Yet, as Bossuet remarks, we can not attribute falsehood to that part of this declaration which Urban VIII, who said this. I who when been dead almost a generation when Urban came to the chair. Dr. Faulkner of Drew Seminary, having examined Wycliffe's English works, finds no declarations against the Drew Charles and the seminary of salvation of Saints Benedict or Bernard or Francis. He promises to examine his Latin works. If none should be found in them, the conclusion will be that Wycliff was condemned mistaken-ly on this count.* As the eminent Romen Legnit Dermone term matthem Roman Jesuit Perrone says, neither Pope nor Council is infallible concern

Pope nor Council is ing "personal facts." Of course the condemnation of Wycliff rested chiefly on his denial of Wycliff rested chiefly on his denial of Transubstantiation. The pute that he denied this.

Protestants excuse themselves from paying attention to the damning facts adduced by Janssen concerning Luther and the Lutheran Reformation, and to some extent concerning the Calvin istic Reformation, on the ground that he garbles This is a very convenient plea, especially when no proof is given, as none is offered even by Professor Nippold. However, the assertion bars us from citing passages the sense of which might be changed by fuller quotation.

Nevertheless, unluckily for Luther, and sometimes for his associates, there are a good many passages which speak asantly in themselves to be too unpl ruled out in this way. I will give some of these, and if anybody can prove by their context that they do not mean what they say, let him see about it. "Failh justifies before love, and

without love. This passage is not sheltered under any plea of an altering context. We are only assured that it does not mean

formers declare, can the German peasantry—a people singularly mild and submissive—be kept in some sort of order. The peasants' revolt un-doubtedly somewhat palliates, but noth-ing can excuse this hideous lan gnage. The detailed and cold blooded manner in which Meianchthon proposes the cally some of the neasants is even hat the words say. Why? Nobody disputes that Luther has an extraordinary command of lan-

guage, and is perfectly capable of makgage, and is perfectly capable of max-ing his meaning clear. But, it is pleaded, Luther is too good a man to have taught that we can be justified by an unloving faith.

certainly does not contradict the na-tural meaning of his formula of justifica-

John Wesley was too good a man to teach this, but the very point in question. Andover, Mass.

tion is this, was Lather a good man? He was undoubtedly a very religious man, but the Bible teaches us that reli gion without morality only deepens our The ancient votaries of ondemnation. Bacchus and of Venus were profoundly religious. Their orgies were regular revival services, but their religion only fitted them for a deeper hell.

"[Should Dr. Faulkner not find this erroneous beaching in Wycliff's Lxin works Mr. Star buck's conclusion. namely, that "Wycliff was coademaed mistakenly on this count," does not follow. Not to mention other reasons, the nearly two hundred years' controversy that arose over the question whether the five con-demned propositions taken from the Augusticus of Janssen could be found in that book forbids this conclusion. If Dr. Faulkner cares to find a tolerably full tist of Wycliff serrors we recom mend him to read the Latin work "The Coun cits of Greats Britaniand Ireland." by the Pro-tostant Wilkins. Most, if not all, of the mod-ern editions - Lvin and E.gilsh.-of Wycliff's works have ben to highly colored by relig-flous bigury to be act much value. For instance that sacred relie in the British Museum, labeled "The Eaglish Bible, Wycliff s Trans-lation," worshipped by all orthodox Protest-ants, is now shown to have been the work of Catholize. It is simply a Catholic Bible. "Only the Gospials" say the learned, " can with any probability be assigned to Wycliff imself." "The Kava. In our own time Henry Ward Beecher was a very religious man, but his religion did not restrain him from adultery, as Mrs. Tilton herself at length con-He finally flung out angrily bessed. Sessed. He finally hung out angrify against the Ten Commandments from his very pulpit. "Can't we have some-thing better than this everlasting not?" he exclaims. Unfortunate this, for a man who is sufficiently shown, cording to the familar phrase, to have taken the not out of the Commandments and put it into the Creed.

Luther was no adulterer, yet Melanchthon represents his relations to the ransway nuns who harbored with him as being, in his own words, by no means those of "a decent man, " although he those of "a decent man, " although he seems to imply that the matrimonial hopes of the ladies made them careful

THE CATHOLIC RECORD. THE HOLY SEASON OF LENT.

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to the substance, as they find to their cost before they have travelled very

far on this road. They have but escaped from a light and easy yoke to

take on their necks one far heavier and

nore grievous, and which becomes more and more so every day. They have left the service of the kind and

good Master to whom they belonged and entered into that of a hard and cruel tyrant instead. He has filled

them with base and beastly passions,

They are given over, brdy and soul, to impurity, gluttony, or drunkenness, or

it may be to a mean and miserable

greed for money. At last, perhaps, they try to turn back and shake them-

which have fastened on them, and are

draining the very life blood from their souls; but it seems that they cannot do so. They set out to do as they pleased, and how has it ended? In

their being bound, hand and foot, in

the slavery of sin. But what was their mistake ? Were

they altogether wrong in wishing for

liberty? Is the desire for freedom, which is implanted in us, all a delu sion? Are we never to do as we desire

but always to have a restraint and a

whom I have spoken made is in going

the wrong way in the search for it : in looking for it in the wrong place.

Where, then, is liberty to be found a I will tell you; and you may be sur-prised at what I say, for it does not

ound as if it could be true ; but it is

true, nevertheless. True liberty, then, is in the service of God. Those who

erve God best are the freest men on

But how can this be? I answer it

plainly. For those who serve God

est of all-that is, the saints in heaven -always do just what they like, and erjy doing it most perfectly. They have got rid of all the hindrances that,

No, my brethren, the idea of liberty

yoke upon us ?

earth.

passions.

and made them slaves to these

always the same.

mothers.

feed only

A POWER The problems of life require reflection for their solution. Success in commercial pursuits cannot be at-tained without serious thought. The same is true in regard to our supreme business on earth, which is the salvation of our immortal souls.

salvation of our immortal souls. With this end in view, the church has set aside a portion of the year for our particular profit. This period is designated as the holy season of Lent. And during this time she errnestly so theirs are dear and a for the arts of licits us to draw aside from the cares and pursuits of commerce, from the ordinary pleasures of life, that we may meditate upon matters which pertain to eternity. To think seriously of what is to become of us when we have gone from all these things. What a fitting preparation, then, for

the work, is the ceremony of the open-ing day of the season, Ash Wednesday. How well calculated to provide proper thoughts, the words, "Remember man, that thou art dust, and unto dust thou shalt return;" which accompany placing of ashes on our brows.

Forty days of serious and reverential thought on the life, passion and death thought on the life, passion and costs of our Saviour. How profitable it should be for the soul. To make it such, read and follow the diocesan reg ulations prescribed for the holy sea-negative provide a source of the source o son. If you think yourself physically unable, submit the matter to your con-fessor. Do not exempt yourself. You have no authority to do so. Attend faithfully the exercises arranged by your pastor. Many other admonitions might also

be given. But in this it is best to seek the counsel of your confessor. Do seek the counsel of your contensor. Do this on all matters concerning which you have a doubt. Then will your thoughts be fruitful. Then will you have complied with the wishes of the church. Then will you have profitably observed the holy season of Lent.-Church Progress.

AS TO MEDICINES.

If Dr. Osler's condemnation of the prevalent incrdinate desire to take medicine could be as widely circulated as was his quotation, from Anthony Trollope, about the advisability of chloroforming sexagenarians, considerable amelioration might be looked for in the state of the world's health. a recognized eminent authority in the domain of medical science, the doctor speaks, in the following extracts from s recently published writings, of what he knows; and most of our readers, perhaps, will do well to give heed to his words: "Man has an inborn craving for

medicine. Heroic dosings for several generations have given his tissues a thirst for drugs. As I once before remarked, the desire to take medicine is one feature which distinguishes man the animal from his fellow creatures. the animal from his fellow creatings. It is really one of the most serious diffigulties with which we [medical doctors] have to contend. Even in minor ailments, which would yield to dieting or to simple home remedies, the doctor's visit is not thought to be and as we get more sense, dosing will be recognized as a very minor function in the practice of medicine in compariis not a mistake. We are right in wishing for liberty, hoping for it, and trying to secure it in the right way. But the mistake these foolish people of son with the old method of Asclepiades

Dieting, it will be noticed, is mentioned as a more effective remedy in many ailments, than is recourse to powders, pills, and liquid drugs,--a statement the truth of which might well be tested by fasting during the present holy season.-Ave Maria.

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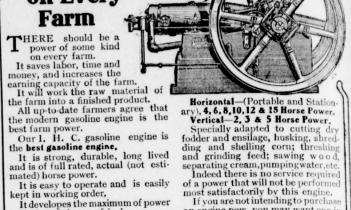
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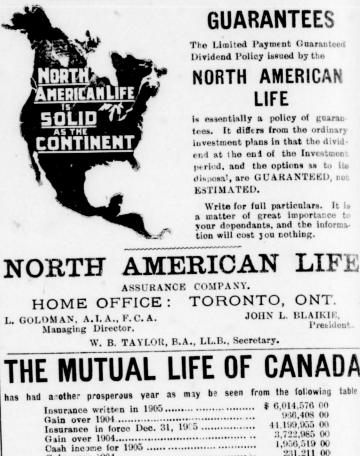
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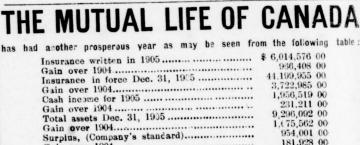
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I have seen the following cited us I have seen the following cited us from Luther, quite in Henry Ward Beecher's style. "Christ came to abolish, not the Ceremonies only, but the Commandments." However, as I the Commandments." However, as I have not verified this, and as Jansson does not quote it, we will let it hang as apocryphal, although it is in full agreement with Luther's general doe ne of Justification.

Really we should suppose, from some people's talk, that Lucher was such an idiotic innocent, that his own followers did not know what he meant, but took ap an immoral doctrine of justification quite against their Founder's intention. Certain it is, 'that, even in the next century, George Calixtus, conciliatory as he was, had to acknowledge that Lutheranism, while urging love and good works — is was a passing Luth-eran school which warned the faithful indicial to salvation-nevertheless held in they are not absolutely necessary to justification, "either in life or in death." It is Bossuet who has drawn attention to this, which is doubtless a

main reason why Protestaats dislike the Variations so much.

The passage in which Luther de-onnces unmarried chastity as an nonnces hypocritical protence, a mere moral and physical impossibility, is too long and too emphatic and too variously expressed to be set aside on any pretext of garbling, while it is too fearfully in decent to be quoted. I once undertook to translate it for a male friend, but for very shame had to desi t. This gives Bossnet occasion again

for one of those pungent thrusts which are so very uncomfortable to us. This particular stroke is the more oflous because so incontestably justified by the fact. The great Bishop remarks, that when a man proclaims to all the world that unmarried chastity is as hypocrisy and an impossibility, he does not in the least prove his contention, but that he is unquestionably a competent witness against himself. Now Luther was born in 1483 and married in 1525 He tells us

the searching in the searching is the searching in the searching is the se

"Only the Gospois." say the tender, with any probability be assigned to Wycliff himself." The Kav. Mr. Starbuck appears to give us in the last sentence of this paragraph a further reason way Wycliff may have been 'con-demned mistakenly." when he quotes Perrone as saying: 'Neither Pops nor 'Council is in-failtble concerning 'personal facts.' This statemast of what Perrone asys is boo vague for us to understand. This theologian asys that the church or the Pop; is the infallib e indge of the correctness of any doctrinal or moral teaching, whether this theologian says that the church or the Pop; is the infallib e indge of the correctness of any doctrinal or moral teaching, whether this theologian cou-ter or and the says is the the data "personal facts " comes perhaps to this, that the Church does not notice notice a man's opiniona, theories, or even his errors—al.' personal facts "-while he keeps them to himself. She leaves him to his con-science, to his confessor, or to an altenist. The momank, however this same man attempts to be a teacher of religion he enters of his own ac-cord the dom sin of the church and his teach-ing necessarily comes under the supervision of her to whom Christ entrusred His entire revisition and whom He made its guardian, winces teacher and interpreter—EL Review.

FIVE MINUTE SERMONS. Fourth Sunday of Lent.

LIBERTY OF SPIRIT. By the freedom wherewith Christ has made

These, my dear brethren, are the concluding words of the epistle read at Mass to day. They ought to be of unusual interest to us, for they speak of a nation which we all care very much about, which some care so much about that they are willing to fight for it, and to die for its sake. If you have listened to these words

of St. Paul, which I have just read, you know what this is of which I speak, and

for which we all care so much. It is freedom or, as we often call it, liberty. Many, as I just said, will even die, if be, rather than abandon it ; and indeed thousands, nay millions, have actually done so. Man fee's that he must have it. Life, liberty, and the pursuit of happiness he claims as his

righs Especially do people nowadays ask for liberty, and insist on having it. The child is no sconer out of his The child is no sconer out of his mother's arms than he wants and tries in all things to have his own way. Obedience is a lesson that he seldom willing'y learns. He thinks that when he is a man he can do as he pleases and he does not see why he should not even now. Sometimes he succeeds in having his own way, in spite of his parents; he runs away from school and, when a little older, from church; he pisses his life among such companions as he chooses, who help him to get the liberty which they think they have

of his monastic, or in the earlier part of his reformatory life. Yet _uther elsewiere assures us that It is to true liberty only as the shadow

more or less, prevent every one here below from doing what he wishes. And, of course, those who try to walk in the path of the saints here on earth also have much of this freedom. The more they learn to do God's will the more they love it ; and so they are always doing more and more what they

like, and more and more easily all the time; and that is just what liberty is: to do what you like, and to do it without pain or difficulty. The servants of God, then, have

their liberty, because they have got free from sin, which is the only obstacle to it. And this freedom from sin is the gift of Christ, it is the fruit of his Passion ; it is, then, the liberty which has given us. It is ours if we wish it. Try, then, my dear brethren, in this holy season of Lent, when His graces are so abundantly poured out, to gain that freedom which they will surely give us. that "freedom wherewith Chri-t has made us free.

Princess Ena and the Church We have high ecclesiastical authority for stating that Princess Ena has for many years past expressed a desire to join the Catholic Church, and that there is no doubt she has been well and thoroughly instructed in the faith. Her marriage affords the first instance on secord of an English Protestant prin ceas marryigg a C tholic king.-London Catholic Herald.



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