THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXXXVI. One of the two editors of the Diary, having lately had occasion to send me me some information which I had solicited, and which showed that Christian, although commonly a monstrous liar in these matters, is sometimes cap-able of telling the truth, has taken occasion to reproach me with having written an article in this Review, "the tone of which is thoroughly bad."

An article may be bad in theology. An article may be bad in theology. Now in every paper I have written in this Review, I have assumed, which is my firm persuasion, that the Gospel, while most agreeable to nature—for, as Tertullian says, "the soul is naturally Christian,"—is, in the strictest sense, intervention for the a supernatural intervention for the covery of humanity from a hopeless

I everywhere assume, even as firmly as I believe, that the central and only complete exposition of the Gospel must be sought in Trinitarian Christianity, as set forth at Niewa, Constantinople, Ephesus and Chalcedon, and those councils which have completed the definitions of these four great Synods.

I believe that Justification is by Faith alone, in the sense defined by the Apostle Paul and by the Schoolmen, namely, that we are justified only by a Faith which is informed and actuated

I believe that Christian Holiness is the fruit of the Holy Spirit, proceeding from the Father and the Son and work-ing in the hearts of believers unto justification, sanctification and eternal

I leave it to my readers, Catholic or point of my theology is "thoroughly bad." deside whether any

I believe that justice, truthfulness, purity, and perfect love, supreme to-wards God, and equal towards man, wards God, and equal towards man, are conditions without which, in their consumate perfection, no one, in the very nature of things, can attain unto the Beatific Vision. I leave it to my readers to decide whether any point of my system of morals is " thoroughly

I often, in my articles, much oftener than I could wish, am obliged to say of a popular anti Catholic controversiala popular and Cathone controversian-ist, that he is malignant, mendacious, or calpably ignorant, nay, sometimes that he is "an eyil man." Yet where have I insimuated a word of disparage have I insinuated a word of dispurger mens against any such man's private honor, or personal piety, worthiness, truth or benevolence, outside of the corrupting influence of his sectarian prejudices? I have, times innumerable, explained that my severest lan-guage must be understood as stopping within the bounds of this controversy. except that I have, indeed, re-echoed resident Cleveland's opinion of Mr. Lansing, that he seems to be eaten up with the love of notoriety, which I take to be a main cause of his vulgar virulence, whether towards Presidents or There is surely nothing "thoroughly bad" in remarking on a very discreditable and publicly notorious

Having a fair share of French blood, and a measure of Irish and Welsh, inter mingled with my prevailing English ancestry, I need not deny that I am not without something of the Celtic dislike to spoil the force of a period. Yet I appeal to all my readers, whether, in my severest invectives, I ever hesitate to damage their rhetorical effect by interjecting all manner of mitigating considerations, whether in mind at the time, or occurring to me afterwards. True, this is the exact opposite to the style in which these editors carry on controversy. I am willing to own that their manner of proceeding is not thoroughly bad," mine is. I am very willing to leave the public to determine on which side the "thorough badness" is to be sought.

Perhaps, however, my articles are thoroughly bad I am warranted, in honest indignation at the discovery, to make known that Luther, while, as Catholics like Mohler and Janssen own, he is on one side of his character a very sublime man, has another side which is thoroughly and disreputable, coarse, immortal, un-scrupulous, mendacious, blasphemous, at least in words and exhortations, and, by his own acknowledgment in their effects, fearfully blood thirsty He owns, also, thorough peasant as he was in ancestry, that, having risen out of his original condition, he desire nothing more than to see the peasantry reduced to a perpetual slavery. acknowledges, moreover, that his preaching has rained German morality, while yet he declares that he means to

while yet he declares that he means to keep on preaching the same things, whatever may come of it, to Germany, or to the whole world.

Now I am perfectly willing to own that all this is "thoroughly bad." But I protest that it is not my badness. I am not Martie Lather, nor his you. am not Martin Luther, nor his son, nor his grandson. My very latest drop of German blood appears to have come into England with Hengist and Horsa, A D, 449.

Moreover, I am sure no one living has a greater veneration for Lutheran learning, theological depth, and above all for Lutheran hymnody. And I an willing to own that when Lutherans are well Americanized, they are as good Christians as you would want to see. Christians as you would want to see.
They have more religious depth and
thoroughness than New Englanders,
and they have not yet learned, like
New England Puritans, to murder their

children in the womb. Besides, where have I said a word in disparagement of John Calvin, or indeed, though much his inferior, of John Knox i I wish that Calvin had let Servetus go and that Knox had not been so gleefu over the murder of Cardinal Beaton, but as good men of all persuasions thought then that it was right to burn heretics, and most of them that religious assassination and massacre might be, as Knox claims for them, "a godly deed," how can I complain if Knox and Calvin thought in this matter with so many others? As Bernard Duhr shows, this was not a question in controversy

between the two sides. Even now it is the general softening of manners, rather than a definite theory, which distin-guishes us from the sixteenth century. do not quite like to own that Presbyterianism is dearer to me even than Anglicanism, but I must acknowledge that I can never read Old Mortality without wishing that I had been a Covenanter. I don't see what there is in all this which these two editors, from their point of view, have a right

to call thoroughly bad, or bad at all.

However, one of these editors who has written me laments that having has written me laments that having been brought up "under evangelical light and truth," I should have lapsed into such sympathy "with modern Romanism." This gentleman's lamentations and condolences are of small account to me, especially as he intimates in the Diary that he believes that all Protestants except Baptists are that all Protestants except Baptists are

Romanists anyhow.

Now I own I was brought up " under evangelical light and truth." I was early taught, and chiefly from Catholic pulpits, to believe in God, Creati n, Providence. Redemption, Morality Holiness, Eternal Life. If Catholic preachers advanced peculiarities of their own belief, as they naturally evangelical light and truth. would, more or less, these points were treated only incidentally, so as to leave in my memory simply the great truths which are received in common by all in my memory simply the great truths which are received in common by all Trinitarian Christians. Does this editor wish me to abandon orthodox Christianity because I was so largely instructed in it by Catholics? I once had a French Protestant friend whom I was pained to observe slowly giving up one point of Christian belief after another, saying, at each surrender, "Why! the Catholics believe that." this editor wish me to follow such an unhappy example

Mr. Moody is quoted by a friend as remarking on the peculiar simplicity with which the Gospel is preached in American Catholic churches, and it seems that he gave large presents to a Catholic Indian mission. Now I can't Catholic Indian mission. Now I can't help thinking that Dwight L. Moody was as much controlled by "evangelical light and truth" as any Baptist editor of them all. My sympathy with "modern Romanism." that is, with now iving Roman Catholics, is neither more nor less than his. I can not help them with gifts, for I have little to give even for Protestant missions. But I can vindicate them, so far as truth requires, from the blunders, misrepresentations, and deliberate slanders of malignant assailants, such as these two Baptist editors. In this way I can do some hing to requite that large measure of "evangelical light and truth," with which I have been imbued, as well by Catholics as by Protestants.

Finally, I do not pretend to be a bet Protestant than Bichard Baxter. Yet he declares that, as concerns the vital point of Justification, he cannot discover the essential difference be tween Catholicism and Calvinism. And he bids us remember that Catholics trust in the same Saviour as we, and puts their hopes in the same Covenant of grace. Standing by the side of Richard Baxter, I think that I can afford to let the sullen anathemas of these two Bap-tist editors whistle by me like the idle wind.

CHARLES C. STARBUCK. Andover, Mass.

ST. BRIDGID.

FEAST, FEBRUARY 1.

On the day of Bridgid's reception as a nun of the Church the solemn cere-mony of her profession was performed after the manner introduced by St. Patrick, the Bishop offering up prayers, and investing Bridgid with a snow-white habit, and a cloak of the same color. While she bowed head on this occasion to receive the veil, a miracle of a singularly striking and impressive nature that part of the wooden platform adjoining the altar on which she knelt recovered its original vitality, and put on all its former verdure, re-taining it for a long time after. At the ame moment Bridgid's eye was healed. and she became as beautiful and as ovely as ever.

Encouraged by her example, several other ladies made their vows with her, and in compliance with the wish of the parents of her new associates, the saint agreed to found a religious residence for herself and them in the vicinity. A convenient site having been fixed upon by the Bishop, a convent, the first in Ireland, was erected upon it; and in obedience to the pre-

te Bridgid assumed the superiority. The renoun of Bridgid's unbounded charity drew multitudes of the poor to the fame of her piety attracted thither many persons anxious solicit her prayers or to profit by

her holy examp e.

The day on which the abbess was to terminate her course, February 1, 523, having arrived, she received from the hands of this saintly and venerable hands of this saintly and venerable priest the blessed body and blood of her ord in the divine Eucharist, and, as t would seem, immediately after her pirit passed forth, and went to possess Him in that heavenly country He is seen face to face and enjoyed without danger of ever losing Him. Her body was interred in the church adjoining her convent, but was some time after exhumed and deposited in a

plendid shrine near the high altar. In the ninth century, the country, being desolated by the Danes, the remains of St. Bridgid were removed order to secure them from irreverence and, being transferred to Down-Patrick were deposited in the same grave with those of the glorious St. Patrick. Their bodies, together with that of St. Columba, were translated afterwards to the ba, were translated alterware to the cathedral of the same city, but their monument was destroyed in the reign of King Henry VIII. The head of St. Bridgid is now kept in the church of the

Jesuits at Lisbon. Outward resemblance to Our Lady was St. Bridgid's peculiar privilege but all are bound to grow like her in interior purity of heart. This grace St. Bridgid has obtained in a wonderful degree for the daughters of her native land, and will never fail to procure for all her devout clients.

FIVE-MINUTES SERMON.

Fourth Sunday after Epiphany TAKING COURAGE.

Sometimes, my brethren, we feel disouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have no doubt there are some listening to me who began the new year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say, What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word with Him; I have relapsed; I am word with Him; I have relapsed; I am as bad as I was before, maybe I am worse. What, then, was the matter with my good resolutions?

Now, in considering this question let

us not get into a panic. God knows us just as we are, and far better than we know ourselves. Therefore He is not so cruel as to hold us strictly to all our promises. "God is true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates Therefore He that although we are honestly determined to tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that in a moment of weakness we may break down, and that is understood when we make our promise. I remember reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep Thy hand on Philip to-day or he will betray Thee."

Hence it is a great folly to say, "I do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow. But a promise to attend Sunday Mass, to keep out of saloons to a vow. But a promise to attend Sun-day Mass, to keep out of saloons to stop stealing, to be more good natured at home, and the like is a very different matter. In such cases we must shut our eyes and go ahead, and mean-time pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an editying life, and who came to a priest of his ac-quaintance and informed him that he was in great distress, and teared that he could not persevere. "What is the matter?" said the priest. "Why I matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow.

'But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no! not at all; but—" But wait until the temptation comes. You have made up your mind not to committ mortal sin, and when this particular temptation comes God will give you grace to overcome it."

Do not cast your net too far out into

the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way. In a general way you are deter-mined to keep God's law, honestly and firmly determined. As to this or that particular sin, you hate and detest it and have made up your mind against it; whenever the temptation comes you are resolved to resist it.

There are three things about which one should make good resolutions rather than about any others: First, the practice of prayer; second, going to contession and Communion; third, avoiding the occasion of sins The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into company with prayer and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From mouth to mouth is not so long a time to keep straight, and a good confession and a worthy Com-munion is God's best help. Morning and night prayers are a mark of predes-tination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to with an innocent life and a happy

CANDLEMAS DAY.

Every Catholic should be sure that he is provided with a blessed wax candle, so that in case of the sacra-ments being administered to him or in his house, the prescribed lights will be ready in honor of our Lord's presence among us. It is also an old and deve Catholic practice for the dying to hold in their hands a blessed candle as a token of their faith. The feast of tle Purification, Feb. 2, is the day set apart by the Church for the blessing of candles. It is the day on which holy Simeon sang his Nune Dimittis, that hollowed chant, wherein he said: "My eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles." It should also be considered by us a privilege to make an offering towards the cost of the candles is be used in the sacred offices of the Church. Two pure wax candles at east must always be used at the cele bration of the Holy Sacrifice of the Mass. It should be carefully borne in mind that the candles offered Candlemas Day should be of pure wax, and not of par-affin or of spermaceti.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr McTaggart's profession standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice.
Hon, G. W. Ross Premier of Outario.
Rev. John Potts D. D. Victoria College
Rev. William Caven, D. D., Knex College.
Rev Father Feefy. President of St. Michael's
College, Toronto.
Right Rev. A Sweatman, Bishop of Toronto
Hon Thomas Coffey, Senator, CATHOLIC
RECORD, London.

RECORD, London.

Dr. McTaggart's vegetable remedies for the itquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermiajections; no publicity; no lose of time from business, and a certainty of cure. Consultation of cure and the consultations of the consultations of the consultations.



Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain— these are within the reach of all who take care of their digestive organs. Take a teaspoonful of



ou will find that blotches as puff and rouge-pot—they are counter-feits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At all Druggists ase, and 6oc.

SOME PATRONS OF THE MONTH

The first day of February is the feast of St. Bridget, the virgin patroness of Ireland. She founded the first Irish nunnery at Kildare. Once when she appeared with her companions at a synod, one of the Fathers exclaimed "There is the holy Mary whom I saw in my dreams." Thenceforth she was called "Another Mary" and "Mary of the Irish," so closely did she resemble our Blessed Lady both interiorly and exteriorly. The daughters of her race should be proud to bear her name. February 2 is the feast of St. Cornel-

ius, a Roman centurion and the first Pagan to be converted to the religion of Jesus Christ. An argel appearing to him said: "Thy prayers and thy alms are ascended for a memorial in the sight of God." He was then bidden to send to Joppe for St. Peter, who was to instruct and baptize him and his house-

St. Blase (3d) was Bishop of Sebaste in Armenia. He is a great favorite on account of the help he affords to those who invoke him in all troubles of the throat. He gained this reputation in life by relieving a boy who was at the point of death from a bone which had pious custom of blessing throats on St. Blase's day. become fixed in his throat. Hence the

Don't Leave Everything for the Clergy to do.

"To contribute liberally to Church charities, to pay pew rent, and attend Mass on Sunday, is not fulfilling Catho-lic duty," says the Michigan Catholic. To wrap one's self up in worldly interest and neglect the spiritual life; to be apathetic in the work of the Church and careless in Catholic duties is not fulfilling the religious labor expected of us. Don't leave everything clergy to perform. Do your share of God's work, for God's glory and the spread of Catholicity."

THE GRIP AGAIN. This Dangerous Epidemic has Made

Another Appearance.

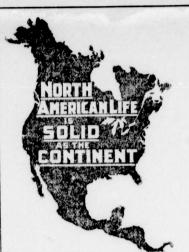
A SUGGESTION AS TO HOW TO GUARD AGAINST THE TROUBLE AND ITS PERNICIOUS AFTER EFFECTS.

Every winter influenza, or as it is more generally known, the grip makes its appearance in Canada. Every few

years it spreads and assumes alarming proportions. From all appearances proportions. From all appearances this is one of the years in which it will seize upon a great number of victims for every day new cases are reported As in searlet and typhoid fever, the after effects of grip are often worse than the disease itself. The sufferer is left with a debilitated system, short of breath upon the slightest exertion, subject to headache and heart palpita tion, affected by every change in the weather, and in a physical condition to invite the attack of more serious diseases, such as pneumonia and consumption.

A timely suggestion as to now be enable the system to resist the inroads of the grip and its after effects, is given by Mrs. Emma Doucett, St. Eulalie, Que., who says: "I had an attack of the grip which left me a sufferer from headache, pains in the stomach and general weakness. I used several general weakness to not help me general weakness. I used several medicines, but found nothing to help me until I began to take Dr. William's Pink Pills. When I began to take these pills I was very much run down and very and after using them a few weeks I was not only as well as ever but had gained in flesh as well. I can hardly tell you how pleased I am with Dr. Williams P.nk Pills, for I was feeling very hope less when I began their use."

These pills cure by making new, rich red blood, thus strengthening every part of the body and enabling it to throw off disease. You can always avoid imitations by seeing that the full name "Dr. William's Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing to The Dr. Williams' Medicine Co., Brockville, Ont.



Everyone

Who has found it necessary or desirable to mortgage the home is enabled by means of life insurance to be certain of leaving the necessary funds with which to pay it off.

Under these circumstances the Ordinary Life Policy is the best plan to select, as it gives the maximum protection at a low rate of premium. Issued with profits, distributed every 5, 10, 15 or 20 years, or without profits; in amounts of \$1,000 to \$100,000.

See one of the Company's representatives, or write, and obtain full particulars of a policy at your age.

NORTH AMERICAN

HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, L. G@LDMAN, A I.A., F.C.A. Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

JUST ARRIVED --- A Large Consignment of

Religious Articles

4541—Imitation Pearl.......12 in. 4541— " Torquoise...12 " 15e 4602—Brown Cocoa.....12 " 15e 4697—Garnet.................15 " 15e 4697—Absynthe................15 " 15e 192—Black Cocoa.................15 " 20e

REAL MOTHER OF PEARL, WHITE METAL CHAIR.

......15 " 75e SPECIAL FROM IRELAND

NICKEL BOUND CROSSES No. 8—Brown Cocoa (oval) 15 in. 20c 9— " " " 15 " 25e 4— " " (round) 15 " 30e 11— " " (oval) 17 " 35e

MITATION JEWELS, MOUNTED IN 14k ROLLED GOLD PLATE CHAIN AND (Guaranteed for ten years) No. 2-Amethyst

 Size 7 Inch—
 35e

 Sacred Heart of Jesus.
 35e

 Holy Heart of Mary.
 35e

 Immaculate Conception.
 35e

 St. Leaph
 35e
 St. Joseph...... St. Anthony.... HEIGHT 10 INCHES-Sacred Heart of Jesus..... HEIGHT 12 INCHES-
 Sacred Heart of Jesus.
 75c

 Holy Heart of Mary
 75c

 Immaculate Conception
 75c

 St. Joseph.
 75c

 St. Anthony.
 75c
 HEIGHT 19 INCHES Sacred Heart of Jesus...... \$1.25 Holy Heart of Mary.....

St. Anne..... Crucifixes

The Catholic Record, London, Ont.

The Feast of St. Bridgid, Abbess, and Patroness of Ireland, is celebrated February 1.

A Magic Pill — Dyspensia is a for with which men are constantly graupling but cannot exterminate. Subdued, and to all appearance in an their direction. In many the directive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach name from the most trivial causes and cause much suffering. To these Parmelec's Vigetable Pills are recommended as mild and sure. Why will you allow a cough to lacerate your

Why will you allow a cough to lacerate your throat or lungs and runthe risk of filling a computation of the reason of the reason

Pleasant as syrup; nothing quals it as a worm medicine; the name is Mo her Graves' Worm Exterminator. The greatest worm destroyer of the age.

\$3.95 BUYS THIS REGULAR \$10.00



The Mass-Book WITH PRAYERS USEFUL IN

CATHOLIC DEVOTION AND EXPLANATIONS OF CATHOLIC DOCTRINES—64 PAGES, FLEXIBLE COVER.

This is a Prayer Book for the million It has, moreover, lucid explanations adapted even to the most simple. This is the book to buy in quantities and give away to the hundreds who cannot afford to possess high-priced Prayer Books

Price 10c. or 3 for 25c., post-paid. CATHOLIC RECORD OFFICE, LONDON, ONT.



LIOBBS MANUFACTURING CO.

LIMITED

Manufacturers of ... **Memorial and Decorative**

Art Windows LONDON, CANADA.

to ign tesies sorbe

CHA

that man i at one gramm for th opene seven haver

hard I'm a It i wants ens the Bu other or qu ishing frequ how t

reach happ

hard men either them chan Inste

selfnatu thou repu behi stiri man of h M mist heal

the tues the list una scio it, kne

ing
the
of:
Ma
are
en
con
an

fav the Th