Bacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH. PROTESTANT THEOLOGIAN.

CCCXXXIX.

let them be thrown to the lions." "These men, being Americans, and knowing that Protestantism has been We have seen how servile a doctrine We have seen now service a doctrine of civil obedience was maintained by Sir Robert Filmer, and how utterly at variance with the teachings of the Schoolmen, of the Jesuits, and of Cathelic doctors generally, as well as of most of the Reformers and of the Paritans. Filmer, however, being a Christian,

was obliged to allow that if the monarch commands what is against the law of God, he is not to be obeyed actively. God, he is not to be obeyed actively. **True**, Bacer, it seems, maintains that **the** prince is to be obeyed whether he **commands** evil or good. Cranmer, **moreover**, by proposing the king as werthy of equal love with God Himself, signifies that his commands, whatever they are, are to be obeyed as if they were God's. And as he taught, so he acted. He ratified every wickedness of Henry, of Somerset, and of Northumber-land, and would Mary have spared his life, he would unquestionably have been equally abject towards her. But such men can not claim to be called Christians at all.

Thomas Hobbes, being restrained by me belief in God or Christ, goes far be-yond Filmer. He makes it the duty of the subject to obey every possible command of the monarch. He does not, like Filmand mer, leave a place for passive, any more than for active disobedience. Nor does he acknowledge any restraint of religion, for he makes it obligatory to receive any religion proposed by the prince, and therefore, of course, to reevery religion if required by the prince.

time.

water.

Andover, Mass.

In shors, Hobbes leaves no place for allegiance, to heaven or earth, except an absolute compliance, at every point, | faller. with the will of the despot whom he sets at the head of that monstrous conglomeration of men which he calls Leviathan

Viaban. Dr. William T. Harris, in the edition of Johnson's Cyclopredia, treat-ing of Hobbes as a very valuable poli-tical writer, signifies that power. I must suppose that he acknowledges, as against despotic authority everywhere, the right of the personal and of the Christian conscience. However, it is nessent trend of the messent treat of the personal and all are to him, without one thought "desporate, throughthought in this country is steadily to wards collective Hobbism. True, as yet the Supreme Court of the United States emphatically declares, to the great traitors, liars, and the veritable hell anger of certain English haters of broth of human wickedness. They be Christ, that wherever there is doubt, the laws of our nation must be inter preted by the Christian conscience. For instance, it treats Lansing's slavish interpretation of the Contract Labor Law as an insult to the Congress of a Christian country. But even this great tribunal does not seem to have ventured to pronounce that the citizens can be legally excused (at least beyond their right to insist that common decency shall not be outraged) if manifest wrong is unequivocally commanded by statute. Nor will even the modest reservation of individual and Christian right nov made be long maintained, if the doc trines said to be now propounded in the University of Chicago gain possession of the Western mind, as they seem to publican.

be doing more and more. At present, if a statute required us to chloroform our weakly children, un-doubtedly this would be set aside as contrary to fundamental Christian morality. But we are told in the news-papers - and we hear no contradiction papers-and we hear no contradiction from authority-that Chicago professors ow teaching that it is the duty of e State to put to death all person below a certain standard (to be arbi below a certain standard (to be arbi trarily fixed) of mental and bodily strength, and that it would be disloyal and punishable in the minority to refuse to carry out such a law. Then as no Christian -could do such a thing-for to call Chancellor Andrews of Nebraska a Obsidient mould be a supermeducided Christian would be a supremely ridiculous perversion of speech, Baptist elergyman though he be,-Christians would have the choice before them, of renouncing their religion, of leaving the country, or of ascending the scal-fold. Nor would it do them much good to go abroad. Anti-Christ has many more instruments, in many lands, than John D. Rockefeller and the schools which he has set up, or endowed. People talk about the diabolical expressions of his portraits, but let us not exalt him higher than his modesty would allow. At most he can only claim to be one of many favored deputies of the Prince of Darkness.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Septuagesima Sunday.

himself a King," whosever claims any spiritual authority at possible variance with the State, "speaketh against Cresar," is guilty of high treason. "These men bring in usages to which Romans are unaccustomed; therefore let them be thrown to the lions."

Yet Nippold's book, from begin

Read Luther, and read the unutterable

pillars of the world, and Lansing an

General Intention for February.

THE TEACHING OF CATECHISM.

CHARLES C. STARBUCK.

BODILY MORTIFICATION. "I chastise my body," says St. Paul in the Epistle of to-day, " and bring it into subjection." In these few words he gives us the great reason for the Catholic doctrine and practice of bodily mortification and penance, which Protestants so often find fault with.

acoustomed to unquestioned predomin-ance here, and has had the shaping of our frame of society, refuse to become Protestants. Therefore let them be banished. They tell us, and are as good as their word, that they will faithfully ober every law of a secular "I chastise my body," he says, " and bring it into subjection;" that is, " I chastise it, because I want to bring it into subjection. faithfully obey every law of a secular nature, but that they can not obey any which contradicts their religious con-science. The insolence! To insinuate into subjection. I want to tame it, to become its master; so I give it a good beating, I starve it now and then, and treat it badly generally, that it may that a Protestant government could learn to obey me possibly enact anything against God's

That is the great idea of mortification. law! They tell us that 'we ought to obey God rather than men.' As if they, forsooth, had any portion in Peter my brethren, in a nutshell. Every one knows that if you want to break a vic-ious horse you have to put him through a pretty severe course of treatment before he will be subject to your will. and John, or any inheritance in the Son of David !" I have been taken to task for giving And every one knows that the body is naturally uaruly, like a vicious horse; so much attention to Lassing and his book. He is too small game, some of my friends say. I own that you could not soon find a book more completely full of ignorance, of shallow malevothe body is always craving for things which it would be better that it should not have, and it will have them in spite of us if we do not take care. So, to subject it thoroughly to reason, we lence, more utterly void of any glimmer ing sense of justice, charity, regard for freedom of conscience and of thought, must put it through a severe course ; otherwise, some time or other, it will get the better of us, and have its own and more thoroughly at variance with

both the letter and the spirit of our American constitutions. Yet after all, this book is typical of average, and even more than average, anti Catholic controversy. Professor Nippold, of Heidelberg, here the spirit And there is a great deal more need of taming our own bodies than there is of breaking horses. For the horse can only kill our body, but our bodies can Heidelberg, knows more of these matters in half an hour than Lansing could kill our souls; and furthermore, if we do not want to take the trouble of possibly come to know in a whole lifebreaking a horse, we can shoot bim, or get somebody else to take him : but we ning to end, is as full of rancor as Lancannot in any way lawfully get rid of our bodies till such time as God sees fit sing's, rancor as much deeper as his nature is deeper and his knowledge to take them from us. We are tied fast to them, and cannot get away. So we Yet let us not be unjust to men like are absolutely obliged to conquer them, Lansing. After all he is a decent man compared with Martin Luther. He if we do not want to be conquered by them. In other words, if we do not compared with Martin Luther. He could not, in this contry and this century, come within measurable dis-tunce of Luther's outrageousness of speech. Popes like Adrian VI., like Gregory X., like Innocent II, Innocent want our bodies to be a frequent cause and occasion of mortal sin to must to some considerable extent practise mortification.

That is the Catholic and true doc trine, as taught by the Church, and put into practice, in some degree at least, by all the faithful who obey her lavs. And it is also common sense. Every one must admit that the body is and all are to him, without one thought of discrimination, "desperate, through-and-through arch-rascals, murderers, the great cause and source of mortal sin to far the greater number of people, and that if its appetites were thoroughly brought under control our souls would be saved from very great dangers, which otherwise they cannot escape. lieve"—a Gregory X, a Gregory XI. believes, an Adrian VI., a Marcellus II. believes—" that there is no God, no hell, no life to come, but that we live and die like a cow or a sow." If, then, it is any object to escape these dangers—and no sensible man can deny that it is - one does not need to be a Christian, but only to have the gift of reason, and to look a little into himself things poured out, without intermission and into the world about him, and he must grant that the bodily penances by his successors of every grade, from 1550 to 1620, when their words, as a main cause, helped to bring down the and mortifications which the Church insists on are not foolish or superstitious, but in the highest degree prudent and wise

pears almost like amiable milk and But I know, my dear brethren, that Yet as Lansing lives now, and is doing mischief now, we must follow him up. However, as J have promised we will next spend a little time with the correspondent of the Springfield Reyou do not think that the mortification of the body required by the Church is useless or superstitious : I give you too much credit for faith as well as for reason to imagine that. You do need courage, though-we all need it-to act up to what we believe in this matter. t us then look this question fairly in LEAGUE OF THE SACRED HEART. the face. There is heaven before us to be gained, and sin to be overcome that we may gain it; and here are our bodies, with their depraved, corrupted, and often dangerous and sinful desires, The intention proposed by our Holy Father for the prayers of the League of standing in the way of our gaining it. If we will only determine in earnest to the Sacred Heart this month is for the teaching of Catechism. Pius X. is get the mastery of them, heaven is teaching of Catechism. Pius X. is nothing if he is not practical. Besides almost sure; if we do not, they will be very likely to carry us to hell. If we trying to infuse into the clergy a real-ization of the necessity and benefits of overcome them, we save ourselves and them, and make them a help instead of a hindrance to us; if not, they will do catechetical instruction it is his desire to enlist the co operation of the laity in this soul-saving work. In every comtheir best to drag us down with themselves to destruction, and if in the mercy of God we may indeed be saved munity there are ignorant men and women as well as children, who are never reached by established methods. Even in parishes where zealous priests minister to the wants of the people, where chercher are built out the methods it will be as by fire. Shall we not take a little trouble when such tremendous interests are at stake? Shall we trust to luck when a little effort will make

CONVERSATION.

Tobacco and Liquor Habits

heaven sure?

QUESTION BOX

Question. You Catholics invite us Protestants to attend your services; why do you not attend ours? Answer. Protestants are invited by

us to listen to the explanation of Cath olic doctrine and the answers to their difficulties, because we know they can attend without violating any principle of their Protestantism, which is a re-ligion of fallible private opinion. Disclaiming infallibility, a logical Pro-testant must necessarily be in the atti tude of a seeker after trath. He usually says: "That one church is as good as another," because he lacks di-vice witness to the unique Christianity Jesus founded. He is often a doubter, who questions at times whether or not the old historical Church may be right. Will faith alone save a man? Are the stories about the Church of Rome true or false? Is confession of sin an in stitution of Christ? With thousands who have not yet denied the Christ

there is an eagerness to know the mes

age of the Catholic Church, as the arge number who visit and ask such uestions as the above proves. On the other hand, the Catholic resting not on the varying, contradict-ory human and fallible views of man, but on the uniform, certain divine, infallible witness of Christ's Church, is possessed of an absolute divine cer-tainty that his Church alone has the religion Jesus Christ gave the true world. A logical Protestant must ever be in a state of doubt and a seeke after truth-a Catholic has already found the truth and has no necessity of further search. Catholics, therefore, could not without violating the estent ial principles of Christianity take part in religious services they know to be false-or consider doctrines they know on divine authority to be contrary to the Gospel of Christ.

St. Paul told the early Christians that it was sinful to participate in the sacrifice of raganism (1 Cor. x_1 , 21); the same apostolic Church forbids to-day co-operation in any erroneous religion as displeasing to the God of truth. Practically, the Catholic Church, having a uniform faith, can satisfactorily explain her teaching to the world, but Protestantism, divided

hopelessly, would find it impossible to explain what she protests against. To countenance the preaching of a false Gospel is practical denial of the Christ; to take part in a false worship is to sinfully declare all worship equally pleasing to God. True, our spirit is one of kindliness to all and hatred toward none-devoid of that bigotry which implies an irrational belief in a doctrine one cannot prove. Catholics hate none who profess a false religion, but rather compassionate them and pray for them.-Guidon.

CARDINAL MANNING'S IRISH BLOOD.

An English paper discusses the racial rigin of the family of Cardinal Manning, and quotes the Cardinal's own words to show that Ireland had a claim upon the great churchman who was "We must have gone over with Henry II. I suspect that we were de-ported to the West Indies by Cromwell. There is Manning's Bay, I think, in St. Kitt's -one of the West India Islands. My father's mother was a Ryan, and all Ryans are Papists. I have I do not know how many priests in this diocese of that name. My belief is that my grandfather was married to a Ryan in the Wast Ladies and care over the Res. the West Indies and came over to Eng land. This accounts for our West In-dian property. I have old diaries of our grandfather, in which I find the names of Catholic priests of the last century among his friends."

JOHN BURNS AND THE PUBLIC-HOUSE.



FEBRUARY 18, 1905.

Head-ache Most headaches are caused by the liver. This vital organ becomes torpid. No bile is excreted, bringing Constipation. This affects both stomach and kidneys. And they in turn, bring the headaches from which so many people suffer.



act as a tonic on the liver-increase the flow of bile-cure Constipation-prevent Indigestion and Dyspepsia-and keep the kidneys strong and well. Try these famous fruit tablets, and see how much better you feel. Your druggist has them. 50c. a box. FRUITATIVES, Limited,

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One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keep-ing a spirit of real sorrow in the heart. Every Iresh act of contrition brings a fresh ray of light and sunshine into our souls.

A SMILE IN EVERY DOSE.

If your little ones are cross or peev It your little ones are cross or peev-ish and fretful, give them Baby's Own Tablets, and they will soon be cheerful smiling and happy. Worried mothers who use this medicine will find there's who use this medicine will had there s a snile in every dose. Mrs. N. Nathien Nosbonsing, Ont., says: "Before I began using Baby's Own Tablets my little one was always sickly and cried little one was always sickly and cried day and night. But the Tablets have The "IMPERIAL" won the John Burns, the working man member of Parliament, is not in favor of any system of regulating the liquor traffic which would involve ownership of which we the city. He says:

FEBRUARY 18, 190

CHATS WITH YOUN

We have but one life t We have but one life t us live it at its best. Pro-fearscore years and ten, i At least do not shorten it b is a rut. There are so u of ruts. If you have gotte rut of pessimism, get out an the road of optimism, with on your face.-G. B. Grifilth

Waiting to be Arouse Many people never get f oned. Go into a large store and watch the people work. them look as if they were master of themselves; the partially aroused, mere dw possible man. They h discovered their powers ionad that they can get ald moderate degree of activity content to do so, using possible physical and mental The energy the source of the sour The same thing is true wi the other people we meet they seem to need a few s from some friend to put th metion. They do not know capabilities. They have ne tour of investigation and d see what continents of t see what continents of preally have, but are conten vate their little islands of e

and there, just enough to their daily wants. They d valleys, aud never climb to tain-tops to take a wide vie elves and the possibili them. No youth ever amounts to he is thoroughly in earnes his powers are brought into

he feels that his work con grand total of human effort. dispensable to the high results. Your Appearance

A young man who has r and yery rapidly to an imp tion in the commercial wor to me recently that his ob business has led him to th that one of the greatest h the advancement of young carelessness or indifference dress and personal cleanl all the other little details tive personality. He says men who, at great expense time and energy, have se eaces with prominent pee very difficult of approaches have so offended their ge faults in dress, or manner, ity, as to sweep away in air advantage of the introd have gained. Many a m has "queered" the object view by a solled necktie, an hat, an unshaved face, o teeth. "These are little urge, "and should not prejudice a man of go against a fellow man. He the real man through eve defects than these." Ve the fact remains that the is influenced by them, an deal with things as the they should be.-Success.

The Test of Your Ma

He is a pretty poor sor leses courage and fears world just because he ha take or a slip somewhere business has failed, beca arty has been swept away eral disaster, or becau trouble impossible for him This is the test of yo how much is there left in have lost everything out self? If you lie down r your hands, and acknowl

worsted, there is not a But if, with heart undat turned forward, you refu or to lose faith in yo seen to beat a retreat,

that the man left in you

your loss, greater than y larger than any defeat.

"I know no such the badge and ensign of a soveraid Emerson, "as the

said Emerson, "as that purpose which, through

companions, or parties changes never, bates no hope, but wearies out a arrives at its port."

It is men like Ulys who, whether in the co

ing armies on the battle

ear and tear of civic

against reverses, battlin petence for his loved on

the hand of death lay of

wring victory from the m circumstances. It is m

eon, who refuse to red who declare that "impo their vocabularies, th

their vocabularies, th things.-O. S. Marden in

Success does not ne

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endeavor, may be i Money is not the "roo

anless we make it so. despise wealth or those

an affectation of superio

that is entitled to little

Make money, you honestly, uprightly, lab

essary, and—do good regard it as the end of 1

however, but rather attainment of the end.

honestly earned it, it

with it as you please. in avarice and don't

folly. Spend it like a

response to the pron heart and the instincts

Spend it in the cau

Spend some of it at le

many little graceful th

will bring brightness eyes, that will bring th

are into some one's c start some one's heart rapture, that will floor

with sunshine as you life, making people kindly consideration, happy in doing so. The downs a university to

cause of education and the money to spare, sp

Get Rich if Yo

bates no jot of heart

WINDMLLIS

At all events, Christians, fleeing from the horrible enactments not unlikely soon to spread out from Chicago, might at least take refuge in pagan Japan. There they would be suffered to live according to their consciences. However it must not be supposed

that conscience is wholly dormant, even in the University of Chicago. True, we hear that she has determined worship herself. This where the subscription of the second Had he merely, like some of his colleagues, and like the Nebraskan Chan-cellor, bowed the knee to Apollyon and Moloch, he would probably have still been in his profitable place; but he was guilty of insinuating disparagement of the sacred rights of that wor ship of Mammon whose infernal sacri fices continually ascend from the southern shore of Lake Erie. Therefore, even if it be true that the Uni-versity of Chicago puts herself above God, it is apparent that she bows to a power to the eastward which she owns to be higher even than she.

辦

24

and and

Mr. Lansing, with his whole crew and kind, is continually ringing the changes on the charge of disloyalty against the Catholics. He is doing his best to per-suade us that Catholics are the only Christians, which Catholics themselves will by no means allow. He will not let us forget that his indictment against the Catholics is precisely that under the Catholics is precisely that under which the Savicur was put to death; initable, it does not follow that his initable, it does not follow that his life is not practical. Nay, for the most part it is the admirable lives of the saints which teach us most hamil-

who know little or nothing o doctrine

atholi

where churches are built and thoroughly

equipped schools provided, there are ignorant or poorly educated Catholics

Our Holy Father wishes to get the assistance of lay men and women in the work of instructing and saving this A book of memoirs, recently published in France, tells an anecdote of Napo-leon I. which shows that though he was class. The method to be employed in carrying on the work is to be largely a matter of personal initiative. One One practically master of Europe there were o see still some free souls which he couldn't very effectual way is for people to see that their pastors are given full lists of adults or children of this class living in frighten. During the war of 1809.

Napoleon established his headquarter their neighborhoods. Another way is for some one to gather a number of them splendid Benedictine abbey of Molk, which still exists and may be admired on the way to Vienna. He occupied together and teach them the necessary doctrines of the Church. Another way is to take a personal interest in some the great ceremonial apartments. one adult or child of this class and by counsel and solid instruction or supplying proper books help to bring him to a practice of his duties

Another way is to try to induce such Francis II, occupied the place of honor persons to call upon their priests for instruction, or better yet, if they are children to try to get them to attend After a few moments' repose, Napoleon sent word to the Superior that he wished to speak to him. The old man obeyed the order, and arrived at once the parochial schools wherever they aviat with two monks, one of whom, Aloys

The amount of good to be done by Stupfel, an Alsatian, was to be the in-terpreter. Napoleon was in the middle work of this kind is incalculable. The most liberal promises of salvation are made to those who are merciful to their of the room, on a chair which he kent half-turned before him. His face was dark and threatening; he looked intellow beings. To those who minister to the physical wants of their neighbor tently at the Father Abbott, and put Christ promises eternal life. To those him this question : "Can the Church release subjects from the oath of fidelwho labor for their mental and spiritual who labor for their mentation spintering ity taken to their Prince?"... His Kingdom but that they shall shine as stars in the heavens. The old man, broken by age, made such an energetic answer that the officers

We wish that any word of ours might present were stupefied, and feared a violent scene. After a moment of sil awaken some interest in our readers to take up this good work. It is certainly the work of God and has the promise of ence, Napoleon changed the conversation.-Sacred Heart Review eternal reward .- Catholic Universe.

What a real gain it is to find out ow little we love God ,and how shabbily we serve Him! This is one great good of reading the lives of the Saints. Because a saint is not always Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vec-table medicine, and only requires touching the tongue with it occasionally. Frice 32. Truly marvellous are the results from tak-ing his remedy for the ilquor habit. Is a safe and inexpensive home treatment; no hypoder-mic injections, no publicity, no loss of time from business, and a certainty of oure Address or consult Dr. McTaggart. 75 Yonge strest, Toropto. thou let this man go, thou art not Cæsar's friend. Whosever maketh Father Faber.

WHEN NAPOLEON CHANGED THE

should touch, like individuals, is liquor. Ownership by the city will elevate drinking into a civic virtue ; boozing will be a test of local patriotism; and working people are to drink their village into a free library or a park by a process that will land many into the hospital, some into gaol, a great num-ber into asylums, all into misery, and a few to the cemetery. The way is to at a little distance from Vienna, in the concentrate on counter - attractions : baild libraries, make parks, recreation grounds in summer, folks' halls in win-The

furniture and the pictures were very ter, where music, flowers, games, gym-nastics, billiards, bagatelle, chess, whist, and all the parlor games for men simple, but the rooms were adorned with the portraits of the Princes of the Imperial house. That of the Emperor and women, boys and girls, will be ac-cessible to those with limited incomes. Above all, give the people homes, more homes, larger, cleaner, sweeter, if not in the city, by rapid and cheap transit into the suburbs. Abolish the slum, enlarge the home, raise wages, improve the sanitarium, appearance, environment, of the factories and workshops, humanize industry. Then the tendency of labor will not be to seek degradation in drink or low company in the publichouse.'

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robust health, and to resist winter's extreme cold. It is

a valuable diet for children.

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championship of the world

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henced, but a sorry priest if my heart were could not help strutting as we passed I cast my eyes on him. Would you friar came to him with food, and cheered crucifix, when asked by St. Thomas to don, Ona 1374-8

mint and ALL SALES