

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.
COCXXXVII.

On page 24 Mr. Lansing says that the Pope governs the Church "with absolute authority."

This statement is not so wild and worthless as most of his propositions concerning the Catholic Church. It is true, the Pope does govern the Church without being restrained by a representative assembly. The plenitude of legislative, as well as of administrative jurisdiction, is vested in him; and this is what we commonly mean by "absolute government."

"Yet 'absolute' and 'constitutional' are rather vague terms. For instance, William II. and Edward VII. are both 'constitutional' sovereigns. Yet the nephew's authority grazes the very border of absolutism, while the uncle's is nowhere near it."

On the other hand, there have been, if my memory serves me, "absolute" governments in which law was so thoroughly guarded, and so independently administered by the judges, and public opinion so respected by the sovereign, that the rights of the subject were almost as well secured as they are now in Great Britain. Indeed, in England itself the despotic Henry VIII. was in form a "constitutional" monarch. He was always careful to obtain parliamentary authority for his atrocious acts, only that the Lords and Commons never hesitated over a request of his without a reverent remembrance of Tyburn and Tower Hill. And as this was a government constitutional in form and despotism in fact, so there may sometimes be governments absolute in form and carefully limited in fact.

"This explains why Pius IX. re-voiced having said that his authority was 'absolute.' He might well judge that so carefully regulated an administration as the Papal deserved some more favorable description."

In the first place, as our great Protestant authority Herzog-Pitt explains, the Ultramontanes and the Gallicans have always agreed that, however it may be with the canon law, the Pope's authority is strictly limited by the Divine Law.

To be more precise, the Jesuit Lohmkuhl distinguishes (1) the natural Divine Law, which is so called as resting on the nature of God, or on the nature of Man as unchangeably constituted according to the eternal purpose of God, and in the image of God.

From law as resting on the nature of God, the theologians teach, not only can not the Church dispense, but God Himself can not. Otherwise He would contradict His own nature, which is impossible.

From law, as involved in the nature of Man, God can not dispense, for Man's essential constitution, with the relations implied in it, expresses God's unchangeable thought and plan concerning him. "God is not a man, that He should lie, neither the Son of Man, that He should repent." He has made man for society, for government, for chastity, for uprightness, for veracity, for mutual helpfulness, for eternal glory as the fruit of virtue and faith, and He can not express this settled will in man's constitution and at the same time express a contradictory will concerning man's actions. And of course what God Himself can not be conceived as authorizing the Church to do.

(2) There is, says Lohmkuhl, the positive Jus Divinum, not resting on the nature of God, nor on the essential nature of man, but on the will of God. This will, of course, is always wise, but the reasons of its action are not always revealed to us.

This positive Divine Law is subdivided (a) into the positive Jus Divinum given to the Church with the note of unchangeability, (b) into the positive Jus Divinum given to the Church without the note of unchangeability.

From (a) God could dispense, but never will. Nor will He ever authorize the Church to do so. Other- wise it would not be given to her with the note of unchangeability.

For instance, God, in Christ, could, but never will, increase or diminish the number of the sacraments, or their conditions of validity. The Church, therefore, although she may multiply or retrench necessary ceremonies, can not touch either the substance of the sacraments or their number. There are times when she may be tempted to do that which she had said a power. If, as was reported to Bernard, Dehr, Charles Chiquay actually did, in an assembly of eager and malcontent Protestants, of that viler sort which used to gather around him—consecrate a piece of bread and then throw it down and trample on it, the Church might sigh to think that Church has not enabled her to take away from even the vilest priest his essential power to consecrate. Yet she refers herself to Him Who does not forget.

Some might argue that the conditions of validity for penance and matrimony vary widely at the will of the Church. The exception is apparent, not real. Jurisdiction is an original condition of validity for these two sacraments, since the one requires a judge and the other involves a contract, and jurisdiction has been given into the hands of the Church.

From any part of (b), of course, the Church can dispense. Here comes in the contention between the Ultramontanes and the Gallicans. The Gallicans, avowing that the Church can always dispense in cases involving only the positive Divine Law given without the note of unchangeability, and still more from simply canon law, maintained that only a Council could ordinarily exercise this power. In cases of emergency, the Pope, it was held, was allowed to do so. It was pointed out that the entire reconstitution of the French Church by the Pope alone, in 1801, did not contradict Gallicanism. The emergency was overwhelming. There was no time for reference to a Council, and Napoleon would never have acted on such a reference. The stubborn opposition offered to the Con-

cordat by the "Little Church," for more than half a century, was not, at least to my knowledge, founded on any appeal to the Four Articles of 1822.

On the other hand the Ultramontanes, while fully acknowledging that the Pope is under a general obligation of prudence and wisdom to submit himself to the Canon Law as a *directive* rule, denied that it could ever be a *coercive* rule, or, on grave occasion, of reverently derogating from this or that provision of it, besides that parts of the Canon Law, might by long disuse become obsolete, a point as to which, I take it, the Gallicans would not have disagreed with them.

Of course this controversy of centuries has now only an historical importance. In 1870 it was finally decided, and any revocation of a disciplinary canon which the Pope judges wise to make is within his personal competency.

From a canon of Faith, of course, the Pope can dispense neither himself nor another, nor the whole Church, either by his own authority or in conjunction with the whole Episcopate. Mr. H. C. Lea is a very able and learned man, and the Rev. Isaac J. Lansing is an inconceivably shallow and ignorant man, yet I am not sure that even Lansing has ever said anything quite so supremely silly as Mr. Lea, in declaring himself ready to allow that although the invalidity of marriage for a priest is an article of Faith, he does not deny that an infallible Council, can at any time turn it into a simple decree of discipline, and that either for the whole Church or for certain parts of it. Turn God's immutable Revelation—which alone is the foundation of Faith—into mere discipline, and that in spots, so that a man, for instance, would be a heretic if he proposed its abolition in Poland and not a bit of a heretic if he did the same in Prussia! I could not have believed such an astounding caricature of the Catholic system possible, by any man above the level of fatuity, had not my friend, a Methodist theological professor, actually copied off Mr. Lea's very words and sent them to me! Catholics will hardly believe their eyes, and I could hardly believe mine. There you see what is meant by Learned Scism.

A man, we are told, may be an earnest and cunning over with knowledge of Catholic history and theology, received, moreover, into an acute and vigorous mind, yet never have laid hold of the constitutive principles of the Catholic system.

Mr. Lea's learned scism, in a less important matter, as we remember, has been pointed out by the Nation, with all respect for his learning and ability. In his History of the Inquisition he treats it as a grievance against the Catholic Church, while she used to summon Christian heretics before her courts, she always refused to summon Jews or Saracens, although their errors were so much greater, for example, than those of the Waldenses. The Nation reminds him, with all gentleness, that the Catholic Church has never pretended to authority over the unbaptized.

It is well to consider next how far the limitation of the Pope's authority by the Jus Divinum restricts his power within that claimed by temporal governments.

CHARLES C. STARBUCK.
Andover, Mass.

AN UNEXPECTED FEAST.

EXPERIENCE OF A SISTER OF CHARITY GOING FROM NEW YORK TO BOSTON BY STEAMER.

A beautiful story is told of a Sister of Charity, who was returning to Boston from New York on a Sunday steamer. Recently, as the tea time was about to be announced, the colored waiter approached her and suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the Sister wondered what had become of him. At last he appeared with a large tray loaded with all the luxuries of the season, and set it down before her. Of course, the modest Sister was quite taken aback, and said to the waiter:

"You have made a mistake; that is not for me."

"Oh, yes, Sister," said he, "it is for you."

"But I did not order such a supper as that; it certainly must have been ordered by some one else and you have brought it to me by mistake."

"No, Sister, there is no mistake; it was ordered for you."

Convinced at last, the Sister ate all she wanted. Before she could leave the table, the waiter appeared with a second course of sweets, ices, fruits, etc.

"My dear man," said the Sister, "that is too much. Who has ordered all those things for me?"

"There is the gentleman who gave the order," said the waiter.

"Then go and express my grateful thanks to him, and ask him for the pleasure of his name."

The waiter conveyed the message to the gentleman, and returned with this reply:

"Tell the Sister that my name is of no consequence. I am a stranger, and may never see her again; but say that I am always happy to avail myself of every favorable opportunity of testifying my profound respect for the Sisters of Charity, whom I first learned to venerate and love in our late war."

From The Boston Herald.

Keep death always before your eyes; then when it comes you will not shrink from its touch. Keep your conscience clear, and make every confession and Communion as if it were to your last. How many have come to their duties on Saturday, and Sunday, and on Monday have departed forever from this world!

Virtue is self-subjection to the principle of duty, that highest law in the soul.

FIVE-MINUTE SERMON

Fourth Sunday After Epiphany.

THE CHRISTIAN FAMILY.

Boasting with one another.—Ephesians of the Day

No doubt you have often read about the oasis in the desert: a place of tall, shady trees, soft, green grass, and a great spring pouring out sweet, cold water. There the hot and dust-carrying stops, though it be miles out of the way; the heavy burdens are thrown off, and men and animals rest and drink and rest again. For one long, burning day they lie about on the grass and look off from their shady refuge over the yellow, sandy desert. They sleep and are rested; and as the cool dews of evening fall they take a last drink and creep away on their journey, sighing to think of the long and weary tramp to the next oasis.

Dear brethren, the oasis in the desert of this world is the Christian family. The father of the family "shall be like a tree which is planted near the running waters." It is indeed like a tree to say that the influence of a good tree is like the deep shade of a noble tree in the heat of summer. His influence is like the grave of God. Indeed, there is nothing in all this world so much like the presence of God as the influence of a Christian father. When the instinct of the Christian people would give a name to a good priest they called him father. What is more edifying than the virtue of a good father? In him are chiefly to be seen those many virtues which are the highest form of human excellence: love, self-restraint, open frankness, heart, hand, and voice in one. In him you admire that steadfast application to religious things, that regular use of prayer and of the sacraments, that clear knowledge of doctrine and ability to converse about it, that utter absence of frivolity, that intelligent practice of good reading. He is contented with his lot, and yet labors with steady, persistent industry. In prosperity he is modest and frugal. In adversity he is cheerful, a strong wall for others to lean against. He loves home and is fond of his wife. Gladly he will tend the babes while the mother goes the Sunday Mass, or of a Saturday evening while she goes to refresh her weary soul with a good confession. The company of his children is to him a foretaste of Paradise. He is not sour, nor is he brutal or harsh. He is not above making the children laugh or joining in their play; to make them happy and help them save their souls is his greatest joy.

Then there is the mother of the family, whose life is one unbroken round of acts of affection. The spirit of sacrifice, the craving to bear others' burdens, is her spirit. You know how a good mother watches at the sick bed the livelong night, passing back and forth through the dark rooms, listening to every breathing, answering every sigh with a comforting word, or a cool drink, or a soft caress. Only the next world will reveal to us the love-lives of such devoted souls; here we catch but a glimpse and a tone of the voice, the very silent, the manners, the ways of a good mother diffuse what Scripture calls the fragrance of ointments around her household. You know, too, how she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her. The truest glory of a mother is her patience. The patient mother is the valiant woman of Scripture. She is the woman who smother her anger; who will suffer the impertinence of an unruly child in silence; who forgets as well as forgives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do you want to know how she is able to do this? The secret of it is that she finds time—in the heavy duty of being every body's servant—to attend to religion; to belong to the Rosary Society and make her monthly Communion; to give alms to the poor from her hard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was Mother that she is able to be a good Christian mother.

When I began I intended to say something of the good boys and girls, while we have been engaged with father and mother the children have passed by. Perhaps we shall overtake them next Sunday.

IMITATION OF CHRIST

THAT WE MUST EXERCISE OURSELVES IN HUMBLE WORKS, WHEN WE CANNOT ATTAIN TO HIGH THINGS.

Son, thou shalt be here always continue in the most fervent desire of virtue, and stand in the highest degree of contemplation; but it must needs be that thou shouldst sometimes descend to lower things by reason of original corruption, and shouldst bear the burden of this corruptible life even against thy will and with ironsomeness.

As long as thou carriest about with thee thy mortal body, thou shalt feel trouble and heaviness of heart.

Thou oughtest therefore, as long as thou art in the flesh, oftentimes to bewail the burden of the flesh, for that thou canst not without intermission be employed in spiritual exercises and divine contemplation.

At these times it is expedient for thee to fly to humble and exterior works and to recreate thyself in good actions, to look for My coming and My heavenly visitation with an assured hope, to bear with patience thy banishment, and the aridity of my mind, till thou be visited again by Me and delivered from all anguish.

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Equally effective with grown folk. 50 cents a box.

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A SECOND FATHER MATTHEW

Very Rev. Father Hays, an Irish priest, who, as an apostle of temperance, is hailed in Great Britain and Ireland as a worthy successor to Father Matthew and Cardinal Manning, has started on a tour which, it is said, will embrace a visit to the United States.

For the past ten years Father Hays has been engaged in actively preaching total abstinence through the British Isles, and he finds himself, like Father Matthew, broken down in health, yet contented because his self-sacrifice has brought so much good to others. Pope Leo XIII called Father Hays "a true apostle," and Pius X has bestowed upon him the Apostolic Benediction and given him the highest commendation. He has spoken in almost every town and city in Ireland, England, Scotland and Wales.

Everywhere he has been greeted by large audiences, and has been escorted from railway stations by processions, cheering spectators lined the streets. Leading men in church and state have hastened to do him honor, and to recognize him as a benefactor of the church and of his fellow-men. Thousands have, through his influence, enlisted under the banner of total abstinence, and men of all creeds have united in the cause.

A FAKE PRAYER AND A FAKE REMEDY.

ANOTHER EXPOSURE OF AN IMPOSTURE THAT WILL NOT DOWN.

From The Catholic University.

Rev. W. S. Kress, of the Cleveland Apostolate, has sent us the following letter concerning a fake prayer. Since Mr. Taylor appears to be anxious to do good to himself—by disseminating this "prayer" at 10 cents a copy we will give him and his prayer this free advertisement. Spread the light and thus diminish the number of fools:

Mon: Vernon, Ohio.

Dear Madam: Your name has been handed to me by a member of your church. Trusting to your honesty we enclose a copy of that wonderful prayer given to Emperor Charles by the Pope. It is the prayer that was found in the tomb of Our Lord. It bears the approval of the Pope and all the Bishops and all the Cardinals. It is the prayer that every Roman Catholic home should have. Every sincere Catholic should carry one about with him and should in honor it.

I enclose money to publish these, but we have trusted to your honesty as a good Catholic in sending it to you before asking for payment. We want every Catholic and every Catholic family in the world to have one of these prayers.

Therefore we have made the price for the prayer only ten cents, which can be afforded. Please send us the money or return the prayer or good condition within a week. And if you have any relatives or friends whom you think would like a copy of this prayer, kindly send us their addresses.

Trusting to receive your remittance, and thanking you in advance for the favor, we are, very sincerely yours,

C. A. TAYLOR

The following is the preface to the "prayer." If any have a copy, we advise them to consign it to the flames. We referred to this matter over two years ago:

This prayer was found in the grave of our Lord Jesus Christ. In the year of our Lord 803, and sent to the Pope by the Emperor Charles as he was going to battle for his safety. They who shall repeat a prayer every day or have it repeated or keep it about them, shall never die a sudden, shall not be drowned in the water, nor shall they fall into the hands of their enemies, or shall poison take any effect upon them, shall be long lived, and every woman in labor shall safely deliver, and shall have a peaceful and happy old age. And if you have a copy of this prayer, kindly send us their addresses.

Trusting to receive your remittance, and thanking you in advance for the favor, we are, very sincerely yours,

The prayer that follows the above introduction is "copyrighted."

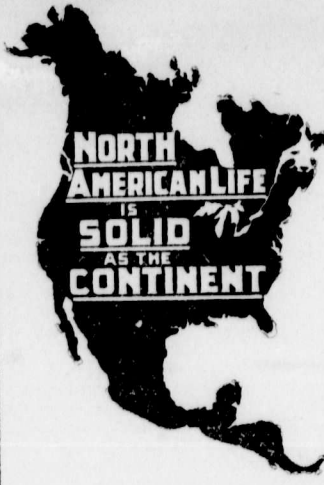
We hope that none of our readers will be silly enough or superstitious enough to be taken in by such an imposture as a fake prayer.

We heard of an agent who is going about the country near Cleveland selling large pictures of the Blessed Virgin. As an inducement to purchase these, he gives away a number of tiny pictures, stating that if these he dissolved in water and then swallowed there is no ailment that can withstand their efficacy. This prescription is given as a panacea for all ills.

It would be well if all such impostors could be turned over to the police and sent to jail on the charge of getting money under false pretenses.

Mr. C. A. Taylor got one hundred copies of his "prayer" printed for 10 cents. Hence his charges are in proportion to his gull.

The members of a family should cultivate one another's friendship with the same care and by the same means as they use to cultivate the acquaintance of strangers whose good will they desire.



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Long t Sick Call Journey. Bishop Murray, of Forth, Queensland, Australia, recently told the following incident, which is worth repetition.

"A few months ago, when the bishop was at Thursday Island, a sick call arrived all the way from Port Darwin. The priests on the island being the shortest distance from the sick person, there was nothing to do but for one of them to pack up and take the next boat Port Darwinwards. Six weeks later, when Dr. Murray again called at the island, the priest who went on the long sick call had not returned. He was still patiently awaiting a steamer to bring him back. Long distances are still very familiar to many of the priests of Queensland. Only a few weeks ago, Father Fitzsimons of Rockhampton, covered 340 miles with one horse and buggy."

Be very careful, when you are in a state of desolation, not to give up your Communion. Prayer and holy Communion must go on with an equal step, without sensible pleasure, but in pure fidelity. God is never so well served, as when we serve Him, so to speak, at our own expense, without having a perceptible profit immediately.—Lacordaire.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. K. King's Dysentery Cordial and use it according to directions. I note with wonderful rapidity in subduing the dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

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A Catholic, tried and in any field of public or private life, is a standing and salutary Catholic Church in which no learning and her defenders can low-countrymen, believe that Catholics of honor and patriotism such men; unless we eyes the wholesome and we shall proceed to de- extol the tree which be- J. Bonaparte.

The Man That Always "Happy" the man himself to make every "contingent," says the I would leave behind us a failures, and resolve to day better, we should year find some comfort some confidence in the wise man is not the falls; he is the ma struggles to his feet at makes new his resolu must not be discourag- we are human."

The Spirit That Leads "It is the locked up within us—forces that rule, call to our aid experiences of life—giants, that stamp, the divine seal. The man resources that the I implanted within him would be strange, ind- est of God's creatures real character, at the accidents which make- tures. No, there is n man who realizes his knows when he is be- failure for the determi unconquerable will, for the man who time he fails, who rubber ball, who per- one else gives up, wh every one else turns Success.

A Definite But very little until we have a real life. Many a man exactly whether he auctioneer or a col- been kept out of t because he had the g a woman strong con- by taking in wash- purpose in life to k straight ahead when inclination prompts The beginner on th because he is net try Without a definite to work to, the wead- bad habits will be c They will choke a that must have just at the right time, danger that it will b

When the nervous- dered by constant relaxation, has m your home and a n- work for you.

When you are glo- when you spread despair wherever you go; when you can- one, no success or f in piling up dolla- how great your ap- are a colossal failu- did not get high th-

Many clever men high honors in of Rosebery did not Richard Green, the Morley received the late Lord Sains took only a fourth and John Henry M- class in classics. men did not was probably read a p- but did not conce- the subjects laid o- studies.—The Cas-

William E. Gl- vigorous man long the allotted span. He said that once missioners of Lo- special study of v- covered, among horses that daily to London over- worn out sooner c- climb hills on t- The road commis- odd fact on the g- work of the hor- level roads road- truth was that i- for the reason was done by one as the horses th- and trotted on t- set of muscles v- thus had a more- and were subject- strain.

These new said Mr. Glade the human min- retain his ment- be must have a- enjoyable work, v-igorates the work eventually life I have int- things, and to the retention of physical powers

During any new New Yor- the idea of a side of the freshly fashion- make and app- taining econom- economy has it's the straps The strap appl- Then it chas- Therefore do- It has not the seat, but it is great public—