

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COCCOIL.

I remember that at the time of the Vatican Council, one of its German opponents (I am reasonably sure that it was Dr. Dollinger himself), speaking of St. Charles Borromeo as having held the thesis that it was lawful to kill a proclaimed heretic at sight, sarcastically remarks that in Italy they keep this fact concerning St. Charles well in the background, for that otherwise the question would force itself on men's minds, Ought Charles Borromeo ever to have been canonized?

On the other hand, Bishop Hars, of the Methodist church, in his exceedingly genial article on the Counter Reformation, published in the Methodist Review not long before his death, while assuming the truth of this statement concerning St. Charles, does not find himself at all embarrassed by it in treating the great Archbishop as an eminently holy Christian, the worthy successor of St. Ambrose. He held this opinion, remarks Hars, but he never reduced it to practice.

The Bishop thought very much in agreement with my Irish Calvinistic teacher in theology, Dr. John Morgan of Oberlin. I was once lamenting to him the policy of persecution (not, however, extending to death) which the Archbishop is said to have exercised to some extent in some of the mountain districts of his diocese, where the influence of Geneva had made itself felt.

"Ah, well!" highly answered Dr. Morgan, "that does not signify much in the sixteenth century, when the relations of the two religions were so strained, and when almost everybody thought it a right and a duty to persecute heresy."

The Bishop and the Professor undoubtedly held a sounder view than the great Old Catholic scholar. Not that Dollinger was a narrow-minded man, but that his view of things was distorted by the bitterness of immediate controversy, which we, after four centuries, ought to have passed beyond.

Froude is sounder here than Dollinger, and than those English Catholics who have been lately declaring that if this accusation could be proved against St. Charles, he ought to be dehonored from the altars. He ought to be nothing of the kind. This talk appears to me to be mere hysterical silliness, whether applied to St. Charles Borromeo or to St. Pius V. The Catholics ever fall into such a fit of iconoclastic insanity, let them make over the statues of these two godly men to us, and we will find a place of honor for them in some Protestant church.

I should say this even if it were true that Pius planned to murder Elizabeth, and even if Charles not only held that a heretic might be shot at sight, but had even had some Protestants shot at sight. Happily neither charge is true. We have seen it disproved as concerns the Pope, and we shall soon see it disproved as concerns the Archbishop. His exculpation involves that of his uncle, Pius IV., who, however, not having been canonized, engages attention less.

Froude remarks that in the sixteenth century a assassination was a weapon freely used by all parties, religious or political, against all. Excepting, of course, some peculiarly exalted and dispassionate intelligences, the difference between a good man and a bad was not that either abhorred assassination, but that the good man did, and the bad man did not, abhor it except when used for some great public end.

Therefore Froude refuses, and I think justly, to declare John Knox a bad man because he applauded the murder of Cardinal Beaton, and of David Rizzio, or Philip II. because he procured the death of William of Orange. Each man viewed the deaths as serving a great public end, and, therefore, those who now agree, whether with Knox or with Philip, in applauding the end, ought not to be damned from rendering him honor because he used means which would now be rightly detested, but which then were freely used even by virtuous men. Therefore I view the recent protest of a Scotch priest against honor shown by a Presbyterian judge to the memory of Knox as wholly unwarranted. Now, in Western Europe, which then rested wholly upon the Catholic religion, heresy was of course the highest form of treason. Therefore, had Charles Borromeo retained this view of public right, it would not have proved that he was not a holy man, and worthy of canonization, but only, as Urban VIII. thought of St. Pius V., that the Middle Ages lingered somewhat too long with him.

However, it appears that the whole evidence concerning St. Charles and his uncle Pius IV. is this. The magistrates of Lucca had passed some ordinances forbidding the importation of Protestant books, the infraction of which naturally implied that the offenders would fall liable to the Inquisition. St. Charles, in his uncle's name, writes to express the Pope's gratification at the zeal of the Lucchese Signoria against the contagion of heresy.

Of course there is nothing in all this to reflect upon the memory of the Pope or his saintly nephew.

It happened, however, that some five days before the date of the Cardinal's letter, the Lucchese magistracy had sent a message to certain Protestants of Lucca, who had fled to France, and were there very busy in propagating the new religion, admonishing them, I think within two months, to withdraw into some Protestant territory, on pain, if they still went on proselytizing in France, of being liable to be brought back to Lucca "dead or alive," with a reward offered to any who should bring them in, or failing to capture them, their dead bodies.

Surely this is an ordinance very far indeed from a license "to shoot down heretics at sight." The offenders are allowed ample time to wind up their affairs in France and to withdraw within the territories of their own religion. So long as they remain on Protestant ground, it is implied, their own government will leave them unmolested. Should they be obstinate, they are warned that they will be liable to capture, or resisting capture to the last extremity.

Considering Italian abhorrence of heresy, and the despotic authority and summary processes of the governments of those days, it would be hard to imagine an edict more indulgently considerate.

Therefore, had St. Charles meant to express approbation of this degree of credit, even from our present point of view, either on himself or on the Pope, the Lucchese Signoria is very much milder in their ordinance than a British Viceroy in India, when he sometimes proclaims a reward for the bringing in of a notorious bandit "alive or dead." Yet Queen Victoria and her son have not yet been declared by anybody on this account "accessaries to assassination."

However, St. Charles is probably referring only to the ordinance concerning the importation of books. The other had just been passed, and in the imperfect travel of those times could hardly have reached Rome and brought out an answer from the Pope in five days, not to say that Cardinalistic dignity, where, as here, there is no urgent reason, hardly allows of so precipitate a reply.

The charge therefore that St. Charles Borromeo approved of "shooting down heretics at sight" appears to evaporate into exceedingly thin air. However, with a good hearty Protestant ill-will, and the application of Luther's prescription of "edifying and salutary lies," less evidence than this might have sustained a graver charge.

The Republican correspondent gives it as a distinguishing mark of his "low persons at Rome" that they "protected assassination." So then, it seems, it was by Papal license that Knox, Melancthon, Baza, Coligni, and the whole body of the Huguenots, always excepting the noble-minded Du Plessis Mornay, perpetrated, or promoted, or prayed for, or gave solemn and public thanks over religious assassinations.

CHARLES C. STARBUCK. Andover, Mass.

A NEW MIRACLE WANTED.

Professor Goldwin Smith is as slippery as an eel. Catch him and collar him at one spot and he slips out and away, and is then seen grinning at you from another. Recently he was cornered by the Rev. Dr. Brann for asserting that special doctrines of the church are founded on such miracles as the melting of the blood of St. Januarius. Dr. Brann asked him to point to any doctrine founded on such things, and he twists and says: "Surely it is impossible to say that the authority and veracity of the Church are not involved." This is the characteristic way of the agnostic. Pin him to a proof or ask him to postulate a specific proposition, and away he flies at a tangent.

Rev. Dr. Brann here takes up the slippery professor and asks a few questions. For instance: "Why did not Mr. Goldwin Smith when he was at Naples make a scientific investigation and prove that the Neapolitans are mistaken? As a lover of truth and of science he might have undertaken the task, perhaps succeeded and thus enlightened the world."

"But suppose he had succeeded, what effect would that have?" on the authority and veracity of the church? "Absolutely none, I am astonished that a gentleman who claims to be familiar with St. Thomas' clear, terse, precise and logical statement of Catholic doctrines should not know that the 'authority and veracity of the church' are not proved by alleged miracles or by alleged private inspirations which may or may not be true. The use of a Catholic text-book of theology, such, for instance, as Tanqueray, now used at Danvers and Seminary, was enlighten Mr. Goldwin Smith on these and kindred subjects and perhaps prevent him from making farther personal attacks on the saintly Pius X., whom he is now accusing of laches: attacks on the canonized Gregory VII., the great mediæval reformer; on the devoted Pontiff Pius VII., the victim of Napoleon's despotism, on scholars like Cardinal Newman, one of the great lights of English literature, and on Count de Maistre, the author of learned works written in clear, manly, splendid French prose. All these he has bitterly attacked and sneered at in the Sun."

Professor Smith denies both doctrine and miracles, yet he will not allow that the church draws the line between them. He denies that the church was miraculously founded, and yet he does not attempt to show any other origin for it. The great point in argument, in Professor Smith's estimation, seeming to be, is to be able to make a statement of denial of anything under discussion such a form as to defy all attempts to grapple with it—a kind of greased pole which the aspirant after victory must climb, but with no ham at the top to reward him in case he overcomes the slippery ladder. It is now plain to all who have followed the senuous twistings of Professor Smith that it would require a miracle to make him face an issue squarely.—Philadelphia Catholic Standard and Times.

FOUR-MINUTE SERMONS.

Quinquagesima Sunday: DELAY OF REPENTANCE.

"He that does not repent is not mocked; for what things a man shall sow, those also shall he reap." (Gal. vi. 7, 8)

"Never mind, I will repeat it some day and confess it all to the priest; then it will be as if it never happened." Sometimes, my dear brethren, when men have made up their minds to commit sin, or to go on in the course of sin, they are tempted to say some such words as these; or if they are not fallen so low as to talk in this way, yet, if we may form a judgment of their thoughts by their actions, such are the thoughts of not a few. I propose, therefore, to say a few words this morning on the great folly of this kind of speaking, thinking, and acting, and to show you what a false notion it rests upon.

I will not stop to point out how uncertain that really is which is assumed as perfectly certain—namely, that an opportunity of going to confession will be granted to every one who acts in this way. A man who sins as he does in his sin, but I will take it for granted that the opportunity of making a confession is given; more than that, I will take it for granted that he makes a good confession and receives absolution as he promised himself. In such a case as this it is true that even then all will be just as if the sin had never been committed?

My dear brethren, to imagine this to be the case would be indeed a very great mistake. In order that you may see this I must recall to your recollection some well-known truths. In the beginning, God having made man, placed him in a state of great happiness. He was without pain, sickness, anxiety, or death. How is it, then, that man finds himself in his actual condition? Why is it that man is subjected to so many hardships and miseries, obliged to toil for his daily bread, and, in the end, through anguish and suffering, give up that life which he has cost so much labor to preserve? Think, my dear brethren, of all the pains of mind and body which you have ever experienced, or which you have seen others experience; think of all the sufferings of which you have ever read, and ask yourselves the reason for all this vast mass of agony and anguish. That reason is given in one word. Of all the suffering that has ever been and that ever will be, sin is the cause. Directly or indirectly, mediately or immediately, every suffering finds its sin its origin.

Now, I do not say that when we come to particular cases we can always point out precisely how and why this suffering is connected with that sin. God in His providence permits suffering to attend upon sin for many different reasons. Sometimes it is permitted as a warning not to sin in order that men of sense and understanding, seeing what sin costs, may avoid it. In some cases sufferings are sent to make us more like our Lord. But—and this is the special point I wish you to notice—suffering is very frequently sent by Almighty God as a punishment in this life for those sins the eternal punishment of which He has forgiven. This brings me back to the special point of this instruction. A man may go to confession, may even make a good confession and receive a good absolution—that is to say, he may receive through the merits of Christ the remission of the eternal punishment due to his sins, and yet things may be very far from being as he promised himself, just as they were before. On the contrary, he may have a vast amount of punishment to undergo in time in consequence of that sin, which he would not have had if he had not committed that sin. This thought is very suitable for this season. Lent will begin next Wednesday. Its fasting and abstinence are enjoined by the church, among other means of means of satisfying for the temporal punishment due to past sins. But, in order that this fasting and abstinence may be useful for this purpose, those who fast and abstain must be in the state of grace, because all their value as works of satisfaction is due to the indwelling grace of God. In order, then, that your fasting and abstinence may be profitable to your own souls, let me advise you to act like our wise forefathers, and to come to confession at once in the beginning of Lent, and not to put it off with your Easter duty to the last moment.

Lent. The season set aside by the church for fasting and mortification is near at hand. Catholics should enter upon Lent as a desire to do as far as possible with the spirit of the holy season. "Prayer is good with fasting and alms more than to lay up treasures of gold."

Total abstinence at least during the seven weeks in honor of the Sacred Thirst of Our Lord would be a very meritorious act.

Another commendable resolution would be for all to take a personal pledge to keep away from the theaters during Lent.

A good many who now seldom go to Mass on week days would profit much by going daily during Lent. Attendance at the public Lenten devotions is, of course, expected from all who are not merely nominal Catholics.—Catholic Universe.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John Potts D. B., Victoria College, Rev. Father Teefe, President of St. Michael's College, Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are as follows: "No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited."

TALKS ON RELIGION.

SINS OF THE TONGUE—PROFANITY.

There cannot be a good man with a bad tongue. There are some sins which from their very nature cannot be committed very often; but the tongue can shower sins almost incessantly. Who can measure the number of sins committed by the habitual swearer, calumniator, detractor, or an obscene talker?

These habitual sinners seek to excuse themselves by reasons which really add to their guilt. How would it do for a man to say: "I spat in your face, sir; but it is only a habit of mine, so should I do so again in a few minutes, please excuse me." "I know I called you dirty and insulting names a moment ago, but I have contracted that way with all my friends, so don't mind if I call you some more such names in a few hours." "Yes, I know I lied about you, but for years I have lied about nearly everybody, even in serious matters, so had me excused."

We know what would be done to such habitual sinners by men whose honor and reputation had been so outraged. We also know that other men would applaud the just chastisement inflicted upon the scoundrels. Yet the insults of God are palliated with: "I mean nothing by it." "My passion is soon over." "It is only a habit I have."

By the careless use of firearms you may kill your friend. The bitter words spoken in haste may rankle in the minds of the offended parties for years. They may give scandal and produce pain and cause estrangement.

St. James says: "If a man offend not in word, the same is a perfect man; he is able also with a bridle to lead about the whole body. For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body. . . . So the tongue also is a small fire, what a great wood it kindleth."

Blasphemy is a great sin, the great of all sins. Some people accuse themselves of blasphemy when they are not guilty of it, because they confound it with swearing or cursing. Blasphemy is speech against God—against His goodness, His mercy, His power, His providence, His justice, or against any of the attributes of God. A blasphemy attacks not the creatures of God, but God Himself. Some books, some writings and some speeches are full of blasphemy. No Christian can be complacent about this crime, or co-operative in spreading such writings, or in keeping them in circulation. In Leviticus xiv. 11, that God commanded the blasphemer to be put to death. Kings order the execution of traitors.

"Some people—shall we call them 'good people'?"—use the name of God carelessly or lightly. Yet the word of the commandment is: "For the Lord will not hold him guiltless that shall take the name of the Lord, his God in vain."

Since we "see in a glass and in a dark manner," only, we are very presumptuous if we set ourselves to judge the ways or to criticize the works of God. "Neither do you murmur, as some of them murmured and were destroyed by the destroyer." (1 Cor. x. 10.) When we approach the things of religion we should remember that we are approaching holy ground, and we should discard all irreverence and lightness of speech.

Cursing is to imprecate, to ask God to condemn or to doom some creature of His. Do men who curse realize this? This is a horrible affront to Almighty God. A curse would nullify the works of God and the effect of redemption. He cannot, as a rule, give full adherence to what he utters.

St. Paul says in Ephesians v. 3, that there are some things which should not be so much as named among Christians. Yet this obscenity and foolish talking and scurrility are subjects in which some who call themselves Christians indulge and thereby sin.

In boyhood we heard a sermon on profanity preached by Bishop Rappé. An incident related by him impressed it upon our memory. By the way, examples or illustrations are powerful aids to memory and incentives to imitation. The Bishop said that he knew an officer in the French Army who was much addicted to the vice of profanity. Though he had accused himself time and again he declared that he could not overcome the habit. His confessor finally gave him as a penance that for each offense he should cut off a button from his uniform and so appear on dress parade. The offense was soon repeated. In obedience, but in fear and consternation, the penance was performed. Then came the dress parade before his superior officers. He was deeply mortified when his attention was drawn to the absent button before the entire company. It was a grave breach of military requirements.

The confessor persisted in giving the penance. He impressed upon the officer that he should not be so much influenced by human respect as by the duty he owed to God and his good example that he owed to his fellow officers. No more buttons had to be cut from the captain's uniform. The bad habit was ended. The lesson is obvious.—Catholic Universe.

TO ENTER DUBLIN IN A JAUNTING CAR.

Seumas MacManus, writing from Dublin says:

Lady Aberdeen, wife of the new Liberal Lord Lieutenant of Ireland, has ordered two new jaunting cars, one of which is the ordinary one that holds four persons and the driver, while the other is to seat six at each side. According to the present arrangements, it is on the latter the new Lord Lieutenant and his charming wife will make their state entry into Dublin. And why shouldn't they, pray? The jaunting car is a national institution. We have stuck to it for centuries and it strikes me forcibly that in half a century hence, when every other country in the world will be driving nothing but electrical vehicles, Dublin will still have its jaunting cars. While we are at home, surely, we are the most conservative race on the face of the earth.

But to return to Lady Aberdeen, she

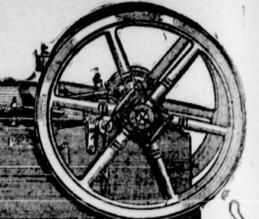
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has had another prosperous year as may be seen from the following table:

Table with 2 columns: Description of financial items and Amount. Includes Insurance written in 1905, Gain over 1904, Insurance in force Dec. 31, 1905, Cash income for 1905, Gain over 1904, Total assets Dec. 31, 1905, Gain over 1904, Surplus, (Company's standard), Gain over 1904, Surplus, (Government standard), Gain over 1904.

W. H. RIDDELL, Sec., Waterloo, Ont. GEO. WAGENAST, Mgr., Waterloo, Ont.

is a wise woman in her generation. Her delicate little attention has touched us; but then anything that appeals to our sense of patriotism touches us. Clearly she is one of the Saxons who knows how to get round us! How low of them do. The first man who got to the A. B. C. of our nature was the king. He made for himself the discovery that we can generally be led but, never driven! It was a pity it was not found out sooner. What oceans of sorrow might have been saved had it been. But then, better late than never.

A Warning.

A remarkable verdict was rendered in a Chicago court the other day when the five children of a drunkard were rewarded \$17,000 damages against three saloon keepers who had continued to give their father liquor after being warned not to do so by the drunkard's wife. We should like to see a similar award made in one of our Nova Scotia courts, for we fear that the number of liquor-sellers who would turn a deaf ear to the appeal of a heart broken wife or mother not to give drink to their husband or son, is large enough in our community to need such a reminder of the criminality of their conduct as would make them doubt whether the liquor business be so profitable after all.—Casket.

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