

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXXV.

We have been parted for quite a while from our friend Lansing, and really we must renew our acquaintance with him until we have finished up his entertaining book. We can alternate between him and the correspondent, until we have concluded with both. Lansing is a blackguard (not in himself but towards the Catholics), and the correspondent is a gentleman, which will make the occasional exchanges to the latter more agreeable. The ignorance, even of Lansing, is hardly so profound as Coffin's, but it is more comical. Lansing's shallower nature renders him incapable of Coffin's trenchance, and of John Christian's diabolical ferocity. Yet as his book, I understand, is still hawked about at Conferences and Synods, it still remains worthy of attention. We have already dealt with the most of it, but there are some fragments of it yet awaiting remark.

Lansing, of course, joins in the common cry, that Rome teaches the divine right of kings. What does this mean? It means, of course, that the only legitimate government is absolute monarchy; that subjects have no right of armed resistance to any possible tyranny of a sovereign; and that to attempt his dethronement, for any conceivable reason, is hardly less impious than to attempt the dethronement of God.

Now it is true that there has been such a school of unmitigated Absolutism, the only such school, I believe, (except the early Lutheranism), since Christian divines began to treat of these matters in the Middle Ages. Unluckily for your Lansing, of the Church of Rome, but of the Church of England.

Filmer, an Anglican writer of the earlier seventeenth century, taught as follows: Republics, which have always been such, may be tolerated in fact, but kings only are properly speaking the ministers of God for civil rule. Their authority is uncontrolled. No possible harshness or unreasonableness of the monarch's commands can justify a subject in refusing obedience to him, as he is not asked to commit sin. Such a demand exceeds him from active, but never from passive obedience. To secure no possible good and to avert no possible evil may he ever lift his hand against the officers of the Lord's Anointed. On no imaginable plea of the public good may the nation vary in the least from the established order of succession. A successful usurpation of the throne, if it is in full possession of their rights and renders void all oaths to the usurping line.

The Lansings allow that Rome encouraged subjects, if oppressed, to appeal to her, but Filmer's theory, of course, had no such mitigation. Yet it was taught for several generations (not always, I suppose, in full rigor) by most of the Anglican divines. Indeed, there is even yet a vanishing remnant of this absurdity in England. The members of the White Rose Club affect, in private, to speak of King Edward as merely "Prince Albert Edward of Bavaria-Coburg," and to style the Bavarian Duchess "Queen Mary II. They render themselves, of course, liable to the pains of high treason, but their utter impotence is their protection. The Government would no more think of prosecuting them than of calling a ghost into court.

Now there is a Roman Catholic school, represented at present by the eminent Jesuit Cathrein, which agrees with Filmer so far as this, that kings are not the delegates of the people, and that it is not lawful, even for the government, to dethrone them. Although it may be lawful to resist them. However, Cathrein owns that this has never the prevailing theory in the Catholic Church. He shows that the Schoolmen teach that kings are the ministers of God by reason of being first the delegates of the people, and that the nation, which immediately gives them their mandate, may, for grave reason, take it away.

Cathrein shows also that the great Jesuit theologian since the Reformation holds the same theory in both parts. Indeed, between the Schoolmen and him, Las Casas, addressing Philip II., reminds him that a Catholic will hardly deny (although he does not say that he must admit *sub peccato*), that a nation may always, on full advice, change its polity from Republicanism to Monarchy, or from Monarchy to Republicanism, and may always, for substitute misgovernment, dethrone a king, or a line of kings. The action of England, therefore, in deposing the Stuarts, who could never be reconciled to constitutional rule, was strictly agreeable to Catholic theology, although it made an end of Filmerism. The question of religion was secondary. Had the Catholic Elector, Charles Lewis, occupied his cousin's throne, he, with his careful attention to the mind of the people, would have transmitted his crown in peace to his descendants.

Indeed, as early as 1485 or 90, Innocent VIII., in his bulls confirming the title of Henry VII., expressly disowns the theory of the indecisive claims of a particular family. The undoubted heir, by seniority of descent, was Henry's wife, Elizabeth Plantagenet of York. Yet the Pope not only gave her no encouragement to claim the place of Queen Regent (of which, indeed, she never thought) but declared that Henry's heirs, by a second marriage would be as truly in the succession as hers. Moreover, without raising the question whether the House of Lancaster had not originally usurped the crown, Innocent declares that its occupancy had secured a fair title for it, for Henry Tudor as its representative, especially, added his competitor Richard in overlordship, and above all, as he was accepted by his Parliament and People.

Here, we see, Rome lays the final stress, for confirmation of a regal title,

on the national choice. From the divine right of kings in the ignoble and superstitious sense in which it was taught under the Stuarts she turns away with disdain.

Therefore the Blessed Thomas More, that wisest of Englishmen, and his fellow-martyr, Cardinal Fisher, although they could not own Anso Boleyn for a true wife were ready to own her child Elizabeth, for a true heir, even in preference to her legitimate and Catholic sister Mary. Nay, there is little doubt that, had he lived, they would have been ready, if required, to own as prior to both their half-brother the Duke of Richmond, although he was confessedly the child of a double adultery.

Indeed, in prison Sir Thomas said to that contemptible man, the attorney-general: "Master Rich, if Parliament declared you King, I would own you for King." He would not even insist on descent from the blood-royal.

Sir Thomas, accordingly, that great philosopher, great jurist, competent theologian and great martyr, stands on a much higher level of Christian democracy than those two English demagogues who assured Elizabeth that allegiance to "the ancient customs of the realm" showed no way of obviating Mary Stuart's succession except by the axe. They had fallen back from More's lofty ground into the abjectness of an unreasoning devotion to mere proximity of blood. Not until 1688 did England gain courage to come up finally upon the position, of the illustrious martyr, and to declare, with the Canon Law: "The true Rex shall henceforth be Lex."

The eminent Catholic Lady of Munich has recognized the soundness of this canonical constitution, though of a Protestant realm, by sending over her son Rupert to congratulate her Guelphic kindred on the felicity of their rule.

Thus, at every point of doctrine and of history, Rome retunes the charge that she teaches the divine right of kings in any other sense than in which she teaches the divine right of Commonwealths.

I may remark that Cathrein, although dissenting here from the prevailing teaching of Catholic theologians, which has been approved, although not enjoined, by Paul V., Pius VI., and Pius IX., yet expressly acknowledges the same sacredness for republics as for monarchies.

CHARLES C. STARBUCK, Andover, Mass. (Cathrein's opinion may not be fully enough stated in the text. Cathrein criticizes what he designates as the general opinion of the Middle Ages, namely, that civil power always came to rulers from the people. He is of the opinion that it ought to be understood that civil power is not always derived from the people, for instance, justly exercised civil power, though they received no mandate, is exercised by a President, or by a King, in precisely of the same nature; that this power, though divine, is conferred on the ruler, or on the President, or on the King, and may be withdrawn for the proper cause from King or President alike, by the people. See Robt. Filmer's theory as presented in the "Dictionary of National Biography" in exclusively in support of the divine right, and admits as right in the people to abolish or withdraw civil power.

The right of a people to overthrow by force existing government is a complicated question, not so easily settled, as we are lives spent need during our Civil War.—Ed.)

OUR DAILY PRAYERS.

Few things are of more importance for our considerations at the opening of a new year than an examination into our daily prayers. What is prayer? What are our prayers? How much time each day, do we give to God in prayer?

Prayer means to speak with God. It means that we put aside from our worldly affairs, pleasures, active duties, for a while, to spend a shorter or a longer time, as it may be, in talking with Him Who gave us all the time we have. There are different kinds of prayer, vocal prayer, meditation, contemplation. Each has its use, its meaning, its important place. Yet all, finally, may be classed under the one precise head of talking with God, because even in the highest kind of prayer, we are holding intercourse with Him. Though they may be no sounds of words, He is understanding us, we are understanding Him.

But we must never, in any case, lose sight of the importance of those daily, ordinary prayers to which we learn first at our mother's knee. The Our Father, the Hail Mary, the Creed, the Confiteor, the Gloria, these are like so many signs or tokens of the faithful Catholic; they are words that he should want to carry with him all through life, to the very hour of death. Now do we always remember to say our morning and evening prayers, or do we sometimes forget them? Do we say them reverently, slowly, thoughtfully? or do we hurry over them in a slipshod fashion, not thinking what we say? Do we omit our morning prayers, even though we say our night prayers? Do we love to pray?

It is an old story, but it is always worth repeating, how St. Bernard told a man once he would give him a new horse if he could say an Our Father without one distraction. The man began with much assurance; it seemed so easy to say a little thing like that! Yet, ere long he had to acknowledge: "Ah, Father! I found myself thinking what sort of a saddle I would get for that horse."

As perlat in kneeling down, night and morning, and spending a little while with our Heavenly Father. At the beginning of the new year let us ask ourselves how we have been acting in this regard; and let us make one firm resolution that, with God's help we will never omit our daily prayers to Him, but will try to say them always as peacefully, lovingly, and carefully as we can. For, when we come to consider the matter, how can we ever be proud, in eating fruit, the part that does you good is almost counterbalanced by the indigestible pulp.

FIVE-MINUTE SERMON. Second Sunday After Epiphany. PROFANITY.

To-day, my dear brethren, as you know, the Church celebrates the festival of the Holy Name of Jesus; of that name which is above all other names, at which every knee shall bow, and every tongue shall confess the glory of Him to Whom this great Name belongs.

Yes, the Holy Church does indeed reverence this Holy Name, and we, her children, do not fail to honor it. Following the plain custom, we bow the head when it is mentioned, and it is to be hoped that we also make at the same time with our hearts an act of homage to Him Who bears it, and thank Him for all that He has done for us.

And yet, strange to say, some of these very Christians who pay to the name of their God and Saviour, at least outwardly, this tribute of honor on certain accustomed occasions seem to take at other times a pleasure in trampling it, if I may so speak, in the very dirt under their feet.

To see them in church, you would think that they would hardly dare even to take at all upon their own lips this Holy Name which they hear from those of the priest; but outside, on the street, and even, it may be, in their own houses, they show a horrible familiarity with it. This Name above all names is coupled with every foolish, passionate, and even filthy word which the devil can put into their hearts and on their tongues.

Do I say this is strange? Ah! that is far too weak a word. To one who will stop and consider, even for a moment, it seems incredible, impossible that a Christian, one who believes himself to have been created by the great God whose name he bears, and to have been redeemed by Him from the power of the devil, at the cost of His own Precious Blood; who has knelt in prayer before Him; who has received from Him the pardon of his sins; who has received Him in His real and true Presence on His tongue in the sacrament which He has instituted with such infinite condescension and love—I say, that it seems impossible, intolerable, inconceivable, that this wretched word of the earth, on whom so many and such surpassing favors have been showered by the Divine Goodness, should, with this very tongue on which His God has rested, outrage and insult the name of this God, and that the Name which above all others tells how good and merciful He has been. It seems as if even the infinite patience and love which Our Lord has for us could not brook this indignity, this spite which in His face, by one who did not know who He was, but by those who from childhood have known full well all the truths of their holy faith, and who well understand that it is the Divine Majesty which they despise.

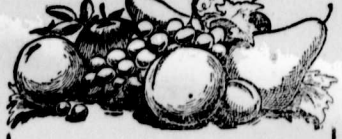
Indeed, my brethren, believe me, even the Infidel shudders when he hears in passing along the street the Holy Name of Our Lord God and Saviour Jesus Christ, of Him Whom even he respects above all other men that have ever lived on earth, the one that he fancies and that he professes to believe Him to be far more than the best and greatest of men; who invoke Him as One who sitteth on the Eternal Throne, before Whom the angels veil their faces, to Whom is due benediction and honor and glory and power for ever and ever. Even the Infidel, I say, shudders; and he wonders how it can be, if what Christians believe is true, that the God Whom they thus insult suffers them to live.

But you may say it is a habit you have got; that is the excuse which seems good to you, and which you seem to think that God ought to accept. Suppose you had a habit of spitting on your neighbor's face or clothes by preference to any other place, how long would he endure it? It is a habit, yes; but it is one which you can amend and get rid of altogether, and which you are most urgently and seriously bound to get rid of, if you would not have to this insupportable habit outrages and defiles.

Take care, take care, take care, I warn and beseech you, for God's sake, for the sake of those who hear you, and for your own sake, that this habit come to an end. Watch, keep guard against it; punish yourself should you even inadvertently fall into it, that your offended God may not have to take the punishment into His own hands.

No "Stage Irishman" to be Seen.

An English traveler in Ireland, recently, was on the alert for that type of Irishman which he had frequently seen on the stage in London and other cities, but he was grievously disappointed in not being able to behold such a character in the old land itself. He says: "There was no sign of the stage Irishman in the train, on the road, at Mass or anywhere else. Not a single Irishman said 'Faix' or 'Bedad.' Not a single Irishman walked on both sides of the highway at once with a bottle of whisky sticking out of the pocket of a green-tailed coat. Not a single Irishman wore knee breeches, or green stockings, or buckles, or a silk hat made of cloth. Not a single Irishman brandished a shillelagh or fell over a pig, or called me 'darlint,' or begged a drop of the 'craythur.' It was true. The stage Irishman was of the stage, stagey, and Connaught knew him not at all."



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Miss Jennie Barrows, Rigault, Que., says: "I write to thank you for the wonderful benefit your Dr. Williams' Pink Pills have done me. I am now 22 years of age, but from the time I was fourteen I do not enjoy good health. A couple of years ago, while attending school I grew worse, and the sisters in charge called in a doctor. After treating me for some time, without any improvement, he told me that I must discontinue my studies. When I got home I was sent to Caledonia Springs. The first month I was there it seemed to help me, but like all the medicine I had taken the help was only temporary, and I relapsed into my former condition. I grew so pale and weak like that strangers called me the wax figure. My heart would beat so violently that I could hardly hear the noise it made. I was so weak I could not walk a block without support, or without resting two or three times. My head would sometimes ache so violently as to almost drive me wild, and at times I would grow so dizzy that I could not stand. All this time I was taking treatment, but all the time was getting worse and worse, and I hardly hoped ever to be better again. At this time I read in a newspaper of a somewhat similar case cured by the use of Dr. Williams' Pink Pills, and I determined to try them. By the time I had taken a half dozen boxes I had improved a great deal. From that time on, week by week, I gained in health and strength, until by the time I had used eleven boxes I was enjoying better health than I had done for years. I am now well and strong, and thank God for the blessing of good health you wonderful Dr. Williams' Pink Pills has conferred upon me. I would strongly advise every weak and ailing girl who reads this to lose no time in taking Dr. Williams' Pink Pills."

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Sighing for an Index.

Dr. Campbell Morgan, of Westminster Chapel, lately preached a sermon on literature. In the course of his sermon he said: "We smile in our broad-minded way at the Roman Catholic index of forbidden books. I often wish I could make an index of forbidden books for our young people."

The old Church can teach the world the ways of wisdom. She has the divine commission and the guidance of the Holy Ghost.—From the Catholic Universe.

The Catholic Physician.

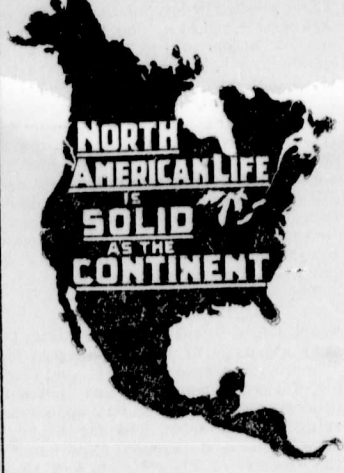
A paper bearing this title, read by the Rev. Charles Coppens, S. J., before the medical section of the Second Australian Catholic Congress, held recently, bids Catholic medical men to take care that no patient, whether a newborn child or a dying adult, is permitted to pass away without receiving the last rites of the Church, and to be especially heedful not to let the use of anaesthetics cloud the mind of the dying man or woman at the moment on which a happy eternity may depend.—From the Medical Record.

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Udote Honor to Mary.

The Catholic idea of the Blessed Virgin is admirably explained in a recent pastoral by Bishop Hedley. Combating the objection so frequently urged by ignorant Protestants that the Church looks upon Mary otherwise than as a creature, he declares that if proof were needed to the contrary it is only necessary to turn to ecclesiastical history. "For in the fourth century when a certain sect called the Collyridians paid an undue honor to Mary and offered a kind of sacrifice to her, they were confuted by St. Epiphanius, who was a most ardent defender of the honor of the Blessed Virgin; and, that is more, their conduct was condemned by the Church, which declared that sacrifice belonged to God alone, and cannot be offered to a creature. Hence it is the firm teaching of God's Church that although Mary was called so full a great and wonderful office, still she is a creature of God and in no sense divine."

"St. Francis Xavier, Pray for us!"

Make it one of your New Year resolutions to utter this ejaculation, "St. Francis Xavier, pray for us!" several times a day for the intention of our missions. Our spiritual aims must accompany our material offerings. The crumbs which we gather will enable our missionaries to plant the seed and to water the ground, but God alone can give the increase.

This is the lesson we must learn from the three wise men: to trust in God always, and in every place, and under the most discouraging and sorrowful circumstances, and to pray for grace to be like these simple-hearted kings of bygone days who asked no questions, but went along, "trusting."

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CHATS WITH

If we only knew in supreme moments—erises—depend and acts that keep vigilant watch that make their in our hedges, venial sins that we in this world a great obstacle kept in tune quality, and we wait wondrously his baton, we make discord, always, we must with the best us. And the best we good books. "Lectures on I.

An Example of

The trolley of one of the most compelled to a two young fellow of the nation. They one topic suggest, business of will go. Final "Is it true about to resign home?"

"Yes, it is pity, for he has with a good firm." "Why does he?" "Because his fashioned course sense of duty, anything at this is set on getting little business, will amount to ing for a family Hamilton to the shop while after he's dead. Son idea on a "Well, why did that?" "That's just mind to do, and if there is and strictly opp the party would have me this city."

"It looks like 'O, I don't does look beautiful in slowness and itlon is the e the 22. The really a little were two that who has an in- gning to fat- plans that his the business the other an "And what bridge yet, a about it now, he'll probably come clear my story. "Exactly, his father's employment man was gr pro had give were all know. But the young lege by the had gotten a life and felt fortune. So scolding has could't see of his sisters and bookkeeper was unknown, not, and had turn. That ailment by his friend has He could see never produce lent for a family. He after. Why "Exactly, why should "To that, one answer obtained his was something before he was there, since, from here you answer pron came. We hurt. "What was the comb letter from his father with the chance ble of the words—"I father"—see his memory from his fav Christmas a so. The fourth Com men imagine they reach a long time him like a eats needed would give had just en through lon them. The him through hope that I ago. And and forsake amassing more to his people? To be taken friendship? prospects that had oc