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BY A PROTESTANT TELOLOGIAN.

OCCVIII.

emarked last week that the issue remarked hat week that the hand to long conflict between Fins VII. Napoleon, Sthongh marked by a ling miracule asness of providential position in behalf of the rightcous rest interview of the righteous prefer these hig of the sentifies we of the issue of the Oman's judgment, as I see him liters to be a first occurrent the Emperor as I see him liters that the Roman Carl Hi, we opt that, in this instance argument for the issues and wisdom of the final current for the sector first or first or sector for the sector for Fred ander Barba and received reconciliation Pose and the Italians- rewith the which he sincerely mainwhich he sincerely main-th varried away by the cur-syrian stream, the aged and the honorable death of sined un Front of th

We will a ka, some remarks on this protracted a reggie, because a carica-tared account of the reconciliation, due to the c.a. gerated zeal of some not where to the charge rates a set of some normal made the occash of mockery against the Papagy-, i schery in this case thoroughly to des ryed. The end of the owenty-three years'

struggle was mark d by the interview at Venice, in 1177, of the P pe and the Emperor. As Barba as a onler of Alex Emperor. As Barbaros en er of Alex-ander's presence, overwhelmest by shame and by well-groundes remorse, he sank weeping a' the Popu's feet to kiss them, but Alexander, springlog up, prevented him, gave him the kizs of pence and seated him in the throat which had been placed next to his

own. This, it appears, is the contemporary mecount. Unhappily some later ad-barent of the papal cause, i of content with the simplicity and competing middness of Alexander's behavior, barent he must dress it out with demidness of Alexander's behavior, thought he must dress it out with de-tion. He mude the Pope, as the Em-peror sank prostrate before him, strike of his crown with his foot, and then, setting his foot on his neck, exclaim : "Then shalt tread upon the lior and the shart the years lion and the Then shalt tread upon the flor and the adder: the young lion and the dragon shalt thou trample inder fact." Posterity, greedy of glaring contrasts, took up the fable, unweeting how it would one day be turned to the dis-honor of the Pontificate. Even now "you will sometimes find it in Protest-net mayers and magazine, though when t papers and magazines, though when I last saw it the writer expressed his doubt of its truth.

In the struggle between the great Hohenstaufen on the one hand, and the Pope and the Italians on the other, the right was incontestably with the latter. The Italians were defending the rising wealth and greatness of their cities, of which Frederick was implacably jeal which Frederics was implacedly jear-ous. The Papacy, making common cause with them, and leading them, was defending itself against Barbarossa's demand that it should return to the carl.er feudal dependence of the Pope on the Emperor—a dependence appar-ently incougruous with Italian feeling, and certainly incompatible with the Pope's relations to general Christendom. Alexander could no more con-sent to sink into a mere archchaplain of the Hohenstaufen, than Pius VII. into a mere archchaplain of the Corsican.

Thereupon ensued the war of twentythree years, pausing from time to time, and then flaming up again, not unlike, though less destructive than the Thirty Years' War of Germany, five centuries later. Mr. Ruskin remarks that, great as

were Barbarossa's qualities of character, and beneficent as was his government for his own Germans, yet, when pro-voked by the Italians he was not only a relentless, but a singularly impious warrior. His imperial pride, once aroused, carried him into sheer insaniwarrior. His imperial pride, once aroused, carried him into sheer insani-ties of outrage, against numanity and against religion. His demolition of great Milan (in which, it is true, he left the churches standing) was only the culmination of his immit-fue blow was used to Magna Charta but to the he left the churches standing) was only the culmination of his ismit-to use the phrase of a distinguished

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greatest English hi and Mr. Oman's mark on the equit decisions in nati earlier days, we prefer these hig tions, oven in matte religious, and even Popes who someticae far from estimable. Oman is particul r the expense of inno es decision against Magn. did he care for the goo. he asks. He cared only

opinion in this matter, can in question his sincerity. What roaders such an attitude to-wards innocent peculiarly hard to de-fend is, that his contenee was almost identical with that of St. Lewis, "nobiest and holl set of monare "," the absolute purity of whose molives the whole world her always acknowledged. Why should thus, though erroueous, be Why should thay, though erroueous, be pronounced virtuous in Lewis which is thrown up as o, reproach against Inno.

The truth is, that neither King nor Pope could see in Magna Charts the embryo out of which would spring the great tree of parliamentary freedom. Their decisions were necessarily given in the terms of the fendal law, and, within this inevitable limitation, they seem to have decided justly. Langton saw that here was something which went beyond Foudalism, but Lowis and Innocent, Latins both, could not reason-ably be required, in English affairs, to have the penetrating vision of the great English Archbishop. *

English Archbishop. * CHARLES C. STARBUCK. Andover, Mass.

* [The Rev. Mr. Starbuck, in the exercise of his undoubted right, sees in Magna Charta greater fruits of freedom than many of us are able to see. Green, in his "History of the English People," says of this Charter : "In itself the Charter was no novelty, nor did it elaim to establish any new constitu-tional principles." Pollock and Mait-land in their "History of English Law," say that in brief, "Magna Charta means this, that the king is and shall be below the law." We are all famil-iar with this principle. The Rev. Mr. Starbuck has given it to us, again and again, but in this form: "Lex is Rex." (i. e.,) the law is the king; the law is supreme. The monarch on his throne is not above but be-low the law; the monarch no less than than many of us are able to see. Green,

low the law; the monarch no less than the peasant must obey law. But, strange to say, the Rev. Mr. Starbuck does not borrow this fundamental prin-ciple of liberty from Stephen Langton or from English law. He borrows it, from Canon Law, that is, from the

THE CATHOLIC RECORD

VIVE-MINUTES SELLON. Seventh Sunday After Penterunt.

B. 540 IORTAL S'N THE DEATH OF THE BOUL As wages of an is much. In some the Apostic, my dear broth-ins, wroke those words, he did not none of y to express the trath ther trath is in that the inevitation result of (in, ey a is this world, is the minner; and fit ally the death, of the minner is for even (though this also is true) that by sin death was introduced into the world. But he wished expressibly to by the static of direct and immediate effect of mortal sin is a death much more fearful in itself, and much more awful in its consequences than any more constain of the life of the body-family, the death of the soul. ".".e wages of mn is doubh. 114 both re the papa a to Mr in doed, thinks way fraw an fais UY DO. red by

tashedy, the death of the soul. Mortal sin cuts a man off from his law, end : it, as it were, disconnects the soul of any one who is unhappy enough to be in that state with all the stin at and his What

the expense of inno end is and his decision against Magn. A so which is call state with all the solution against Magn. A solution and be and the solution of any one who is unhappy characteristic and the solution of any one who is unhappy characteristic and the solution of a solutio away from its Creates, at that moment sunctifying grace ceases and the soul dies. This death is a real death of the soul; it prevents the soul from merit-ing anything towards the attainment of its last end, and should any one be anhappy enough to die with mortal sin upon his convience his apply much by upon his conscience his soul must, by

the law of its very bring, be baried for all eternity in hell. See, then, my dear bret ren, how foarful a thirg this sin is vhich cost have this fearful effects, lied has

have this fearful effects, led has in the sto enjoy Him for all eternity in heaven, and yet by sin we turn against ourselves, and, if I may so speak, compel the good God to issue against us an eternal sentence of ban-ishment from His divine presence. We prevent our own souls from reaching that end for which alone they were created. We reap for ourselves an eternity of untold misery, instead of one of surpassing bliss.

eternity of untold misery, instead of one of surpassing bliss. Let us, then, to day make a firm and constant resolution that, cost what it may, nothing in this world shall induce us to kill our souls by staining them with sin; and if any one is so unhappy as to be in that state now, let him now excelve that he will be a good conferas to be in that state how, let nin how resolve that he will by a good confes-sion cleanse his sonl, and from hence-forward, casting behind the things that are past, he will press forward to the things that are before.

MARY McCANN.

Out of the horrors of the New York steamboat disaster, the accounts of the failure of officers and men to act prop-erly in an emergency, the reports that ghouts were at york early on the bodies of the dying and the dead, came a little story of a little girl's heroism which, buried though it was in the mass of heart-rending details and probably un-



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THE THIRD PRECEPT.

According to the third precept o According to the third precept of the Church we are required to confess our sins to our pastor tr other duly authorized priest at least once a year. Within the provisions of the law are stab. aced all who have stained the full "aloy nent of their reason. Failure to comply who it entaits the penalty of compliting a mortal sin. The import-ance, therefore, of meeting its requirements becomes at once apparent.

Meen becomes at once apparent. When our Lori instituted the Sac-rament of Penance, He laid pon all the obligation of confessing their sins. Such obligation is necessarily implied in the institution of the Sacrament. Otherwise its purpose would have been unnecessary. Hence the law of the Church finds its sanction in the institu-tion of the Sacrament of Penance. Moreover, our own weakness and dis-

Knowing well the necessities of her children and understanding fully their inclinations to evil, the Church like a loving and watchful mother, has given them this positive command. To guard them against greater evils and to protect them against their own indiffer-ence and negligence, she fixes a time beyond which they must not delay this duty. True she does not particularly in this law specify any exact time for compliance with the law. Yet by im-plication she does. For by the next precept she requires us to receive Holy Communion at Easter time. As this, however, can not be done unless we

however, can not be done unless we be free from mortal sin, it necessarily follows that Easter is the opportune time. All, however, should recollect that

All, however, should recollect that this is the very widest construction of the law. Those who give no other compliance are meeting the require-ments. They continue living members of the Church throughout the year provided they commit no mortal sin.



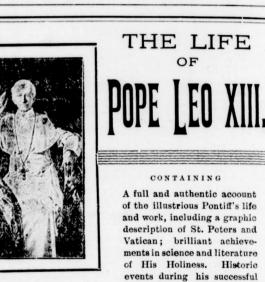
WAR

Is fall of uncertainties and difficul-ties, and so is life. Old age fre-quently finds early visions of future affuence still unrealized, but this is a difficulty which can to a great extent be overcome by endowment insurance. It is an investment about the realiza-tion of which there can be no uncer-tainty. If the insured, at any time after three years, becomes unable to pay the remaining premiums, he may proportionate to the number of pre-minms already paid. This is only one of the policy-holders. The name

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IMITATION OF CHRIST.

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HAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS. How wisely dost thou forwarn us to

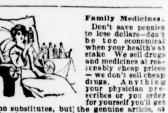
beware of men and that a man's enemies shall be those of his own household (Matth. x. 17, 36.) and that we are not to believe if any one should say, behold here or behold there. (xxiv. 23.) I have been taught to my cost; and I

I have been taught to my cost; and I wish that it may serve to make me more cantious, and not to increase my folly. (Be wary) saith one (be wary keep to thy self what I tell thee.) And whilst I hold my peace and believe the matter to be a secret, he himself can-not keep the secret, which desireth me to here but presently betrayeth both to keep, but presently betrayeth both me and himself and goeth his way. From such tales and such unwary people defend me, O Lord ; that I may not fall into their hands, nor ever com-

mit the like. Give to my mouth truth and con-

stancy in my words, and remove far from me a crafty tougue. What I am not willing to suffer I ught by all means to sl

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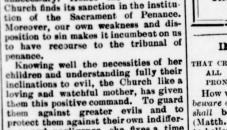
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igable rage. As for his setting up an Anti-pope, that was so much a matter of course whenever the Empire was at strife with the Church, that it may go for nothing. Yet it made the Emperor a schismatic, as Alexander's title was a schismatte, as Alexander's title was incontestably good, and was acknow-ledged by the Church at large. Finally, at Legnano, in 1176, Bar-barossa was hopelessly defeated. He

was magnanimous enough to recognize would be madness to continue that it would be madness to continue the struggle, and after his reconcilia-tion with the Pope, and his truce, passing then into a peace, with the Lombards, he showed himself theaceforward a dutiful son of the Church, and a loyal friend of Italy. He might be transported by rage into cruelty, but there was not in him the baseness of the Bonaparte.

Ruskin remarks on the singular moderation of the Pope and the Italians in their terms of peace. After so many years of spoilation and outrage they raised no demand for indomnity. They ere content to bear their own losses. were content to bear their own losses. There was no talk either of repayment or revenge. They asked only that Frederick would acknowledge the in-dependence of the Papacy, and the domestic independence of the cities. All other public affairs were left, as before, to the imperial supremacy. The history of the whole affair is one which reflects the highest honor both the Papacy and on the Italians. ay the time of mutual reconciliation May the time soon dawn again !

There is one good thing in the later contests. All attempts to set up Anti-popes have ceased. Napoleon himself never seems to have dreamed of such a thing.

Charles Oman's students' " History of England" is a valuable little work, well proportioned, and for the most part very sound. It seems a pity, though, that he should have kept so much of the oldfashioned English Promuch of the oldiashioned English Pro-testant temper, as hardly ever to speak of the Papacy except with impatient contempt. Now the Papacy, ancient, and widely ruling, and important, as it is, may be denounced, but it hardly seems obnoxious to contempt. the Italian Pope? The Rev. Mr. Star-

-to use the phrase of a distinguished Protestant writer-exerted all its influence to induce princes and peoples to submit their differences to the common Father of Christendom instead of hav ing recourse to the arbitrament of hav-ing recourse to the arbitrament of the sword. Besides, Innocent, legally chosen, was the overlord, that is, the protector of England-king and people.

But the barons, and, it seems, Langton, without making any appeal to Innocent, and in violation of law, made war on the king. Neither the barons nor the Archbishop, however, should have taken the law into their own hands. "Lex est Rex;" law is the supreme power to which the barons and the Archbishop, no less than the king, must pay dutiful homage.

Mr. Green, an ardent Protestant, in is "History of the English People" his takes this view of the case. He says : "Innocent was indignant that a matter which might have been brought before his court of appeal, as overlord, should have been dealt with by armed revolt." But, as we learn from another Protest-ant, Mr. Pearson, in his "History of England," the Charter contained also an obnoxious clause. He says: "Its gravest, perhaps its only defect, was the provision which allowed a council of barons to wage war upon the Crown." Innocent, surely, ought not to allow the lawless barons to exercise such ir-responsible power. Mr. Green in his

history tells us plainly that "the Pope's after action shows that Innocent was moved by no hostility to English free-dom." Mr. Green, and our friend the Rev. Mr. Starbuck, appear to take opposite views of the meaning of the Pope's action. A more careful study of the whole question will compel one to accept the judgment of the scholarly Pollock and Maitland in the work cited above: "On the whole the Charter contains little that is absolutely ne It is restorative. John in these last years has been breaking the law; there-fore the law must be defined and set in writing." That is all. And, in view of this fact, is not a little amusing to read our reverend friend's contrast be-

seems obnoxious to contempt. Mr. Oman declares that the Popes The Italian Pope? The Rev. Mr. Star-buck in his opinions is in good Catholic company, nevertheless. ED.]

age and drove insane man trained to meet a crisis. Simple as the recital was, it is worth reading again:

Among those who merit praise for heroism in the work of rescue is Mary McCann, aged seventeen years, recent-ly landed here from Ireland, and who is employed as a waitress on North Brother Island. Four times she swam out from the shore to the side of the burning boat and each time she resurned with a little child in her arms. She was going out the fifth time when one of the doctors caught her and ordered her to go up on the grass and lie down. The girl was so exhausted

she could hardly stand. "It made me crazy," she said, "to see those deer little ones in the water. I never knew that I could swim so well before. I am sure I could have gone out again and brought one of those babies back, if the doctor had not stopped me." We can scarcely hope that Mary's

heroism will be properly recognized— the chances are that it will not, and that in the magnitude of the calamity rescue work will be forgotten should out her career as a waitress have ended the moment she landed that fourth child upon the shore. If she shall continue long to hustle food and drink to the hungry, some one in the great metropolis will be in fault and unadulterated bravery will have fallen away below par.

Why do we love the Blessed Virgin Because God loves her, because she is most amiable, and because those who love her are loved by her One proof that we love her is that we endeavor to be modest and pure.



Tobacco and Liquor Habits Trobacco and Liquor Habits Dr. McTaggart's tobacco remady romoves all desire for the weed in a few days. A vector table medicine, and only requires touchings to table medicine, and only requires touching the table medicine, and their action is mild and the the set of used to the set of the papal tiaras. A little patience would save a great table deil of vexation. Time robs us of as much as it gives.—Mme, de Sevigne. The table medicine, and the transmitter of the set of the table table table the table table the table tabl

Hence the necessity of confessing more frequently than is prescribed by the law. The uncertainty of life should keep us constantly prepared for death by keeping us free from mortal sin. Therefore as often as we fall that often at least should we avail ourselves of the sacrement of prepare. Once a

of the sacrament of penance. Once a year under such circumstances is a year under such circumstances is a dangerous delay—dangerous because of the difficulty existing to make a proper examination of conscience and a true and entire confession. Those,

therefore, who have a prover apprecia-tion of these facts and of the gratitude they should have to God for the institution of the Sacrament of Penance will not content themselves with a mere compliance with the law of the Church.

-Church Progress.

DIAMOND CROWN FOR OUR LADY.

The diamond crown which the Pope will solemnly place upon the statue of the Immaculate Virgin in St. Peter's next December on the occasion of the fitieth anniversary of the definition of the dogma of the Immaculate Conof the dogma of the Immaculate Con-ception, promises to be one of the most splendid pieces of jewelry in the world. The Pope himself has given some magnificent jewels for the purpose, and in the last few days the presents of jewels received by the committee have been year generation. been very generous. M. Moester de Ravestein has given

M. Moester de Ravestein has given a ring containing five splendid dia-monds, and the Neapolitan Duchess Del Gallo has sent a jewelled crown, a ring, a brooch and two diamond ear-rings. Miss Matete of Gand has sent a diamond cross. Miss Neve of Brus-sells, Belgium, two magnificent dia-mond buckles, a pin and two rings, while the Children of Mary, in the famous institution of Itelmet, have col-



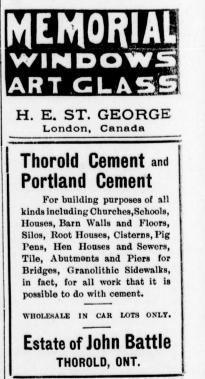
Some object to the present Cardinal

ecretary of State that he is too young. ardinal Mery del Val is thirty-Cardinal nine. His predecessor, Cardinal Ram-polla, one of the most eminent prelates that ever held that important post, was only forty-four when he assumed office. Young men are ruling the world to-day.—The Western Watchman.



too carefully during the hot weather. At this time sickness comes swiftly and the sands of the little life are apt to glide away almost before you know it. Dysentry, diarrhœa, cholera infan tum, and stomach troubles are alarming ly frequent during the hot weather. At the first sign of any of these troubles Baby's Own Tablets should be given -better still an occasional dose will prevent these troubles coming, and the Tablets should therefore be kept in every home. Promptness may save your child's life. Mrs. J. R. Standen, Weyburn, N. W. T., says "Baby's Own Tablets are valuable in cases of diarrheea, constipation, hives, and while teething. I have never used a medicine that gives such good satisfaction." This is the experience of all mothers who have used the Tablets. If you do not find the Tablets at your druggists send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail post paid.

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