

THE TRUTH ABOUT THE CATHOLIC CHURCH. BY A PROTESTANT THEOLOGIAN. CCXL.

The opponents of Roman Catholic political rights are apt to give themselves the air of being the only genuine Protestants. Now we know that the specifically Protestant section of the Church of England is the Evangelical party.

These names are mentioned with evident satisfaction in the 1st Church Missionary Intelligencer, the principal magazine of the party.

Imagine now such nobodies as James B. Dunn and Isaac J. Lansing confronting the great representative Protestants that I have named, and in exact antithesis to them, not only refusing to help in the losing of political disabilities already resting upon Catholics, but actually trying to bring these disabilities back in America after almost a hundred years of freedom!

Lord Macaulay thinks that Oliver Cromwell really would not have cut off Charles Stuart's head if his position as a party leader, and therefore largely a party slave, had not forced him.

Of course the great evangelicals whom I have mentioned were as familiar as the Fathers of the Republic with the arguments against admitting men to swear temporal allegiance to us whose spiritual allegiance lies elsewhere, and like our Founders they rejected the argument as of no convincing force.

Our Founders, and these transatlantic Evangelicals, pass over the argument about spiritual allegiance as of no account, evidently for the reason that as the State has no claim on our spiritual allegiance, it has no concern with the question where else we bestow it.

It means a bond uniting us in deference, of various degrees, to other men with whom we are religiously conjoined. This moral deference we pay in a special measure to the constituted organ of the brotherhood.

the worst of all, as being not only independent of our land, but of all lands, absolutely ecumenical, and much more than that, supraterritorial.

The A. P. A.'s of my younger days ingeniously and most appropriately styled themselves Know-nothings. They too were perplexed over the problem of infinite seclusion, not having interest enough in celestial circles to obtain the setting of our country as a separated asteroid.

The fact is, as clear-sighted men have already discerned in France and Italy, there is no help except in the abrogation of Christianity. This is essentially, hopelessly ecumenical. It is planetary in its significance.

To aid, guide and strengthen the members yet struggling against the flesh and the devil, the Church has assigned for our veneration and imitation some saint for each day of the year.

But there are others, also, countless others equally deserving of the same consideration. Among the number each Catholic family has a representative. Father, mother, sister, brother, some, perhaps of all these. Heaven is peopled with such souls. They are the Church triumphant. Individual honor and veneration to these the Church cannot give.

For in addition to the saints in heaven it also includes those souls gone from the Church militant but not yet joined the Church triumphant. They are saved but not wholly purified, hence members of the Church suffering, passing a purification to the flames of purgatory to cleanse them of all stain.

Our Founders, and these transatlantic Evangelicals, pass over the argument about spiritual allegiance as of no account, evidently for the reason that as the State has no claim on our spiritual allegiance, it has no concern with the question where else we bestow it.

What is spiritual allegiance anyhow? It means a bond uniting us in deference, of various degrees, to other men with whom we are religiously conjoined. This moral deference we pay in a special measure to the constituted organ of the brotherhood.

FIVE-MINUTE SERMON.

Twenty-fourth Sunday After Pentecost.

THE LAST JUDGMENT.

For as the lightning cometh out of the east and appeareth even unto the west, so shall the coming of the Son of Man be. (St. Matt. xxiv. 27.)

In a few weeks it will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming—the coming of our Lord Jesus Christ, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father.

God Himself, into this world to redeem us from all unrighteousness, and to bring us to the glory of His kingdom of heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare for this great coming, or Advent, which took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good it was to procure for us.

This is the scene of the most direful calamity and suffering the world had ever seen from its beginning, or probably will ever see again. An immense number of people were assembled within its walls—over two million according to Josephus, the Jewish historian.

Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city—rage and discord prevailed, the people fought desperately and butchered one another without mercy.

Then famine and pestilence reigned over the city. Even mothers devoured their own children in the madness of despair. The Romans at last took the place by assault and utterly destroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth.

What a lightning cometh from the east and appeareth even unto the west, so shall the coming of the Son of Man be. Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for heaven or for hell.

Not a Good Catholic. "A man who does not attend Mass every Sunday, unless, of course, he has a reasonable excuse, who does not receive the sacraments of Penance and Holy Eucharist after he is conscious of having mortally offended God, who does not observe the commandments, who spends the money he earns in periodically drinking to excess such a man is not a good Catholic," says the New World.

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M. D., C. M. 25 York Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario.

DANGEROUS MOODS IN SERMONIZING.

I am an old friend and shall use the privilege of my position and speak plainly. Let me ask you to probe your own motives as deeply as possible, which I am sure are mainly right.

Do not these pessimistic and procrastinating humors which are fast settling down into a chronic malady, imply a more or less defective consecration to God and your work? Some faint strain of ambition may enter into the conception of your task and debar you from contenting to the fullest possible extent upon divine help.

You come to think that the popularity degree, at keeping it, the popularity of God and your work? Some faint strain of ambition may enter into the conception of your task and debar you from contenting to the fullest possible extent upon divine help.

You once knew yourself to be divinely called to the ministry of the Word, although the routine of the last ten years had sometimes brought you almost to the verge of perfunctory automatism.

The Sin of Detraction. "Detraction," said an English priest in the course of a sermon, "is one of the cleverest devices of the devil. An unbridled tongue is like diabolical possession. He who contracts the habit of detraction seems almost to lose his free will; the whole being goes to the tongue; eyes, hands, feet, mind, will and voice minister to it, and find substance for its exercise."

We cannot be too much on our guard against this temptation, for of all sins it is the most difficult to obtain forgiveness for that of detraction. In the first place, we are apt to forget our own words, and so do not confess them; in the second, if we have taken away our neighbor's good name we cannot obtain pardon unless we make restitution, and in such a case it is far more difficult to make restitution than in one of ordinary theft, more especially where the charge is true.

A STORY OF THE STREETS. It was not a long procession or a pleasing one, but it attracted much attention. There was a policeman in the lead. Beside him walked a stocky, bull-necked young fellow in a yellowish suit of loud plaid. His face was bloody, and his right wrist encircled by a handcuff of the "revisers," which shackled him to his captor.

A COMFORT AND A CARE. IF YOUR HOME IS BLESSED WITH A BABY YOU WILL APPRECIATE THIS. A baby is a priceless comfort, but in its utter helplessness is also a great care. Anything that will relieve the tired mother and add to baby's health and happiness is both a help and a friend.

ALCOHOLISM CAN BE CURED. Rev. Father Quinlivan's Opinion of the New Antidote. The good points of this new discovery for the cure of the liquor habit, in my opinion, are the following: First, if taken according to directions, it completely removes all craving for liquor in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad after-effects, but on the contrary, acts in every way the health of the patient whilst freeing him from the desire for drink.

Little Folks' Annual for 1903. PRICE TO CENT. Stories and Pretty Pictures. BENZIGER BROTHERS, NEW YORK: 36-38 Barclay St. CHICAGO: 211-213 Madison St.

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twenty, he must have left that Broadway crossing with new hope and a more determined spirit.—Youth's Companion. The other day we saw on a large sign the motto: "Friends of union labor do not patronize saloons." This was printed in very prominent letters, and we rejoiced very much to see it stated so publicly and plainly that the friends of union labor, who must be numerous, do not patronize saloons.

How to Beautify the Complexion. To have a soft, smooth skin, free from eruptions and pimples, the blood must be healthy and pure. For those who have impure blood, and cleanse it of all impurities and poisons it brings color to the lips and cheeks, brilliancy to the eyes, whitens the teeth and sweetens the breath.

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CHATS WITH Y TO THOSE WHO P FOR SUIC

If a vigorous young man anxious to push his money, were offered a shorted in his life then accept the money? For what stocks and exchange the peace of his mind for tempt price would he tempt steady nerves for enabling him to sign estate, for buoyant's manner, jaded apathy? What would bright, youthful count to be immediately care worn wrinkles, care worn with anxiety? How take for his athletic elastic step, if offered bent form and a shrunken real estate worth fair compensation for his studies have of his home, and the children?

Suppose that a bright graduate were asked the result of his four give up his appreciation, and art, his wonders of nature, human nature, and the doors of intellect his studies have of much money would he exchange for the fruit made his life rich with pleasures and perpetuity which promise him in future years?

One may think that millions would tempt real treasures of life for mere money. Men spend few months or years ever heard of anyone so much as to give for the service medicines and heal their nerves, increase and make them more of work life, but no assume disease vol for it. African slaves for his African slaves, his life-companion, one's home and its comforts, it is natural be the height of fortune for a house, a pleasure and enjoy leisurely women part with and devote years to gain an education heard of even to be true that the bet not to be classed cannot be expressed.

But think a man who Look deep into you, you bargain man indirectly, but not voluntarily, and middle-headed business men make just such believing that they destroyed their health for wretched present business and a sufficiency and bodies and all their life's enjoyment business acquaint moment's respite or fear of ruin? It is Dollars—four dollars, thousands premature old age enough to be money gain is all changing.

How many colored turned their backs higher intellect avenues to further their broad views and become so how to gain an education! How store, in an office night, until they machinery of the sion, until all have atrophied, tion has ceased, time and friend these things man Home itself lose and charm, and some in checking dollars. Happy far on their rack little time that wives and child.

All that peer their lives, woe fades and pall replaced by a th for wealth. The higher na ambitions, the finally, virtue a even that last of home and of money and money paltry cas Blinded by gre have stayed the price of dis right to be call Does such m very makers cannot say "I not give them through culti