

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

In vulgar books of Protestant controversy, like Lansing's and Christian's (whether in these two books themselves, I do not now remember) you will find and then find a declaration as this: "Pius VII. excommunicated the great Emperor Napoleon, Napoleon treated the Bull with mere contempt. As it probably in no way affected him spiritually, so it certainly in no way affected him temporally. He continued at the height of his power for several years longer, and his final ruin was due to quite other causes than the Bull of the Pope."

Now the first question is this: Was Napoleon's excommunication well warranted? Was it published "justa causa," "for a just reason," which, as Catholic theologians remind us, is a necessary foundation of the papal prerogatives, since, as the Canon Law says, "if the Church would have her sentence ratified by God, she must take care to conform her judgment to the judgment of God?"

That the sentence was just, there can be no doubt. Whatever providential purposes Napoleon, like other "scourges of God," may have subserved, his personal character and intentions were those of a savage and unscrupulous sensualist and selfishness. It is only two instances out of innumerable that he never suffered his own mother to sit in his presence, and that, sending his brother Louis to govern Holland, he instructed him: "Your first duty is to me; your second, to France; your third, to the people over whom you reign."

Not that he was by nature cold-hearted or hard-hearted. He was neither. It was simply his absorbing self devotion which on occasion made him cold-hearted and on occasion hard-hearted. In short, his whole career was a continuous worship of Force. The adoration of Napoleon is one of the most demoralizing influences of our later age, and it is doubtful whether its corrupting power does not even now more or less poison our own public life, from the White House to the Philippines, although, it is true, human nature can fashion its own excuses for violence and rapacity in war or in business without particular need of going back to the Corsican. John D. Rockefeller, and other "Napoleons of finance," would have been the same if they had never heard of Napoleon Bonaparte.

Now certainly the Papacy, as exemplified in Pius the Seventh, stood for the opposite of rapacity and violence. It stood for spiritual force, for supra-terrestrial interests, for righteousness. Our great Protestant encyclopaedia of Herzog-Pitt describes Pius VII. as a peculiarly eminent Christian, above all on the more difficult side of Christian excellence, the side of patience, mildness and forgiveness. He loved his fellow-Italian a good deal more than the man deserved, and never could be provoked out of his gratitude to him for the Concordat, although the coarseness of Bonaparte's motives, even in this necessary act, is scandalously apparent in his coarse exclamation, on which Dr. Channing indignantly comments: "If there were no Pope, it would be necessary to invent one."

Therefore when Pius VII. uttered his sentence against Napoleon, he expressed the manifest judgment of God, and of mankind. He spoke in the imperial majesty of religious greatness, and of a function unique among Christians, and his voice was re-echoed by the universal conscience. What wretched folly then, in this case, in which the voice of man so evidently utters forth the mind of God, to jeer at his sentence as fruitless, even if no outward palpable result had followed! Yet outward palpable results of the most stupendous character soon ensued, some related to the sentence as effect to cause, some marvelously corresponding, as a providential answer, to the mockery with which Napoleon undertook to receive the act of the Pope.

First, as Professor John W. Burgess, of Columbia University, says, in a lecture delivered here at Andover, the ruin of Napoleon began from his excommunication. The Spanish peasantry were brooding sullenly and resentfully over his plottings against their nation and their kings. Yet the awe of the invincible tyrant, who had quelled all Europe within the seas, lay on their spirits, and either held them back from action, or caused them some misgivings as to their hopes of success.

Now came the lightning-flash from the Vatican; and when the Spaniards heard the words of the Father of Christendom, reverberating in their own consciences, they blazed forth in the unending series of those desolatory wars, which conformably to the nature of Spain and of her people, were continually repressed and never suppressed, until, aided by the unflinching strategy of Wellington, after draining away the life blood of France for years, they found they found their crown and consummation at Waterloo.

During all this time the words of every Catholic soldier, and of the Spanish priesthood, not contradicting but confirming national feeling and military allegiance, while, if the Protestant soldier were not especially affected by the sentence, they heartily concurred with it, and with its effects. Had there even been no Northern campaign, it is not certain that Spain and the Northwestern Islands together might not at length have worn out Napoleon's strength. I refer to this question to better historical and military judges than myself.

Secondly, when Napoleon heard that he was excommunicated, he angrily exclaimed: "Is the man mad! Does he suppose that the arms will fall from the hands of my soldiers?" This exclamation was not published, and does

not appear to have been generally known.

Three years passed, a very small space in the councils of God. The Emperor then marched, in all the pride of his power, against the Northern giant. We know what befell there. After his purpose of wintering in Moscow had been foiled by the desperate patriotism of the Moscovites themselves, setting their city in flames, the elements turned against the baffled invader, until he fled home in advance of his perishing hosts, and after two gigantic efforts more, yielded at last to his fate, and was carried southward, to eat his heart out on the island-rock.

Now Cardinal Newman calls attention to the fact that a French historian writing somewhat later, without reference to Napoleon's excommunication at hearing of his excommunication, it appears without knowledge of it, says, in describing the tremendous effects of the Russian cold, unwonted even there: "The arms fell from the hands of our soldiers." Here was God's answer to the haughtiness of man scoffing at the supposed impotence of the mild priest who, sorely against his will, found himself compelled to pronounce the sentence of God against the imagined omnipotence of Lawless Force.

Surely this is an exercise of the papal power in which all Christians ought to rejoice. There need be no hesitation here as to the merits of the strife. Here were no national rights in question, nor claims of ancient regality, nor reasonable demands of the civil upon the spiritual power. These Pius himself had already satisfied to the fullest extent, and, as he afterwards declared, beyond the fullest extent permissible, so that he found himself bound in conscience to recall a part of what he had yielded. It was a plain case of unprotected Right standing, with mild courageousness, against the voraciousness of insatiable Might.

Nor was there here any alloy of intemperate speech, or violence of anger. This sentence of the chief priest of Christendom, who alone, in himself and in his inheritance of authority, was so placed that his voice alone could carry with it the consent, not of his own people only, but of all the Christian world, was so just in nature, so pure in motive; and so compassionate in temper, that it may well have uttered in attire of unmingled white. Although far more momentous, and more miraculously illustrated by the breaking forth of God's providence, it perhaps finds its nearest parallel in the long conflict between Barbarossa and Alexander III. I have had it for a good while in mind to speak of this, and will say something about it next week.

CHARLES C. STARBUCK.

Andover, Mass.

PAYMENT OF DEBTS.

To culpably let debts run on for months and years is a positive disgrace. Inconvenience and losses are thereby inflicted on storekeepers, butchers, landlords, doctors, undertakers, newspaper men and others whose bills are not paid according to agreement. There is nothing more humiliating to a woman of refinement and delicacy of feeling than to know that her neighbors are aware that her husband does not pay his debts, but spends in various ways the money that belongs to others. The man who makes light of paying his debts will make light of other obligations. There is nothing that pains a man of good principles more than to find his wife wasteful and extravagant and letting bills overdue run on for months.

There is a streak of dishonor in the make-up of people who owe debts all around while they spend their money for other purposes. So many people nowadays are in the habit of living beyond their means at the expense of others that religion is constantly brought into odium. A so-called Christian who culpably refuses to pay his debts is a constant scandal to the Church and a disgrace to himself. Patches and old clothes are honorable when the wearer can face the world and say: "They are my own; I owe no man anything. No matter how fine the dress, no matter how brilliant the accomplishments of men and women; both wear the badge of disgrace in the eyes of all right-thinking people if they refuse to pay their just debts.

There are two classes who injure others: First, those who defer from time to time the payment of debts long due to a tirade of virtuous abuse is frequently the only response the indigent creditor gets. If storekeepers, owners of horses, doctors, undertakers, newspaper men, dressmakers, tailors and others were asked: "Are your bills paid promptly according to agreement?" must they not answer: "Our books show many debts months and even years overdue. Some who owe us old debts deal in other places. They become indignant if we ask payment of our accounts. Others who owed us bills have moved away without even calling to see us." People get indignant and abusive when asked to pay their debts long overdue. Is not such conduct most reprehensible and un-Christian? If such people call themselves Christians how great the odium and disgrace their dishonesty heaps on the Church? There is another class which contracts debts without any intention of paying them. They go from one store to another getting credit as long as they can; they borrow money from this one and that one; they owe bills here and there and pass their creditors by as if they did not owe a cent. The thief takes your property stealthily and carries it away. This class would ask you to give up your goods and deliver them, too. What a disgrace to the Church if such dishonest people call themselves Christians! Who does greater harm to the Church, who gives greater scandal, who inflicts greater injury on a community than the so-called Christian who culpably refuses to pay his debts?

One may never tell what words will do when they are laid within the years like the little vessel of leaven that leaveneth the whole.

FIVE-MINUTE SERMON.

Sixth Sunday After Pentecost.

THE DIVINE BOUNTY.

And they did eat and were filled, and they took up twelve baskets full of the fragments, seven baskets. (St. Mark viii. 8.)

The Gospel to-day tells us of the miracle of the multiplication of the loaves and fishes, whereby our Lord fed the multitude in the wilderness. Not only did seven loaves and a few little fishes satisfy the hunger of four thousand, but seven baskets were filled with the fragments that went left. This is the way in which God always works in the dealings of His providence with mankind. He is not content with giving us enough: He gives us more than enough—"full measure, pressed down, and running over." He hath opened His hand and filled all things living with plenteousness. Look at the earth which He has prepared as a dwelling for the children of men, and see how bountifully He has provided for all their necessities. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men," and cry out with David: "How great are Thy works, O Lord! Thou hast made all things in wisdom; the earth is filled with Thy riches."

But if God has thus lavishly provided for the bodily wants of man, He has even more bountifully provided for the needs of his soul. "He hath satisfied the empty soul and filled the hungry soul with good things." Just as air, water and food, the things necessary for the sustenance of our bodies, are found in the world in great abundance, so also does God's grace abound, which is necessary for the life of our souls. Just as we must breathe the air in order to live, so we have but to open our mouths in prayer, the breath of the soul, and God's grace, which is as plentiful as the air of heaven, is poured into our hearts, filling us with new life. And as we must breathe the breath of prayer, so also we must drink the water of salvation which, mingled with blood, flowed from the wounded side of Jesus. That living water which He promised to give is His Precious Blood, shed for all upon the cross, yet continually flowing in streams through the sacraments to cleanse and refresh the souls of men. We have but to approach and drink and our thirsty souls shall be satisfied. "He that shall drink of the water that I shall give him," said Jesus, "shall not thirst for ever. But the water that I shall give him shall become in him a fountain of water springing up into everlasting life." Draw near, then, with joy and draw this water from the Saviour's fountains, the sacraments which He has ordained in His Church. Wash therein, and you shall be clean; drink thereof, and your soul shall be refreshed.

And for food He gives us the Bread of life, the living Bread which came down from heaven, even His own most precious Body and Blood in the Blessed Sacrament of the Eucharist. "He that eateth of this Bread shall live forever"; but "unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you." His grace would have been enough to sustain us; but He is not content with giving us His grace alone. He must give us almost Himself. This is the greatest instance of the wonderful prodigality of God towards us. After creating the world, and providing it with all that is needful for our bodily life, after giving us His grace in an almost overwhelming abundance, we do not think that His generosity would have spent itself. But no, He goes still further, and His last and greatest gift is Himself to be the food of our souls. Surely there is nothing beyond this. God could not do more for us than He has done. In giving us Himself He has done the utmost that is possible.

When, therefore, we behold the wonderful works of God in our behalf, our hearts should swell with thankfulness to Him Who gives so abundantly unto us, above all that we could ask or think. Since God has been so generous towards us, let us not be guilty of the base ingratitude of despising His gifts, and rejecting the mercies He holds out to us! Rather be generous towards Him, and as He gives us Himself, so let us give ourselves wholly to Him, striving to follow in His footsteps, and offering ourselves daily unto Him, soul and body, as "a living sacrifice, holy, pleasing to God, our reasonable service."

Fruitful Work.

It was the League of the Sacred Heart that inspired the now very fruitful and remarkable work of instructing the workmen in various large cities of Spain. This work is carried on with signal success by the Ladies of Christian Doctrine. Missions have followed even in the following of a mission in one of the suburbs of Madrid. Missions in other districts of the city will follow. In three of these, the Ladies of Christian Doctrine are teaching and training about 10,000 persons.

Watch, pray, work, bear with yourself without flatterings yourself. Let your spiritual reading and your prayer tend to enlighten you with regard to yourself, to correct you, and to overcome your natural temperament in the presence of God.—Lacordaire.

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. J. W. Ross, Premier of Ontario, Rev. John Potts, D. D., Victoria College, Rev. William Caven, D. D., Knox College, Rev. Father Tealy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Hon. Thomas Coffey, Senator, Catholic Record, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

It Nourishes Infants.

No other baby food is as nourishing, wholesome or so universally used. It is a perfect substitute for mother's milk.



IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS.

If it were so with me, the fear of man would not so easily give me trouble nor lying words move me.

Who can foresee all things, or who is able to provide against all future evils?

If things foreseen do nevertheless often hurt us, how can things unlooked for fail to wound us grievously?

But why did I not provide better for myself, miserable wretch that I am? Why also have I so easily given credit to others?

But we are men, and but frail men, though by many we are reputed and called angels.

To whom shall I give credit, O Lord? To whom but thee? Thou art Truth, who canst neither deceive nor be deceived.

And on the other side, Every man is a liar, inborn, unstable, and subject to fail, especially in words; so that we ought not readily to believe even that, which in appearance seems to sound well.

CATHOLIC TEMPERANCE WORK APPRECIATED BY NON-CATHOLICS.

The day is gone by, let us hope forever, when non-Catholics, no matter how limited their outlook, can bracket rum with Romanism. Despite an occasional outbreak of the old feeling, here and there, it may be said with truth that in these days Protestants freely and frankly Catholics are doing for temperance. Recognize the important work which a Methodist paper published in the Middle West had an article some little time ago calling attention to the hearty aid in temperance work which is given by some Archbishops, bishops and priests of the Catholic Church, and it gives some extracts from an address at the recent fifty-sixth annual meeting of the St. Louis Conference of the Methodist Episcopal Church, South, at Farmington, Mo., by the Rev. J. T. Coffey, pastor of St. Leo's Church, St. Louis. Father Coffey said:

"Gentlemen of the St. Louis Conference of the Methodist Episcopal Church, South, don't mistake the attitude of the Roman Catholics on this momentous liquor question. An Ireland of St. Paul, an Elder of Cincinnati, a Keane of Dubuque, a Spalding of Peoria, a Ryan of Philadelphia—all have spoken out in no uncertain accents on the evils of the liquor traffic in America. Recently an aged priest of the diocese of Cincinnati has visited every training school of the Catholic clergy in the States and Canada and has organized large and flourishing total abstinence societies among the young aspirants to the Catholic priesthood. Many of our bishops, East, West, North and South, pledge all the children of the annual confirmation classes. All this augurs well for the future of the great temperance fight that is now on."

Of course, Father Coffey is only one of the many priests of the Church who are continually insisting on the inherent Catholicity of the temperance movement, as conducted under the Church's direction, and in this very address he referred to those among ourselves who fear to take up the work of temperance. "They say it is all right to preach and practice total abstinence but to mix up the politics of the liquor question with religion is not within the province of any Church." That is an argument with which we are all familiar, but the Church has sanctioned the methods of the C. T. A. U. of America, and there should be no hesitation on the part of any Catholic to throw himself into its ranks.

It is well to be appreciated by Protestants for our temperance attitude. But that is not what the C. T. A. U. is working for. That is only an incident. The chief thought that inspires the work is that it is a Catholic work, and that it is being done under the auspices of the Catholic Church, and that its watchword is Father Mathew's phrase "Here goes in the name of God!"—The Missionary.

Thought for Today.

How much there is which we might do for the Sacred Heart were we only worthy to be its instrument, but the memory of our sins and of the little sorrow we have ever had for then weighs us down. And this is the greatest pain of those who truly love Jesus Christ. It is then that we understand all that our Sweet Mother is to us. Through Mary even I can do Him service, and my work will be according to my sure belief in Her love for me, and my trust in the greatness of her power.—Father Dignam, S. J.

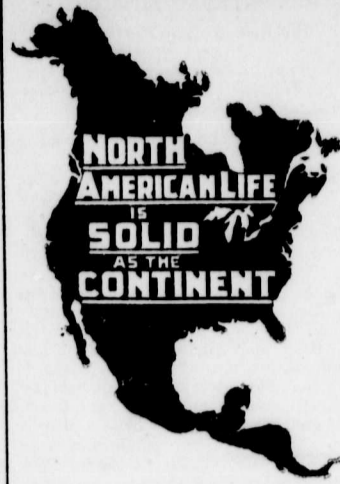
Ask your Grocer for



Best for Table Use.

CONSTIPATION CURE

Free Samples, N.S. & Co., Ltd., New Glasgow, Boston, Mass.



"Money Talks"

This is a common expression which is not literally true. Money cannot talk, although it often furnishes convincing evidence, as when received under a policy of life insurance. It is then silent but conclusive testimony of the wisdom and thoughtfulness for others of one who has joined the vast majority. Let us explain to you our plans for saving money and creating an estate—plans to meet all requirements—guaranteed by a Company of unexcelled financial strength.

NORTH AMERICAN LIFE ASSURANCE COMPANY

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE, Managing Director, President, W. B. TAYLOR, B.A., LL.B., Secretary.

AND STILL IT LEADS!

as applied to the gain in net amount of assurance in force in Canada for the

Five Years ending December 31st. 1903

The MUTUAL LIFE OF CANADA.

still maintains its stand at the

Head of all its Competitors

among Canadian Life Companies, as shown by the Government Reports.

LEARNING FROM CATHOLICS.

On the subject, "What Protestants Should Learn From Catholics," the Rev. Madison C. Peters preached a forcible sermon recently in Broad Street Baptist church Philadelphia, Pa. He said in part:

"The rich Catholic hesitates not to kneel by the side of the poorest. Protestants have too keen a sense of smell. Protestants should learn from Catholics how to give. Catholics are generally poor. But behold their churches. Behold the earnings they lay upon the altar of the church. Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They remind me of those matches that strike boxes—when you have the match you haven't the box, and when you have the box you haven't the match. In caring for their children Catholics teach us a lesson. The Protestant lady need to be awakened to a deep sense of the magnitude of their duty toward their children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering every conceivable case of need and suffering put Protestants to shame."

FRETTING CHILDREN.

When a child frets and cries almost continuously the root of the trouble in nine cases out of ten lies with the stomach or bowels. Fermentation and decomposition of the food means colic, bloating and diarrhoea—the latter is especially dangerous and often fatal during the hot weather months. Baby's Own Tablets are just what every mother needs to keep her little ones healthy. These Tablets gently regulate the bowels, cure constipation, prevent diarrhoea, cleanse and cool the stomach and promote sound, natural sleep. The Tablets can be given with safety to a new born babe. Mrs. J. Mick, Echo Bay, Ont., says: "I think Baby's Own Tablets the best medicine in the world for the ailments of little ones, no mother should be without them." Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' medicine Co., Brockville, Ont.

A SMALL PILL BUT POWERFUL.—They that judge of the powers of a pill by its size, would consider Parke's Vegetable Pills to be lack luster. It is a little wonder among pills. What it lacks in size it makes up in potency. The remedies which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, acts promptly and successfully in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it and is put at a price that will not exclude the poor from its benefits.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA

THE NIGHTY CURE



MEMORIAL WINDOWS ART GLASS

H. E. ST. GEORGE London, Canada

Thorold Cement and Portland Cement

For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is possible to do with cement.

Estate of John Battle THOROLD, ONT.

HEADACHE

Neuralgia and Nervousness cured quickly by AJAX HARMLESS HEADACHE AND NEURALGIA CURE

No heart depression. Greatest cure ever discovered. Take no other, too and age. All dealers or direct from ASTLEY & Co., Simcoe, Ont. Money back if not satisfied.

CHATS WITH

Be hopeful; yourself in other both the stoic tremes; be neat and you have pleasant pro dilemma. How to a French pl the following one of which, life, or a tot 1. Breathe 2. Eat and simply. Chose rather than al 3. Fortify daily in cold bath once a we 4. Do not either too heav 5. Live in and dry. 7. After re 8. Work we exciting air leisure, Siren night is for sle 9. Ennoble tions. He was Lo The stranger around some met one of writes Tom M "Would you me where Easy "Certainly, itant. "Thir along here to you come to K you turn sh College row, o haven't time. Know It All there. Walk park until yo boulevard, bei alley, Siren ex Turn from the keep to your Hardship stre cause it begins ings, improv along. Keep "And from easily street? "Well," sa looking him o to be about a stranger in fr get there in fr The man The practic sympathy with that he "can many employe around who c always been fear, and per, they will t I recently h lish politician advertised fo tion of valet reduced the position t complete arr began to tell and "hard-nek" listened for a his would-b find I do not to give his never here ' ally the kind The success the unsuccess and "I am responsible f might have i But, putting ice of the p the story poi plaining pers conduct place advantage, who poses a who says, "I Everybody w great deman Not The man abilities, to nized and u sheer force o ter, he coll policeman c ing the gapi fixed in to the book ly neglected. Look at that in the face l rarely spoile sudden, whe If the mil public gush his work as persistently gratification altogether a contempt. And so f give himsel is not so much ha and is inclin ments, to which has praised is sterling th At This is an of the first should be a becomes a Whatever at the outse one faculty others. Re and trainin broad, sym possible in you will tra duties of a to the dutie out this h your whole ance, and a plete. We meet are well in but how co would thin requiring substantial