THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXII.

After having, as we have seen, on page 116, ascribed to the Pope two titles which the Roman Church abhors and rejects; three others which she does not abhor but does not use; and three others which she does use, but three others which she does use, but which, like the former three, are not blasphemous, Lansing goes on as follows, speaking of the relations of Pius IX. to Victor Emmanuel II.: "Without prejudice, make up your minds what spirit dwells in a man, or a church, that can employ the following curse."

Thereupon he reels off the familiar

Thereupon he reels off the familiar of vulgar imprecations, with which all are acquainted who have read "Tristram Shandy."

As this vitupe cative formula is wholly unknown to the use of the Roman Church, is not found in the Roman Pontifical, or is not found in the Roban rouse, in any other office-book now in use, most Catholic clergymen, even scholars, imagine that it was invented outright by Lawrence Sterne. I have repeatedly seen it so declared by cultivated Catholic writers.

However, this appears to be a mls take. The form seems to have really had an ecclesiastical origin. (So also a Brighton professor assures me.) It is ascribed, and probably with justice, to Ernulfus, Bishop of Rochester, living about 1120, a barbarous man in a barbarious time. They say that the original manuscript is still preserved in the archives of Rochester cathedral.

This document fell under the over of ascribed, and probably with justice, to This document fell under the eye of

Lawrence Sterne, of course in its original briefer and less unseemly, though sufficiently unseemly form.

The author of "Tristram Shandy," The author of Aristram Suntary, with his congenital love of baseness and filth, has slightly enlarged it by certain humorous but inexpressible indecencies. Thus prepared for Protestingly art acceptance, it was unsuspectingly swallowed down by the credulous and orthodox readers of the novel, and still stands in the Anglo-Saxon Protestant world, among people of Lansing's level, as the authentic form of a Roman ex-

communication.

Its currency in this country has been advanced by the fact that some years ago or more a priest named Hogar was excommunicated by the Bishop of Philadelphia. As the solemn form of Philadelphia. As the solemn form of the Greater Excommunication is very seldom used, so rarely that its applica-tion to Dr. Dollinger called out gen-eral consternation, the Bishop, no doubt, simply declared Hogan divested of his priestly faculties and debarred access to the sacraments until he should repent. In other words, as I under-stand, the offending clergyman was placed under the minor excommunica-We must remember that even in the sixteenth century many priests, and even a considerable number of Bishops, appear to have drifted away from the Church, against whom no form of excommunication whatever was employed. Their defection being notorious, they were regarded as excommunicate ipso facto. Of course we must remember that no ecclesiastical denunciation is needed to separate a man from the Church, if he rejects, wittingly, a single one of her doctrines, or if he permanently contemns her authority.

A simple neglect of her authority, how ever prolonged. I do not understand to have the same effect. Thus we see that the probable sent-

ence against Hogan, was what we, in the Protestant churches, call a simple suspension. However, the word "ex-communication" caught the ear of a religious blackguard of that time, whose book I read in my boyhood with the unhesitating faith of a bigoted young fool, anxious to atone for all manner of good offices, spiritual and temporal, received from Catholics, by showing that he was now as good a hater of "the scarlet woman" as the best. I retain the general tenor of the book,

ut have forgotten the writer's name. This man, hearing that Hogan was excommunicated, and wishing to in-struct his readers what a Catholic exmunication was, and having evidently no acquaintance with the Roman Pontifical, bethought himself of his "Tristram Shandy," and reproduces, probably with undoubting belief, the rude imprecations of Ernulfus, aug-

mented by Sterne's obscenities.

I may remark that in the Middle Ages there were one or two forms a good deal like this of Ernulfus, in use in the Low Countries. Probably being neighbors, they had a common stock. For some two hundred and fifty years, however, the Roman Pontifical, having been made generally obligatory, has ex-tinguished these local aberrations. Yet there is no reason to suppose that the religious blackguard of whom I speak had any other source for his imaginary form than "Tristram Shandy,"

as he does not vary at all from this.

This writer, as I recollect, was a few
steps above Lansing in intellect, and a few steps below him in vulgar ribaldry. However, from of old there has been a unfailing succession of ignorant and evil-minded slanderers. This reviler and falsifier of two generations back is the authentic predecessor of the Lan-sings and Christians of to-day.

Since 1570 there have been, as I remember (not counting in the insignifi-cant Duke of Parma) only two European monarchs excommunicated by the Elizabeth and Napoleon the First, the former by name, the latter, description. Elizabeth, as we know, was also declared deposed, a clause, was also declared deposed, a clause, however, to which the English Catholics paid little attention, and which, by Papal consent, soon fell into neglect. The Spaniards themselves would not act on this part of the Bull.

act on this part of the Bull.
Setting aside the question of deposition, which, as the papal legate in France declared, was "problematical," the language of Pius V. concerning Elizabeth, though austere, is grave and dignified and assuming his right to excommunicate the Oneen, is alterether unicate the Queen, is altogether

worthy of a Christian man.

I have never seen the Bull of the seventh Pius against Napoleon, but as his excommunication is indirect; as manners had gone on softening; as

official language had become more and more fixed in the grave mould of the Pontifical; as Pius VII. was of a very benignant character, and moreover un shakenly attached to Napoleon, not shakenly attached to Napoleon, not-withstanding his breach with him; and as the Emperor's complaint was not the style of the excommunication, but the fact of it, we may be sure that its language, while decisive, was mild and restrained. restrained.

Since then no monarch has been ex-

communicated. When Victor Emman-uel, between 1866 and 1870, began to occupy the States of the Church, Pius IX. issued an edict, which was pubished in full in the newspapers o time, and which I read at length. It struck me as a little querulous in tone but it was exceedingly restrained in language. It did not name the King, nor even describe him. It simply de-scribed a certain category of despoilers of the Church, among whom, naturally, the King was understood to be. Even against these the Pope promulgated no penalties. He simply declared that by exceedingly restrained in the force of the canons already subsisting, and to which he adds no personal enactment of his own, all such offenders incurred ipso facto privation of the sacraments while in health. King King Victor himself, we know, on his deathbed, duly received absolution and the Communion, and the Pope's blessing. and was buried with ecclesiastical

Humbert, having no time for the last a monarch of a dynasty which is not heretical, nor, in the spiritual sphere, schismatical, whose sovereigns have never been placed under the Greater Excommunication, nor even, individually, only inferentially, under the lesser. We remember with what displeasure Victor Emmanuel, at Edinburgh, rebuked the Presbyter-

ian Provost and Council for language disparaging the Pope's spiritual sovereignty. As some Catholic journal remarks, the House of Savoy is at variance with the Holy See on a matter of ecclesiastical policy, but is perfectly Catholic in faith.

Lansing, I believe, is too young for personal memory of the Pope's reserved and carefully guarded decree. How-ever, being perfectly unintelligent, both by natural shallowness and religboth by natural shallowness and religious animosity, being almost incapable of personal research, always acting on the simple principle that whatever impels people to hate the Papists is sufficiently attested by that fact, and having vaguely heard that the Pope had "excommunicated" the King, and having probably never looked into had "excommunicated the Ring, and having probably never looked into the Roman Pontifical, or been able to read it if he had, not even being able to put together two words of excessively vulgar Latin without twisting one of them out of all recognizable shape, he has had no resource but to fall back on "Tristram Shandy" concerning a "Tristram Shandy" concerning a King who, strictly speaking, can hard-ly be said to have been excommunicated at all, and who died under the Papal benediction.

CHARLES C. STARBUCK. Andover, Mass.

LENTEN THOUGHTS.

Hell is paved with good resolutions He alone is truly a king who has subued his rebellious passions.

Actions have an inevitable eloquene of their own. Deeds, not words, prove a lover.

In the royal galley of Divine Love there are no galley slaves; all the rowers are volunteers.

Who can stand in the midst of flame and not burn? So with the human soul

Labor done for God is pleasure; leasure without God is even hough concealed for awhile real pain. pleasure The Ven. Cure of Ars maintain that sin always degrades man; it always makes him lesser than he was.

St. Bernadine of Sienna says that of all the counsels of Christ the greatest and indeed the foundation, is to fly the occasions of sin.

St. Francis of Assissi assures us that no one can possess any virtue who has not at least begun to strangle bodily raving for pleasure.

True love for God essentially implies True rove to self-conquest. We cannot destroy to change our nature prone to evil from youth, but we can purify, strengthen youth, but we cannot extirpate and perfect it. We cannot extirpate and perfect it. We cannot extirpate the passions of the human soul but we can control, direct and elevate them.

St. Jerome used often to cry : " Vile appetites of my body, be ye crushed!
It is more needful that ye perish than my immortal soul."

St. Thomas Aquinas asks: " Since to see corporal beauty is the principal origin of sensitive love, how can we expect to love God unless we contemplate His spiritual goodness?"

Remember that grace is but a help even when most efficacious, supplied to instruments solely in our government of the mind and heart. Even God cannot force our wills. We must choose to do else there can be no merit.

Lent, in Latin, is called Quadragesima, because if is a feast of forty days (except Secause II is a least of lorty days (except Sundays, which are not days of fast), instituted in commemoration of Christ's fasting forty days in the desert. My God, can I do less than offer Thee the God, can I do less than offer Thee the affections, the sufferings, the fatigues of a single day? May, then, all I have to suffer, my Saviour Master, be for love of Thee!

St. Teresa often insists that he who St. Teresa often insists that he who hopes to draw real fruit from prayer must not be preoccupied with spiritual consolations. She tells us that she learned from experience that the soul which is attached faithfully to prayer with true determination to be indifferent whether God gives or refuses sensibl pleasure or delights, is already greatly advanced in substantial holiness.

Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

FIVE-MINUTES SERMON. THE VANITY OF THE WORLD.

Fourth Sunday in Lent.

"Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself aione." (St. Jesus vi., 15.) Why, my brethren, did Jesus depart

from the people whom He had worked a miracle? It was because they con-ceived the idea of making Him king. He would have us imitate Him by spurning the vain praises and glory of men. As an excessive attachment to these is the chief element of the corrupt world, our Lord brings down upon it the whole weight of His severest condemnation. He warns us not to do our good works be ore men to be seen and praised by them. If we do, He says that we shall have no reward from our Father in heaven.
Alas! does not our own experience

each us how fickle and deceitful friendship of the world is! How unjust are its judgments! How vain are its promises! It amuses us with its flatteries, it deceives us even while caressing us, and promises much while it performs nothing. We have per-haps longed for some worldly distinct tion, and have had our desire satisfied but have we found contentment? Ever in its possession were we not troubled, in spite of ourselves, by the thought: How long will this glory last? If we reflect upon it, what can be more frivolous than reputation and the esteem Humbert, having no time for the last sacraments, nevertheless was buried with all the offices of the Church. Why was this, since he had not, like his father, been absolved? The answer given by the Roman divines, as we are told, was that the Church does not willingly withhold her final honors from a monarch of a dynasty which is not people, who esteem me to-day, but are people, who esteem me to-day, but are just as likely to spurn me to-morrow But, even if their esteem were mos sincere, would it make me really better or happier? If others applaud me when my own conscience condemns me of what service is their praise to me?

So, too, if I am satisfied with myself and think I deserve the good opinion of men, how does it all benefit me if God condemns me? I am, in truth, only that which I am in the judgment of God; and to seek the applause of the world with too much eagerness is to incur the disapprobation of God.

Oh, that you would cast yourselves at the feet of the Crucified and there earn in what the glory of God-the true greatness-consists! pier were you to-day had your past life een lived for God! What of those jealbousies which made you troubled at the success of others? Why that slander which spared no one when there was question of establishing your own re-putation? How account for that unbridled love of notoriety which so often caused you to dethrone God and place Baal in His stead? Whence came they? From the desire of the world's esteem and from forgetfulness of God.

If you have been foolish in the past let not the future find you thus. will it profit you, at the hour of death, to have been regarded as clever, if you must soon appear with empty hands before the awful tribunal of God? Will you forsake an eternity of happiness for the vein enjoyment of a momentary esteem? God forbid that you should sacrifice the salvation of your soul for emptiness! Make good resolutions, then, while

you have time. It is not necessary that should quit your station in life, that you should leave the world—salvation can be gained in every station of life out live with the world in constant fear of its treachery; keep yourself in peace but not in alliance with it; shun its displeasure, but seek not its friendship: should its commands be in opposition to virtue, hesitate not a moment in spurning them; should its practice be at variance with the Gospel try not to compromise.

Think not of serving two masters one who can and will repay your attachment.

THE CLEAS OF HEART.

"Blessed are the clean of heart," said Our Divine Lord, "for they shall

The vision of God is the end of man's existence and the utmost per-fection of his happiness. To be shut out from seeing Him for all eternity inout from seeing Him for all eternity involves not only the blackness of darkness but the lowest depth of misery and despair. The enjoyment of all possible earthly pleasures for a million of years would not compensate for the loss of that Vision if only for a moment. The endurance of all possible pieceias The endurance of all possible miseries would be a small price to pay for one to-day.

Mr. Jos. Poirier, M. P. P., Grand instant of the entrancing joy it brings with it. Hence I must frame my life so as to secure this vision of God at

any cost. To do this I must fulfil the condition Our Lord here lays down. I must be clean of heart. I must never allow my affections to fix themselves on any creature of earth, when I know that in so doing I am acting in opposition to the will of God. I must not indulge any pleasure or passion, however attractive or intense, if I know that God forbids it, else I shall be in danger of forfeiting the vision of God to all eternity.

Shall I lose any solid happiness Shall I lose any solid happiness of pleasure by this self-denial! On the contrary, I shall be the gainer even here. I shall earn peace of mind, health of soul and body, cheerfulness, a cast halvendy good conscience; and on earth already I shall begin to taste the happiness of I shall begin to taste the happiness of seeing God in such way as it is possible during our mortal life. My faith in God and my love of Him will make me despise and hate those gross pleasures which are the husks of swine.—Rev. R. F. Clarke, S. J.

Tobacco and Liquor Habits

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" THE ANNUNCIATION." MARCH 25.

MARCH 25.

How pure and frail and white, and snowdreps shine! Gather a garland bright for Mary's shrine. For, born of whiter's snows, These fragile flowers. Are gifts to our fair Queen From spring's first heurs. For on this blessed day. She knell at prayer: When lo! before her shole. An Angel fair. Hail Mary!" thus he cried. With reverent fear; She, with sweet, wondering eyes Marvelled to hear. Be silient earth! And hear an Angel tell Of Jesus' birth: While she, whom Gabriel hails As full of grace. Listen, with humble faith In her sweet face.

Listen, with humble let-In her sweet face. Re still, Pride, War and Pemp, Vain Hopes, Vain Fears, For now an Angel speaks And Mary hears. Hail, Mary, Queen of Heaven!"

Let us repeat,
And place our snowdrop wreath
Here at her feet,
—ADELAIDE ANNE PROCTOR,

FASTING.

The origin of fasting goes back to a very remote age. Fasting is of almost as ancient as that of grief. Abraham weep ing for Sarah, Jacob weeping for Joseph, mingled fasting with their regrets and prayers. Since the time of Moses fasts ere frequent among the Jews, but as the fasts which are now read in their Kalendar, they are posterier to the law. The legislator of the Hebrews does not in his books order any partic ular fast, excepting the fast of solem expiation, which is strictly and gener ally observed. Joshua and the elders of Israel remained prostrate before the ark, from morning until evening with-out taking food. After the defeat of the Israelities before A1, the eleven tribes which had taken arms against that of Benjamin, seeing that they could not stand against the soldiers of their armies, prostrated themselves be fore the ark and remained there without eating until nightfall. In all countries men in their days terror and grief have felt the necessity of imposing upon themselves privations in order to arrest the scourges or the sorrows by which they were threatened to be overwhelmed. And for long ages past in order to arrest misfortune, mar has raised his supplicating voice to God and he has placed the tears and the pleasures he sacrificed between himself and the adversities which threatened

Society's upper crust should be composed of high-bred people.

SIGNS OF SPRING

IT IS A SEASON WHEN MOST PEOPLE FEEL MISERABLE, EASILY TIRED AND FAGGED OUT.

The spring season affects the health of almost everyone—of course in dif-ferent ways. With some it is a feel-ing of wearniness after slight exer-tion; others are afflicted with pimples and skin eruptions. Fickle appetite sallow cheeks and lack-lustre eyes are other signs that the blood is clogged with impurities and must have assist-ance to regain its health-giving pro-

perties.

This is the season above all others tonic to brace them up, and the best tonic medical science has discovered is Dr. Williams' Pink Pills. These pills tone the nerves and fill the veins with new, pure, rich, red blood. That's why they give you a healthy appetite and cure all blood and nerve diseases—anaemia, skin diseases, erysipeas, rheumatism, neu-ralgia, palpitation of the heart and a score of other troubles caused by bad blood and bad blood alone. Dr. Williams' Pink Pills will give you nev blood, new life, new energy—you can-not do better than start taking them

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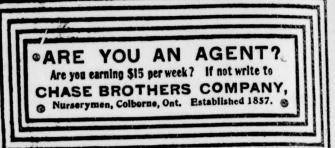
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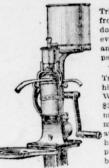
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W. H. RIDDELL, Secretary.

Adversity borrows its sharpest sting from impatience.

There are some triumphant defeats of which victory herself might be jeal-

The unfaithful man is an enemy to his neighbor and an enemy to society, but a far worse enemy to himself. He may rob them of money, of time, of happiness, of their rights; but he robs himself of sharacter, which is more valuable than all the rest.

"By Medicine Life May be Prolonged."
So wrote Shakespeare nearly three hundre years ago. It is so to-day. Medicine will be long life, but by sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas Eclectic Oil used internally will cure coughs and odistication of the control of the con strength to the respiratory organs. Give little There is dangar in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Auli corphysician. Had they used to lace their lives would have been spared. This medicise has no equal for curing coughs. colds and affections of the throat and lungs.

MARCH 21,

CHATS WITH Lenten One of the me mended acts of L Catholic men, is

catholic men, is toxicating liquors of penance. The season have bee those engaged in abor of any kine little compulsor; class. Whatever bodily mortificati therefore, mostly respondingly me speaks the prom desire to correspondesion. Those gestion and foreg faith and goodnes

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