BY A PROTESTANT THEOLOGIAN.

CCCI. We have examined the assertion of the Presbyterian Witness, that a Cath-olic nation which should establish religious liberty would be apt to find itself involved thereby in serious temporal and spiritual trouble with its Head, and have found that neither present history nor past agree with this

We know that nearly or quite every Catholic nation now permits Protestants to exercise, and to extend, their religion, and that no nation has there by incurred excommunication or inter-dict from Rome. We know that fifty years ago, when the Catholic Church in Austria was at the height of her power, Austria was at the height of her power, she found no fault when the Government raised the Protestants, previously somewhat depressed, to perfect civil equality. We know, from the testimony of the Lutheran Kossuth, that in his time Catholic Hungary used so broad a liberality towards the Protestants that he found it perfectly safe to put a Catholic Bishop at the head of education. We know that Hungary summons the Protestant prelates, Lutheran, Reformed and Unitarian, to sit in her House of Magnates. Nor has excommunication or interdict ever been excommunication or interdict ever been interposed to check her freedom of

We know that for seventy-four years Catholic Belgium, with the Pope's formal consent, has put her Bishops under oath to maintain religious equality, and that they have loyally fulfilled their promise.

We know that the Catholics of the German Empire demand only to be treated as Catholic Bavaria deals with her Protestant minority, in order to be absolutely content. Yet Bavaria is from of old the pillar of German Cath-

We know that both at home and in Canada the Irish Catholics are much more willing than the Protestants to more willing than the Protestants to choose representatives out of the opposite religion. Yet Ireland is a darling daughter of the Holy See.

So much for present history. Now

In 1697 the Electors of Saxony, (now Kings) became Catholics. They have ever since, at accession, solemnly sworn to maintain the supremacy and endowments of the Lutheran Church, so long as the laws of Saxony require. This oath has involved them in neither the supremacy are sixtend trouble with the temporal nor spiritual trouble with the Holy See.

In 1688 James II. having, in obstin-In 1688 James 11. having, in obstin-ate contempt of the Pope's advice, flagrantly disregarded the legal rights of the Church of England, was ex-pelled. The Jacobites offered to work for his restoration if he would solemnly bind himself not to renew his lawless bind himself not to renew his lawless policy. He urged conscience against such a promise, but the great Bossuet said to him: "Sire, be not righteous overmuch, lest thou show thyself a fool," ne obstupescas. Bossuet and Innocent XI. did not always agree, but this advice, which the Bishop gave after the event, the Pope had urged upon the refractory King before it. If upon the refractory King before it. It the English Protestants and Catholics did not soon come to live in brotherly amity, this is not to be laid at the door

amity, this is not to be laid at the door of Rome, as Macaulay shows, but must be imputed, as the Catholic Dictionary well observes, to "the perverse obstinacy" of the intractable Stuart. In 1648 the Peace of Westphalia established the three German religions in the enjoyment of civil parity. The Pope, for form's sake, protested against some articles of the treaty, especially against the large secularizations of Church property, but Austria and Bavaria, knowing the exigency better than His Holiness could in Italy, and sustained by Jesuit advice, persevered, nor has Rome ever dreamed persevered, nor has Rome ever dreamed of putting under the ban any Catholic power which consented to the com-

the way, what does the Witne mean by saying that the Catholic world, having established religious liberty, is likely to find itself in "temporal" trouble with Rome? As we see, it is in no spiritual trouble, languishes under neither interdict nor excommunication, has not lost a single indulgence sume the whimsical alternative, that Rome, letting all her spiritual weaponry lie dormant, is plotting some direful secular punishment are direful secular punishment against the faithful? What manner of infliction, in the name of all the possibilities, could this be? The Pope has not, and never has had, the physical power to interfere with the internal policy of an independent State, unless perchance Tuscany or Parma. Even when he was trying to keep the Spanish Inquisition out of Naples, he did not venture to use ny weapon but persuasion.

Our friends of the Witness will hard

ly venture to suggest that the Pope is scheming to stir up some Catholic powers against the others, seeing they are all in the same boat. Imagine, moreover, the absurdity of supposing the Pope, in the twentieth century, plotting something which he sharply refused, at the risk of a Spanish schism, to undertake in the sixteenth ! Spain then eagerly awaited encouragement from the Holy Father, to revive the League, against the yet unabsolved French King, in the hope of crushing at one blow Henry of Navarre and the Edict of Nantes. I think I am safe in at one blow Henry of Navarre and the Edict of Nantes. I think I am safe in assuring the Witness that Pius X. is not whit nearer the borders of lunacy than Clement VIII. To be sure, I do not know that Rome has now the mild but cogent persuasiveness of a Philip Neri, but we are not to imagine that the spirit of love and of a sound mind was withdrawn from the capital of Catholic Christendom along with his benign

However, as we want to do our friends of the Presbyterian Witness a good turn if we can, seeing that their absurdities are generic, while their amiability is their own, let us plunge boldly back into the very heart of the Middle Ages. Perhaps we shall find there those evidences of Rome's unabating filth. You resemble these if you oc-implacability against all indulgence to capy yourself always with the sins,

dissentients which we can not discover between 1600 and 1900.

Now there can be no doubt of the extreme severity of the anti-heretical legislation of Toulouse, of Verona, and of the Lateran councils, before and after Toulouse and Verona, the one in 1179, the other in 1215. Nor can there be any doubt of the overmastering neces-sity of searching measures for rooting out the sullen and irrational Manicheism which, as Sabatier rightly says, threatened the whole future of European society, although it has been fantastic-ally transmuted into a purer form of Christianity by the invincible absurdity

Christianity by the invincible absurdity of Protestant prejudice.

This legislation, confronted with present standards, was extremely harsh, and the execution of it was harsher still. But we have no right to confront it with present standards. We might as well sit in judgment on Sir Matthew Hale because that virtuous and merciful judge, following the belief and the law of his time, sometimes sent imagined witches to the gallows. When war, or at least most of its present methods and at least most of its present methods and occasions, shall have become an obsolete and abhorred thing, there will doubtless even then be shallow souls that will lift up their hands in self-satisfied virtuousness, against our generation, because we did not let our nation go to pieces rather than take up the sword, even as we, the noisy insects of to-day, chirp and thrill against such men as St. Louis and St. Bernard, and Innocent III., because they resolutely cut out the cancer of fantastic error and voluptuous immor-France over Christian Europe. However, the tardy revolution of the ages is beginning to do them justice.

Nevertheless, even then, beyond the bonds of the imminent necessity, Rome

did not urge the acceptance of the Lateran legislation. England did not receive it, nor Scotland. In the Danish and Swedish manuals of Church history I find no mention of it. It does not seem even to have extended into North Germany, and I doubt, at least, whether it was received in Hungary or Poland, Ireland, the beloved child of Rome, having small occasion for it, never even thought of introducing it.

Nay—though here I speak with reserve—I can not even find that Castile,

so near to the seat of the malady, took so near to the seat of the manay, took up the Tolosan or Lateran decrees, although these were vigorously operative in Aragon. When Castile, three hundred years later, set up an Inquisition, it was wholly on her own account. Then began the long quarrel between the Popes and the Spaniards, over the suspicious unmercifulness of the latter, which lasted for a century, by which time the Spaniards had become rather

tired of their own ferocity.

Thus, we see, at few times outside the central struggle between Christianity and Manicheism, and afterwards when the very existence of Italian Catholicity was at stake, has any nation fallen under the ban of Rome by reason fallen under the ban of Rome by reason of greater or less indulgence toward dissentients. Catholic theology declares that an orthodox Government, for reasons of the public weal, where a schismatical movement has become fixed and hereditary, may lawfully admit it to the free exercise of its own mit it to the free exercise of its own rites. The Canon Law itself sharply distinguishes between a personal lapse into schism and a simple inheritance of it. See Perrone and Schulte.

CHARLES C. STARBUCK, Andover, Mass.

#### FIVE-MINUTES SERMON.

BEING SCANDALIZED. The troubled sea of this world abound

with many dangerous rocks, upon which the little ships of many Christian souls strike, and are wrecked and lost. Not the least of these rocks are the scandals of which our Saviour warns us in such a fatherly manner. There is a difference in scandal—a scandal that is given and a scandal that is taken. To scandalize by giving scandal means to tempt some one into sin by word or deed. If a father or mother curses and lies, sland-ers or blasphemes, makes use of unchaste words and improper songs, they then give their children and neighbors scandal: that is to say, they induce their children and neighbors to follow their example, to curse and lie, to slander and blaspheme, to use improper words and songs. What a grievous sin this sort of scandal is we may understand by the words of Christ, which say: "But he that shall scandalize one of these little ones that believe in Me, should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. xviii. 6.) But of this scandal-giving the Saviour does not speak in the Gospel, but of scandal-taking. We take scandal when we are induced, by the doings and say-ings of our fellow men, to indulge in sinful thoughts, judgments, conversa-tions, and actions. This taking of scandal is just as common as to give scandal, and I should not find time in these few moments to enumerate all the different ways in which we can take scandal. The greater part of men take scandal either at the wicked lives of their tellow creatures or at the appar

ent happiness of the ungodly.

I do not believe that I shall be mistaken if I suppose that one or other has thought or said, again and again : "This or that one is a drunkard, is unchaste, or a miser, or proud, or given to some other sin. Why should I be blamed or punished if I am guilty of the same faults?" The bad example of his fellowman is a scandal and an occasion of sin to him. But tell me, whom should we imitate in our thoughts and actions, words and deeds-the words and exand example of Jesus Christ? And i you all make answer, "the teaching and example of Jesus Christ," what do you suppose will be the punishment of those who allude to their fellow-men, and thereby excuse their sins and exces by saying, "Others talk and behave like this?" Not at all; for not the conduct of wicked men, but the com mandments of God must be the standard toward which we must aim. There are



The Club Man

As home from the Club he wanders late He gently smiles at the wiles of fate For he knows the effect of wine and malt Is quickly banished by Abbey's Salt.

A night at the club - an unusually elaborate banquet -even a "bird and a bottle" -ought to be followed by a foaming glass of ABBEY'S SALT, next morning.

It cleans the stomach and bowels-stirs up the liver-clears the head-gives snap and vim to the whole system-and sends a man to business as "bright as a dollar."

It makes the clubman, the epicure, forget he

Abbey's Effervescent Salt Is "the Joy of Living."

faults and omissions of your fellowmen. If you must busy yourself with the doings and sayings of others, at least do as the bees do; they do not extract the poison but the honey from the swamp plants. Pay no attention to the sins and failings of your fellow men, so as to take scandal, but rather observe their virtues and their talents, that you may imitate them. "When you behold a fault in your fellowman," says St. Bernard, "examine and see whether you have not the same yourself, and faults and omissions of your fellowmen

you have not the same yourself, and then do better; if you observe anything good or praiseworthy in him which you do not possess, then learn it of him." This is in accordance with Christian charity and reason.

Many complain that the ungodly lead a happy life, at least as far as appearances are concerned, while the just and the upright have to endure so many persecutions and contradictions. This was remarked by the prophet Jere-This was remarked by the prophet Jeremias, and he asks: "Why doth the way of the wicked prosper? Why is it well with all them that transgress and do wickedly?" (xii. 1.) But, do not mind if you see the just oppressed and persecuted, while many a sinner has everything in abundance. Jesus Christ, the Son of God Himself, had to experience this, for through His cross and Passion He entered into His glory.

and Passion He envered into his giory.
We, who are His disciples and servants,
must not expect a better lot, for the
disciple is not greater than the Master,
nor the servant his Lord. This should be our consolation when we have to be our consolation when we have we suffer unjustly, while all goes well with the ungodly. Our sufferings will only last as short a while as their happiness, for after this short earthly life comes the judgment, when every one will be rewarded according to his work. At that moment the ungodly will have to pay dearly for the short term of happiness they enjoyed upon earth. Let us ness they enjoyed upon earth. Let us then never be scandalized, neither at the bad examples nor at the apparent happiness of the ungodly, but let us do and act according to the commandments of God, and endure all our sufferings and tribulations patiently, in the hope that then our reward will be great be-

#### Flower of the Holy Ghost.

fore the Lord!

One of the rarest and most wonderful orchids known is a native of the Isthmus of Panama. The early Span-ish settlers there named it Flor del Espiritu Saneto (Flower of the Holy Ghost), and those who have seen it readily understand why. It grows in es from the crevice in a rock. The leaf stalk reaches several feet in height, and the flower stalk which grows from the bulb, bears twelve or fifteen buds.

The flower is pure white, and is shaped something like our jack-in-the pulpit. Inside the flower, right in the heart of it, is a perfect image of a dove, with drooping wings, snowy breast, gold-tinted head and crimson beak. No effort of the imagination is necessary to see the resemblance. It is a perfect image, exquisitely beautiful in tints and giving an odor that no perfumer could imitate.

The Spaniards named it the "Flower

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#### THOUGHTS ON OUR LADY.

There are three great prerogatives of the Blessed Virgin Mary—her sinlessness, her charity (or union with God), and her sovereignty. As to the first, it is of faith that neither original nor actual sin ever touched her; that not even the least shadow of indeliberate venial sin ever sullied her.

Through the wide world thy children raise Their prayers, and still we see Calm are the nights and bright the days Of those who trust in Thee.

As to Mary's second prerogative, he love was in proportion to her purity. From the beginning she was full of grace: to that grace she had always fully corresponded; at various epochs of her life, and more especially at the moment of the Incarnation, she received and a proper proportion of the second and actual love. such an inflow of grace and actual love as it is difficult to conceive capable o being surpassed in a creature; her acts of perfect charity were innumerable; nay, her life was one unbroken act of pure love, uninterrupted even by sleep.

Around thy starry crown are wreathed So many names divine:
Which is the dearest to my heart,
And the most worthy thine?

Love of God was the very atmosphere of Mary's existence; it was not her will of Mary sexistence; it was not ner will alone which was penetrated by it, but every part of her nature; and she loved with heart, mind and strength, wholly and perfectly.

Star of the Sea: we kneel and pray When the tempeste raise their voice: Star of the Sea! the heaven reached, We hail thee and rejoice.

As to her sovereignity—when Mary gave her consent to be the Mother of God, she because the Queen of the universal world. She rules over the whole realm of her Son—that is, over angels and men, and all things animate and inanimate.

Our Lady, dear of Victories: We see our faith oppressed, And praying for ou erring land, We love that name the best.

But reflect what all this means. It means that a daughter of the race of Adam, a being of frail flesh, human like ourselves, has been lifted to such transcendent glory and greatness by the power of the redeeming grace of Jesus. Behold what grace can do! Behold what human nature is capable of, without being burnt to ashes!

Help of the Christian : in our need Thy mighty aid we claim; When we are faint and weary, then We trust in that dear name.

Why has God so endowed and magni-Why has God so endowed and magnified Mary except to prove that His redemption is "most plentiful,"—that His longing wish is to pour out His grace over every creature? How solemnly in earnest is Our Lord and Saviour Who would thus give us a demonstration of the gifts He has come to bless the earth with, and would fill our poor hearts not with admiration only, but with trust and desire and devo-

Refuge of sinners: many a soul By guilt cast down, and sin, Has learned through that dear name of thine Pardon and peace to win,

O Heavenly Father, revealing Thyself in Mary, from my heart I ador-Thee! From my heart I give Thee thanks that Thou hast sent me so sweet and moving a message! What must be the treasure of love hidden behind Thy incomprehensible light, when this gracious vision of Thy handmaid is so beauteous and so attractive !- Sacred

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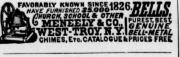
PICTURES REPRE-VEGETABLE. CAN YOU NAME THREE OF THEM?





It does not cost you one cent to try and solve this puzzle, and if you are correct you may win a large amount of Cash. We do not ask any money from you, and a context like this is very interesting. It does not matter where you live; we do not care one bit who gets the money; if you can make out the names of three of these Garden Vegetables, mail your answer to us, with your name and address plainly written, and if your answer is correct we will notify you. We are giving away \$200,00 for correct answers, and a term minute of your than. Sand in your puzzle at once, with your limit and and address and a second answers. winness of your time. Send in your ruess at once, with your full name and address, to THE MARVEL BLUING CO., DEPT 1478 TORONTO, ONT

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MAY 21, 1904.

CHATS WITH YO

Set yourself earnest you were made to do, an self earnestly to do it; your purpose is, the mo be to make the world ri enrichment of you

Lost Opportu "Don't be a round Catholic Citizen. "Do Don't be perennially fee in for 'a good time' as ject. The wages of sin wages of these things is ties, bad habits, impai vulgar tastes." Fight until th

Life can be made a su a question of climbing it is a question of un So many of us have is and fascinated by what phantoms and falso had to wheel back and and fight along agai odds, and yet with all made a success—for su doing right, in doing with what you have, o ence, of sorrows, of and of hope. Fight up The High and

Nothing is more cogress, and more helpfup to high standards, earings now and then it were, a fresh sta man's occupation or phis chances of attaining in it are ten to one is mind at the outset that year, he will will make of himself and his n standpoint of an outsi It is easy to promis starting out in life, the lower our ideals, tha go onward and upw. in sympathy and co-o leaders of progress do not dream of the that must be exercise our ideals in sight; v all the influences within against which

if we would remain

and beautiful aspira Success. The Power of There are a few q rarely, if ever, abser-accomplishes things. the power of initiat energy to transmu action. If James Wa tent to talk about t suggested to him by ouring out of the sp our modern steam owe its existence t had satisfied himself his plans to build an boat, the "Clermo have steamed its such Hudson. Had Fran about his theory of e would have succe lighting. Nor would great achievements mechanics have bee the mind of the origi

Keep still. When S his legs, keep still ings are hurt, kee cover from your crate. Things look an unagitated eye wished I had not. another commotion, letter; but life ha sense into me, and I my pocket against look it over without out tears. I was gl was not sure it wou in my doubtfulness cence, and eventua Time works wonder can speak calmly, a need to speak, ma ost massive thing times. It is streng The Stamp o

When a man fee

takes as well as it and all of his facul

seized and acted upo

Silence is

qualified approval happiness, this is ans sense of power their fullest deve the n ental, the mo sciousness of an and of a broadeni added satisfaction words to describe of nobility, the div The writer has a work, who has fro rule of his life no pass out of his har a finish, and has r of his best effort. him that people at fuming — he can slight his work. stamp of complet upon it before he many years of e ceived from him letter or note, of well balanced and ated. People en

everything he h not guess at a upon absolute ac The effect of the has been most racter is solid and thing rings true. a large part of t

ior power to do t