THE CHURCH AND THE MIDDLE AGES

We are in the receipt of letters touch ing upon the Middle Ages and the action of the Church in regard to thos who rebelled against her authority and denied the faith. Subjects of this kind might well be looked upon as speculat ive, but as the enquirers are in good faith and are anxious to know what the Church believed and practiced on this point during the period referred to we have thought fit to make the follow ing cursory remarks:

The Church, like every other society, has received from God the power to use the means necessary for its own preserv ation, to defend its existence and the general order of its own spiritual society To attain this end purely spiritua penalties are not enough. But while we assume this to be so the Church does not go beyond the limit marked out for her by the moral nature of her end and the injunctions of the Divine Some have treated the subjec on the natural principles and correla tive powers of society in general, and looking at it thus from a philosophica point of view, they have asserted for the Church powers which she does not claim. We have been asked if the Church of the Middle Ages persecuted those who denied the faith or if she caused them to be published by the secular power. It will be consided that in the disturbed state of Europe at this period, at a time when Canon was the basis of secular legislation many thing were perpetrated in the name of religion and under the pretense of serving the Church. In pass ing our judgment upon these remote events it will be well to distinguish between acts which have the appear ance of an ecclesiastical character from those which really emanated from spir itual authority. And these latter must be divided into what was done by churchmen properly, so called, and what was done by virtue of the essential and recognized principles of the

The Church inflicts spiritual penal her right of which no Catholic will dispute. As for temporal penalties, without going into minor details, which are of no importance to those concerned with the persecutions of the inquisition and the penalties imposed upon heretics by the ruling authoritie ve observe that the Church in the language of Nicolas the Great "only carries the spiritual sword; she does not kill, but gives life." She has always in her view the final cause of her own mission, which is to sanctify men and bring them to life eternal. Whether she punishes an offender for the purpose of inducing him to reform his life, or for the purpose of upholding the law which is essential to the exist-ence of the society to which he belongs, whether the punishment be medicinal or vindicative, she shrinks from the shedding of blood as not only opposed to the mild spirit of her founder, but to the very end which she has in view, namely, to bring the sinner to repentance, which she could not do if he were taken from this life. Not only have ecclesiastical judges been forbidden to pass judgment of death or mutilation, but they have been forbidden even to take part or be present at the passing of such a sentence in the secular In the Council of Latran, to which our inquirer refers, one of the canons determines that "no cleric shall suggest or pronounce a sentence involving the taking away of life. This is a matter which concerns lay people in the courts of princes and clerics." And even when the Church in the discharge of its solemn duty would censure one of its own subjects as guilty of spiritual crime, and when, according to the secular laws of the period, the same coincided State. the above Council decreed that the Church should efficaciously intercede, so that at least the extreme penalties of the law should not be inflicted upon the offender. And carrying out the spirit of this command, the sacred precincts of the sanctuary were open to fugitives from justice; and in the extreme case where the offender would have to be surrendered this repugnant duty was performed on the condition that he should neither be put to death nor mutilated in limb. This shows that mutilated in limb. notwithstanding the severe legislation of that age the Church exercised a moderating influence over the manners of the people and paved the way for a condition of society which would reflect more truly the mildness

This leads us also to observe that but for the firm stand taken by the Catholic Church in maintaining the principles of justice and enforcing the natural and revealed law among the hordes which formed the nations of the period after the fall of the Roman Empire, and amid the confusion which followed, the semblance of society which then existed would have degenerated into barbarism. The Church held out to them a light which made at least this darkness visible, and her stringent legislation, albeit so humane and Christian in the matter of ex tremes, was necessary and served as a check upon that lawlessness of which we can scarcely form an adequate idea in our present state of civilization

We are loun to revert to those times but we have been asked so often by sincere inquirers about the action of the Catholic Church towards heretics of the Middle Ages, that we have consented to write those few lines. however, say one thing in conclusion, that charity is the queen of virtues, and without it, it is vain for one, as far as his own salvation is concerned, to believe or preach the true doctrine. If we all had faith sufficient to remove

mountains and have not charity, we are but a sounding brass or a tinkling cymbal. Charity is a golden vase which holds all other virtues: if that is broken, then they are all split on the ground. The cruel legislation of mediæval society is now past. Un-fortunately those having power in-dulged in it but too frequently, but the Church as such has ever maintained an even and blameless course in the fulfillment of her sublime mission. There is no fear that any of us will re turn to the rude manners of period, and let us therefore all unite now in the bonds of charity and peace -Philadelphia Catholic Times

THE REIGN OF ANTI-CHRIST

London Universe, April 11. On Sunday night at St. John's Islington, the Rev. Walter C. Robin son continued his series of discourse arranged for the month of April on "The Reign of anti-Christ." Taking as his text: "All souls are mine, saith the Lord God," Father Robinson said in theological language this text was what was known as testifying to the supreme and absolute propriety of God over human souls. There were certain men who had denied this truth in every age, and at the present time there were a great many who were very noisy in denying it. But was it not manifest, even without the aid of revelation, that there must be a God who had the pro-priety of souls? Could a man be really accounted sane who disbelieved this fact? A cause must always precede an effect and no matter how far back a man went to look for a cause, in the end he must come to the uncaused. alone demanded this. What did crea-It meant making some tion mean? thing out of nothing. Every soul was created out of nothing, and parents had nothing to do with this creation; they simply perpetuated the prison house of

THE CREATION OF THE SOUL

depended entirely upon God. Crea tion constituted the absolute rights of the Creator over the thing created, and the absolute duty of obedience and subjection on the part of the created. But not only did God create souls, He also preserved mankind by allowing it to continue in existence. Besides this He was the co-operator in men's actions. Whence came it that a Catholic preacher should have to stand on a public platform in the present day and vindicate the propriety of God over souls? The reason was to be traced to our first parents, who not only left the Garden of Eden rebellious against God, but perpetuated that principle of rebellion to the end of time throughout all humanity. The remedy for their disobedience was in the sublime obedi ence of the Son of God made man, which drew men back from the first disobedience. The embodiment of the life, the labours, and the obedience of Jesus Christ was the Catholic Church. whose religion was one of restraint. For one thousand five hundred years this religion had brought the whole of civilized Europe into a state of obedience, and reconstituted the rights of God over souls. But the sixteenth century witnessed that terrible revolt which was almost as disastrous in its effects as the primaval revolt in the Garden of Eden. The great intellect of Europe in that period rebelled against the teaching authority of the Church and the great human will rose in revolt against the authority of the Holy See. The rebellious in that period may not have known what they were actually doing, but their cry, Non Servio, had reverberated though out the whole world and affected man At first the revolt was a pious one—the devil took care of that. It began with Luther. But the piety laws of the period, the same coincided was soon washed away. It had taken with a serious violation of the laws of three hundred years to do it, and now in all its nakedness came forth the results of that great rebellion At the present moment in England very few men professed Christianity, even though they once believed it. and there were many who, disbeliev ing it in the past, dared not say so then because it was not respectable, but who now fearlessly and openly declared their disbelief. Surely, this was a come-down to England's relig-tion. What was the result of the reion. volt of the sixteenth century? was this, that in Russia at the present

> NIHILISM, which was a withdrawal from the Church of God. In Germany there was Socialism, in France there was Communism, while Anarchism wa swamping up the whole. In England in every department of human life there was revolt. The masses fought against the classes-there was revol ever in domestic life-servants fought against their masters, labor against capital, and the latest thing was what vas called the revolt of the daughters. Whatever that could mean he (Father Robinson) did not know, but he supposed it had something to do with the old cry for the rights of women, which very often meant the wrongs of men. In this connection he read a passage from the writings of Cardinal Man ning, who, speaking of the so called

time there was what was known as

rights of women, said:
I cannot fail to notice that we now hear of the rights of women, and if there can be a sign of society invented and of the normal order of the world reversed it is the putting of woman out of her proper sphere-the domestic domestic life where she is sov-ereign — and the putting her in that sphere where she ought never set her foot - the public life of nations. To put man and woman on an equality is not to elevate the woman, but to degrade her. I trust that the woman hood of England, to say nothing of the Christian conscience which yet re-

mains, will resist by a stern moral re fusal the immodesty which would thrust woman from her private life of dignity and superiority into the public conflicts of men. This again is a part of the lawlessness of these days, and shows the decline of the finer instincts of womanhood and the loss of that de cisive Christian conscience by which we can distinguish, not only between what is right and wrong, but between what is dignified and what is undigni fied both for women and men. This clamour about women's rights may be taken as one of the most subtle and certain marks of the lawlessness of mind which is now invading society.

In every part of human life (con tinued Father Robinson) in Europe, as well as in England, there was frinc tion, sadness, trouble and anxiety. No man could be called a pessimist if he prophecied worse things to come, for it was more than probable that the lawlessness would continue to increase and that men had not yet seen any thing like its full force. Robinson next proceeded to deal with THE FALLACY OF THE DOCTRINE OF

ANARCHISM. The first fallacy (he said) that lay at the botton of Anarchism was that the Anarchist felt disobedience was manly In this he was perfectly logical, inas much as when he cried out against the obedience of man to man he cast God out of the world, and with Him the right principle of obedience, for there was no lawful obedience except tha which came through God, and was paid to His lawfully-authorized representatives. The next great fallacy lying at the bottom of Anarchism was that it was mistaking liberty for license.

To Persons Inclined to be Jealous

You will probably say at once when you see the heading of this talk with ealous people that it is of no interest because you are not jealous. to you, Very few persons suppose that they are jealous, and many who realize that they are of a jealous disposition are unwilling to own it.

The chances are, however, every one who happens to read these friendly hints does really feel jealousy at least sometimes, and is influenced by this most contemptible and wretched feeling even without knowing it.

The fact is, we are all selfish in some ways. If you are a young man in society, you love your brother or your friend, and would do anything for him; you rejoice at his success; but if some young lady declares that he is the very best dancer, or the nicest partner, or the most entertaining companion she knows, and that "all the girls "say so, you feel a little pang. You would not admit that you are jealous, but you are, just a little bit. And so it goes, with us all, young and old, good and bad unless we watch closely and strangle and stifle such thoughts and dispositions instantly and relentlessly, we grow hateful and mean, torture our selves and make others unhappy.

We once heard one of the very best and loveliest young girls who ever lived, a perfect model of unselfish love and devotion to all her relatives and friends, declare that she was naturally of an extremely jealous disposition, so that it gave her always a slight pang to hear even her own dearly loved sis ters or friends praised, or see them receive marked attention. Yet in this case she made it a matter of conscience, prayed and fought against it, overcame it so thoroughly that she never showed it, and even her most intimate friends never suspected it and could hardly believe it when she

told them of it. The worst of this state of mind is that it is so unreasonable. We know that people do not intend to slight us we are perfectly certain that our friends love us and care for us. We know that our friend who shows a lik ing for some one else, or the relative who invites some members of the fam ily to make a visit or a pleasant jour ney, or the person who gives our sister a present, has no intention of over looking us; we would laugh at the silliness of any one else in our place who would take offence or suspect any slight. But that makes no difference We feel it all the same.

At the same time, we prove that we are ashamed of it; that we know it to be absurd and unfounded, by the fact that we conceal it. It is only the little children who have the frankness and simplicity to say, "You like her better than you do me." They soon learn that liking does not go by wishing, and that no one sympathizes with the jealous person. - Sacred Heart Review

"One of my sick headaches." will bear people frequently say, as if the complaint was hopelessly incur As a matter of fact, Ayer's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

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Use the safe, pleasant and effectual worm killer, Mother Gravas' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

A MINISTER'S TRIBUTE.

Jenkin Lloyd Jones' Praise . the Catholic Church.

Rev. Jenkin Lloyd Jones, of Chicago paid the following tribute to the

The Catholic Church has tried to throw its encircling arms around all classes, from pauper to emperor. It has sought to rear the crucifix in every latitude and in all longitudes. Its dream is as comprehensive in time as it is in space. Its venerable arches seek to bridge the chasm between the ancient and modern worlds. nacular reaches from the most barbaric tongue of the South American Indian to the classic tongues of Greece and

Dull indeed is the mind that can conemplate such ideal unmoveds And then think of the devotion and toil that for eighteen hundred years have struggled for the realization of this inclusive ideal. Shallow and hard is the mind that can dismiss with flippant contempt or sarcasm the Catholic Church in the presence of its stupendous history. How beautiful is its dream of spiritual life-a power that can silence worldly ambition, lull the storm of human passion, bid the inquisitive agitations of reason be still, wrap the soul in a man-tle of trust and fill the heart with communion with the unseen and eterna verities of heaven.

HER GREAT CHARM.

This ideal spirituality is what has given a charm to that Church. This is the Church that gave final rest to the but vagrant intellect of Ores tes A. Brownson, one of the greatest metaphysicians this country has produced. It gave peace to the great in-tellect of Cardinal Newman. It wooed into its arms in the year of her notoriety the sweet singer, Adelaide Proctor.

It is not given to the human soul to realize its ideals, but the Catholic Church has succeeded in embodying more of its ideals than are given to most human dreams. Its antiquity is in question. Would that we might realize what this means. How rare are things that survive a century ; and yet here is a Church that has strung seventeen centuries upon a continuous thread and wears them like a necklace

of pearls upon her bosom.

More than any other institution, the Catholic Church has succeeded in breaking down the aristocracy of blood and the pride of wealth. A peasant has worn and may still win the mitre and the triple crown. Maid and mis-tress, master and slave, do kneel side by side at her altars to day, as they do not in any other Church in Christen

A CONSECRATING POWER.

Nor has her dream of the reign of the spirit been all a dream. The violence of Viking and Goth was somewhat curbed by the persuasive power of Rome—a power, as I believe, not wholly of dogma, not the tyranny of ecclesias tics, but the sweet persuasion of con-secrated souls. Stand as far as you please from the thought basis of the Catholic Church—and you can scarcely stand farther away in this respect than do-hold all religious and religious influences as cheap as you please, and still, if you but respect the capons of of culture, the excellencies of literature and the unquestioned verdict of history you cannot read the story and the words of Augustine, Savanarola and a' Kempis, of St. Patrick, St. Francis and Lovola, of St. Catharine, Joan of Arc aud modern Guyon and regard them as other than representatives of a mighty power that did make souls more gen

tine, lives more consecrated Out of the Catholic Church has come large percentage of the devotional literature of Christendom. In times past the Catholic Church has enabled thousands upon thousands of passionate men and women to live apart from and above the life of the senses. What we proudly boast of as modern civilization yould be a civilization less civilized had these not been.

SHARES A GREAT HONOR.

I am simply true to history when I say that the monastic life stood, from the fifth to the tenth or twelfth century for what intelligence there was in Christian Europe. The monks were the conservators of letters in the fullest They preserved to us not only sense. the Christian Scripture, but much, if not most, of what we call classic literature. The Catholic Church shares with the persecuted but fertile and inature. domitable Jews the honor of establish ing most of the great university sys

It is the domain of science and the nistory of science that the mistakes and errors of the Catholic Church are most apparent, but even here she has a record which only the ignorant can afford to sneer at. We see chemistry rising out of the crucibles of the monk ish alchemists. The Catholic Church has done more for the science of geography than all the other forces of modern learning. Catholic mission-aries have been the great explorers of history. Modern civilization rests not only upon letters and science, but upon the industrial arts. The modern art-isan is the direct descendant of the monks. The artisan grew into the artist, and modern art is the child of Papacy.

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REMARKABLE CAREER OF A PRIEST.

Father Brannan Was Mayor of the Town Where He is Now Pastor.

Among the clergy of the diocese of Among the clergy of the diocese of Dallas, Tex., is a priest whose career has been remarkable. He is Rev. Patrick F. Brannan, pastor of the church at Weatherford. Father Brannan is forty-eight years old and a native of Georgia. He was a drummer boy in Lee's army, and very young when he entered the army of the Confederacy After the war he entered college and afterwards studied law. In time he became a noted lawyer. He located in Weatherford years ago, practiced law there, and was mayor for several terms His wife, who was a convert to Catho licity, died, and her loss was a blow to him. He renounced the law and entered the priesthood.

After years of study he was ordained and is now parish priest of the city where he officiated as mayor years ago. He has one son who is a business man at Weatherford, and a daughter who is attending school at a convent near Baltimore. Father Brannan is an able writer, and many of his poems have been published by the newspapers of the country.

Energetic Waiting.

One of the most successful men in the country, in reply to the question how he succeeded in doing so many difficult things, said : "I can wait longer than any one else in this country except the Roman Catholic Church." His capacity for biding his time was a great element of success in the large and diffi-cult enterprise which he undertook, and which he carrie th ough. - Outlook

The man whose mind discovered one of the secrets of the Catholic Church's mastery over society, civilized or say age, deserved success. Conscious of her own perpetuity from the begin-ning, the Church has passed triumphantly through persecutions in almost every age of her existence, as impervious to them and to all human vicissi tudes as the pyramids of Egypt. Kingdoms and empires rise and fall generations come and go : her ephem eral enemies fret out their short, fever ish lives, but the Church waits on, and she will continue to wait, despite the world, the flesh and the devil, till her founder comes again to judge the quick and the dead. The Pagan emperors brought the

nitherto resistless power of the Roman Empire against her in her infancy. She waited and suffered, and the gods of the Pantheon fell broken from their The apostate Julian devoted

his life to her destruction; dying, he cried out: "Thou has conquered, O Galilean." The contest was long, but the empire fell asunder like broken glass, and the Church, triumphant, set herself to the task of reconstruct ing society and bringing order out of social chaos. Heresies arose; she waitel, and they died. The waited, and they died. northern invaders overswept the former seat of empire; she waited and converted them. Then came the great revolt of the sixteenth century waited and is waiting, and it is dying. The mighty genius of Napoleon de termined to make her subservient to his ambition or destroy her as he destroyed powerful kingdoms; she waited and sent one of her priests to admister to the dying exile on St. Helena the conselations of religion. The Iron Chancellor, flushed with victory over France, determined to measure strength with her; she waited and he went to Canossa. He is now bowed down with age, lingering useless, with one foot on the brink of the grave and other in it, awaiting the closing scene. And so it was and so it is and so it will be till time shall be or encouragement for the enemies of the Church of Jesus Christ. In the fate of their predecessors they see their own as in a mirror. know she is energetically waiting till they troop off to join their comrades, the dead failures. - Philadelphia Catholic Times.

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