BY A PROTESTANT THEOLOGIAN.

CCLXXII. A late Protestant writer, mentioned in the Tablet, glories in Dante as "that enemy of the Roman See." A very false and undiscriminating claim, as the Tablet rightly remarks. We might as well talk of Savonaroia as "that anticipative Protestant," as it is so common to do, although, as I have pointed out before, Savonarola's doctrine is remoter from Lutheranism than Tetzel's own.

etzel's own.
It is true, Dante is an enemy of the Temporal Power, but that is confessedly not a matter of religion. As a leading priest of Turin says, in correcsome careless statement of an Englishman : The preparation for the Easter communions throughout Italy does not involve the slightest reference

to the Temporal Power.

Morever, we are always to bear in mind that Dante's conception of the Empire is one which, could it have been carried out, might well have rendered the temporal power of the Papacy wholly superfluous and have relieved the Italian priesthood of all occasion for diverging from its purely spiritual functions.

Dante's idea, partly expressed, and partly implied in current theory, is that of an Emperor, the lawful successor of Cæsar, residing in Rome, and cuting, or supervising, all functions of temporal authority from Thule to Mount Atlas, and from Portugal to Con-The Eastern Emperor stantinople. The Eastern Emperor, since the coronation of Charles the Great in St. Peter's, has been merely tolerated, and should yield his supremacy to his Roman superior. Of the Roman Emperor all Christian kings are simple vassals and vicars.

The English claim of being wholly

exempt from imperial supremacy would not have met Dante's approbation at all. For him, temporally and spiritualsway of Rome is conterminous with Christendom.

This Emperor at Rome is to be absorbed.

lutely, unswervingly Catholic, "the Advocate and Bailiff of the Holy Roman Church.

Dante can hardly be said to have had a party.

"It shall be fair renown for thee, That thou hast made a party for thyself."

Nevertheless, he venerates the mighty Hohenstaufens, as incumbents of the imperial dignity. Of these we can not imagine him as failing to admire the great qualities of Frederick the Second, mind and character. Yet, for his esies, he unhesitatingly consigns him to a sarcophagus of fire in the City of Dis.

The true Emperor, in Dante's thought, is to be virginally pure, in heart and speech, from all unrighteousness, and not less from all false doctrine, untainted with any shadow of heresy or schism. Strictly reserving to himself all matters of purely temporal jurisdiction, at Rome as elsewhere, is to be wholly devoted to enforcing the spiritual authority of the Catholic Church and of the Holy See. Even King Manfred, although he loves and admires him, and stands politically with him, and censures the harshness with which the priesthood has pursued his remains, yet, because, though penitent at his end, he still died "in contumacy of Holy Church," is condemned to stand outside the walls of Purgatory, shut out from its "salutary torments, thirty times as long as he remained ex-communicated in life. In this Dante goes much beyond Innocent III., who ws nothing of any such added inflicbut penitent. Rome has allowed this poetic fancy to stand as harmless, but has given it no sanction of authority.

It seems evident that in Dante's

mind the spiritual supremacy over Christendom is as completely vested in the Pope as the temporal in the Emper-or. I have read the Diction the original times without number, and in all manner of translations, German and English, yet I can not call to mind the remotest suggestion out of line with the incommunicable and awful pre-eminence of the Apostolic See. Inpre-eminence of the Apostonic see. In-deed, Gallicanism, for good or evil, seems almost a lusus naturae in an Italian Catholic, and in an Italian Catholic of Dante's time may be treat-

Catholic of Dante's time may be treated as quite inconcivable.

Near the very beginning he makes all the superb history of the Roman Enpire to be a providential preparation for the Papacy. Though he slightly mentions Popes and Cardinals as being in hell, to which they, like all other man are lightly his reverence for the men, are liable, his reverence for the holy function which they have d'sred restrains him from bringing them into presence by name, except the near predecessor of Boniface VIII. Even his reference to him "who made the great refusal," if it means Celestine, is so obscurely couched as to leave the form of him whom he denounces as "neither profitable to God nor to His enemies "shrouded in enig-matical uncertainty. If he does mean overwhelming his sense is of that great trust which, in his view, can not be demitted except under penalty of eternal loss.

Purgatory, of Popes, he meets only Adrian V. whom, with very little known warrant of facts, he places in the circle of Avarice. He makes him declare that he had always been of a worldly mind, until the election to the Papacy itself, "the weight of the great mantle, "had brought about his conversion. Adrian, as an inmate of this circle, lies prostrate, unable to move or

to look up. et, out of reverence for his high dignity, throws himself on his knees beside him, but the suffering soul bids him stand up, and reminds him that in that world all earthly offices have fallen away. Here we see in Dente and a recognition for the Popular and a recognition of the Popular a in Dante such a reverence for the Pon-tificate that it extends to every holy soul which has once held it: and has to be restrained by a reminder that it is limited to earth.

In Paradise, besides "the holy light

of Peter the Spaniard,' whose brief papacy is quite overshadowed in the poet's mind by his much greater renown as a theologian, Dante meets only the first Pope himself. The profound sense which the writer has of the unique preminence of the Apostolic See appea eminence of the Apostolic See appears in the awful fervor with which he makes the Prince of the Apostles to denounce the simony and worldliness of the then reigning incumbent, declaring that "in the view of the Son of God, my place, which is now held by an ursurper, vacant." Thereupon there comes over the heaven in which the Apostle speaks, and over the glorified visages surround-ing him, the dimness of an eclipse com-

Redeemer hung upon the Cross. What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its defilement, which troubles the peace of the highest heaven! To what blindness to the most obvious things, precommittal to a theory, developed out of a wish, will

parable to that which ensued when the

The completest expression, however, of Dante's profound reverence for the Papacy, in its spiritual aspect, appears in the Purgatorio. As we have seen, in the Purgatorio. As we have seen, Dante holds Boniface for a mere intruder, who by craft and force has driven his immediate predecessor, Celestine V. into an invalid abdication. Boniface, whom the poet views as the chief agent of his own life-long exile, is hated by him as is only possible to him, who as some one well says, "loves and hates beyond all mortal men." At every beyond all mortal men." At every turn he is reproaching him with his simony, real or imputed, with his simony, real worldliness, with his neglect of the Church, with his contempt of the preme obligation of recovering the Holy Land. Through Peter, the Son of God Himself declares the sacred chair to be

spiritual vacant. Yet, because Benedetto Gaetani is actually discharging the functions of the Chief Pontificate, and is acknowl-edged by the Church, though not on edged by the Church, though Capet to de-high, Dante makes Hugh Capet to de-nounce with horror the violence done by his descendant, the fair but evil King, to Christ in His Vicar. This is how he describes the outrage of An-

I see the Fleur de lis entering Alagna, and in his Vicar Christ made captive. I see Him mocked a second time; I see the vinegar and gall re-newed, and, between living thieves, Him put to death."

And yet the poet who thus denounce violence done to "the great mantles" by whomsoever borne, is to figure as "an enemy of the Papacy!" There is no arguing with such people; it is enough to confute them with the facts. CHARLES C. STARBUCK.

Andover, Mass.

THE WORLD'S WAY.

There is no sort of an enterprise, good, bad or indifferent in this country, that doesn't believe in the efficacy of the press, except, apparently, the the press, except, apparently, the Catholic Church. There are millions of dollars a year spent by advertisers in bringing their goods to the knowledge of the million. Nothing can exledge of the public. Nothing can exceed the ingenuity of these clever purveyors to the tastes of the masses. There are pictures to catch the eye there are rhymes to captivate the ear there are reminders everywhere and o all sorts that something which you need is to penied of somebody that you know,

for a song.

And ver will hear business-men say that the secret of success consists in knowing how to "push" your goods. You do not wait for a nice and fasti-dious customer to find you out. You find him out first, and by "push" you take him. If he throws you out of the door, you come back by the window, and if he slams the window in your face, you wait on the front stoop till he is going down to business. If he's like the average American, he'll relent when he sees that you're persistent, and, from chaffing, he'll soon come to terms. If he gets hot under the collar, why you lose nothing, for he won't forget you in a burry, and in retailing your impertinence, he'll advertise your

And this sort of "push" makes trade of all sorts lively. It isn't merely can-ned goods that you advertise. You advertise everything under the sun, literature and art and science and culture and religion as well as shoe blacking and infant's food and underwear. It is the custom of the country and it "goes." It may not be refined, in fact t isn't refined, but it's successful, and though success is not the highest aim of those who aim high, it is at least,

to put it mildly, not undesirable.

Now any experienced advertiser will tell you that advertising is an art. You can't advertise all sort of goods in the same way, nor can you advertise the same goods in the same way among all classes, but that you can advertise verything from a lampwick to meta-

Such being the case, why on earth are we Catholics so indifferent to the powerful assistance which he press, which advertising, can giv the work which we consider not only the best but also the most necessary for all of us to do? We are indifferent, however. We yawn when we hear of a Catholic paper. We rage when have to pay out a cent for it. We are not merely not patrons of it, we are not ven honest debtors.

even honest debtors.

And yet if there was any one, who had the interest and the money to try it, he'd find that the printed word could be a more powerful auxiliary of God's work among us than anybody has yet dreamed of. It isn't possible that our people can be well instructed. Our are too dry and hard and we can't reach them by preaching. The American advertiser can at least give us useful suggestions as to how we can bring what we have to say home to the minds of our American people.-Providence Visitor.

It is one of the precious mysteries of sorrow that it finds solace in unselfish thought.

FIVE-MINUTES SERMON.

Twenty first Sunday After Pentecost. FORGIVENESS AND FORGETFULNESS.

Sometimes it seems, dear brethren that one of the most difficult virtues to acquire, and one of the hardest to practise, is that virtue spoken of in the Gospel of to-day -that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most strictly bound. We have no choice whatever in the matter. If we would live in the grace of God, if we would acquire merit, if we would save our souls, if we would gain heaven at the -we must forgive those who offend Our Blessed Lord has spoken in forgive men their offences, "your Heavenly Father will also says, forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins." "Judge not, and you shall not be judged; con demn not, and you shall not be con demned. Forgive, and you shall be for

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so. We cannot receive the one without doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happiness here and hereafter, how sadly frequent are the instances which come under our notice of revengeful dispositions and unfor giving hearts! How terribly common are discords in families, strife and feuds in neighborhoods, quarrels among friends, black looks or averted eyes among those who worship in the same church—ay, perhaps among those (God have mercy on them!) who kneel to-gether at the same altar, and receive to their own condemnation the Body and Blood of Christ!

We must look at this very seriously, my brethren. We must forgive others my brethren. We must torgive others fully and freely if we hope to be for-given ourselves. The same kind of for-giveness and the same amount of for-giveness which we look for from God, e must extend to those who have of

How often we hear that detestable expression used (and used, too, with the most sanctimonious and self-righteous air imaginable): "I will forgive, but I can't forget." What utter and wicked nonsense! That is the same thing as saying that you have not forgiven, and do not mean to forgive. If a real Christ-like spirit of pardon had filled your hearts, there would be no room for any remembrance of past injury-which most likely was only fancied injury after all. Remembering slights and wrongs and misunderstandings means brooding over them, nursing and coddling them, magnifying them, talking to all the neighborhood about them. If you step thinking about them you will be surprised to find how extremely petty and insignificant they will look after a while: and if you are to really forgive at all you must stop thinking about them.
Suppose God said to us: "I will for-

give you, of course, because I have promised; but I can never forget your wicked conduct. You are duly sorry wicked conduct. You are duly sorr, for your sins, and therefore I am oblige to admit you into heaven; but I shall remember those sins against you for all eternity." It sounds blasphemous, al most, to make such a supposition; that is precisely what many of you say to those who may have offended you; and if you received your just deserts, that is just what God ought to say to

How do you ask God to forgive you Is it not an absolute, unmodified request: there is a very important condition attached: "Forgive us our trepasses," you say; but how? "as we forgive those who trespass against us." You ask God to forgive you as you forgive your fellow-sinners, and other way. And if you do not forgive your fellow-sinners, how dare you ask God to forgive you? What a ghastly mockery the "Our Father" becomes under circumstances like these! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again. things a man shall sow, those also shall So then let the words of this morning's

Gospel be a warning to you. The wicked servant had been freed from a heavy debt; and yet he refused to show a like favor to a fellow-servant who owed him a beggarly trifle. "And his lord being angry, delivered him to the debt. So also shall my Heavenly Father do to you, if you forgive not every one his brother from your hearts."

What our Neighbor is.

What our neighbor really is we may never know, but we may be pretty cer-tain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions.
People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfish-ness get the name of self-sacrifice; and silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

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MONTH OF THE ROSARY.

The burning words of the illustrious oe XIII.'s address to Patriarchs, Cardinals, Archbishops and Bishops on de-votion to the Rosary seem still to ring n our ears. The storm which raged in our ears. The storm which raged when he uttered them has not abated its fury. The bitter enemies of Jesus and of His Spouse the Church are still rumerous and malignant. With demon hatred they blaspheme and rage against His Sacred Nan e, and would blot out His religion from the face of the earth. His consecrated spouses are robbed of their homes acquired often by many hard years' labor, and are driven pen to seek shelter from a heartless. Their crime was because they world. taught by word and example the doc-trine of their Spouse. A venal Masonic press has no word of pity for persecuted nelpless women driven from their peaceful homes in the hallowed name of liberty. Where is now the chivalry of France? What blight has fallen on the land of a St. Louis and a Godfrey de Bouillon ? Are we in America to remain indiff-

erent to the sufferings of our fellow-Catholics? If we are not able to give them material aid we can at least succ them with our prayers. The storm which Leo foresaw, whose first rumbl-ings he heard, has burst over unhappy The enemies of Christ rejoice But the God of Israel lives and is omnipotent, and Mary lives to make inter cession for us with her adorable Son. The great Leo has pointed out to us the means we are to employ to gain her in-tercession. Oh, let us make use of this neans with all the earnestness of our souls, especially during this month of October. The words of the Pope of the

Rosary are as follows:

"The anniversaries of very great and manifold favors obtained by Christian Europe, through the devotion of the Rosary, are now at hand. It is our desire that the whole Catholic world should, with the greatest earnestness, again offer the same devotion to the Blessed Virgin that, by her intercession, her Divine Son may be appeased, and the evils which afflict us may be less-ened. We have therefore resolved, venerable brethren, to send these letters to you that, being informed of our designs, your zeal and your authority may incite the devotion of your people to receive them. * *
"Venerable Brethren, you have before

your eyes the severe trials to which the Church is daily exposed. Christian piety, public morality, nay, even faith itself, our highest good and the foundation of all other virtues, are threatened with the greatest perils. You are not only aware of the difficulty of our posionly aware of the dimentry of post-tion and of cur various griefs, but by sympathy and communion your charity makes you feel with us. It is indeed, a most afflicting and painful sight to witness so many souls, who have been re-deemed by the blood of Christ, carried away, as it were, by the whirlwind of error and hurled headlong into evil and error and mired heating into error and mired heating the eternal ruin. Our need of divine help is not less to-day than when the great Dominic preached the Rosary of Mary, as a remedy to heal the wounds of Christendom.

Divinely enlightened, he saw that no remedy could be better adapted to the evils of his time than that men should, by frequent meditathat men should, by frequent mental-tion on the salvation obtained for us by Christ, return to Him Who is the 'Way, the Truth and the Life.' * * * "Venerable brethren, the more you have at heart the honor of Mary and the

welfare of human society, so much the more apply yourselves to nourish the devotion of the people towards the holy Virgin, and to increase their confidence in her. We believe it to be in the de signs of Providence that, in these times of trial for the Church, the ancient devo-tion to the august Virgin should live

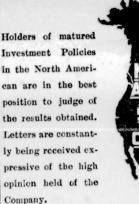
tion to the august Virgin should live and flourish.

"My the Christian people, excited by our exhortations and inflamed by your appeals, now seek the protection of Mary with an ardor growing greater day by day. Let them betake themselves more and more to the protection of Mary, and trust in her. Let them cling more and more to the practice of the Rosary, to which our ancestors had recourse rs an ever-ready refuge in misfortune, and as a glorious pledge and proof of Christian faith and devotion."

Year after year the venerated Pontiff

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enewed his appeal to the Catholic world to practice this devotion of the Rosary and granted great Indulgences that the faithful should be more devoted to their beads. Among these Indulgences may be mentioned two thousand and twenty-five days granted for each time Jesus is named in saying the beads, apart from over three hun-dred and thirty thousand days for saying the Rosary. On the first Sunday of October all the faithful may gain, on the usual conditions, a Plenary Indulgence for each visit made to any church where the Rosary is established. The members of the Rosary share in all the Masses and good works of their fellow-members and in all the Masses, etc., of whole Dominican Order. faithful dying members of the Rosary Confraternity share also in these Masses etc., after death.—Philadelphia Catholic Standard and Times.

ABATE THE CHURCH-DOOR SALOON.

Out in Chicago Catholics are engaged in a strenuous battle with the saloon evil. The New World of that city tells about it as follows:—
"A movement is now in progress in

the thirty-fourth ward, this city, which the New World is glad to see. For a number of years, in nearly twenty cities of the Union, we have noticed a tendency on the part of the saloon to place itself as close as possible to a Catholic church. Incidently, many others have noticed this tendency and have not been slow to charge that ' the saloon follows the church'.

"Now, we are certain that the church does not desire this nearness of the saloon. It is not in partnership with it, and does not need its presence. In the ward referred to we observe that several highly esteemed clergymen are taking trouble to let the saloon know that its presence is not desired. A rumor to the effect that one is planned to be set up at the corner of 43rd and Madison has caused the reverend clergy of St. Mel's and St. Barnabas' churches, aided by the laity of those parishes, to secure over 1,600 signatures montrance, which will be laid befor the mayor as soon as the saloon planned applies for license.

Such action is timely, and we hope emphatically, is not needed at the front door of the church. Neither is it needed at the back door or just across the street. There are too many instances of the kind in our city now. There are too many the country over. If the saloon must exist let it locate some-where else. There is no reason whatever why it should be spread near the church like a spider's web for the trapping of the weak and unwary, and to the scandal of Christianity. Drive it away from the church door for the sake and cause of Christ!"

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from which infants and young children suffer, and are guaranteed to contain no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

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