

CIVIL AND ECCLESIASTICAL POWER.

Many of the prevailing errors concerning the nature and extent of ecclesiastical authority spring from a confusion of ideas as to the origin of civil and ecclesiastical power. It is not unusual for Protestant writers to call in question the allegiance of Catholics to the Constitution of our country, and their loyalty to its institutions, by assigning to them relations toward the civil authorities which have no foundation in fact. They also exaggerate the extent to which Catholics profess submission to the ecclesiastical powers and thus stir up against a thoroughly loyal and law-abiding body of citizens a bitter and unreasonable prejudice. It will not be amiss therefore to set forth briefly the Catholic doctrine touching the relation in which Catholics everywhere stand toward the State and so show how utterly at variance with the principles and teachings of the Church is the opinion of those who insist that the obligations which bind Catholics to the State are subordinate to and not co-ordinate with, those which bind them to the Church.

In the first place the Catholic Church teaches with the Apostle that all power comes from God and that obedience to legitimately established government is no less a duty than obedience to God Himself. This fundamental view places the power of the State on a consecrated pedestal whence neither the cavillings of Rousseau and his Republican followers or the truculent assaults of Anarchists and Nihilists can dislodge it. When the Almighty said "It is by me that princes reign." He lent a sanction to the power of the State which it can never lose, and indelibly stamped it with the impress of a divine origin. This doctrine concerning the divine origin of civil power has constantly been taught by the Fathers and theologians of the Church, and surely such a fact should at once relieve Catholics from the imputation that their submission to the authority of the State is half-hearted or insincere.

A few early Christians felt that their joint heritage with the Saviour to the kingdom of heaven lifted them so far above the Gentiles that ruled them as to have made them unamenable to the civil law, but the apostle quickly disabused their minds of such a thought by telling them plainly that they must be subject to the powers that be. And this has been the teaching of the Church from the beginning. Every Catholic writer from the third to the nineteenth century has repeated this precept of submission to the lawfully constituted authority of rulers, and has vigorously denounced disobedience and rebellion. The first, indeed, who boldly unfurled the standard of revolt against civil power, and made the law of Faith paramount in all things, was the arch reformer Luther, who declared in his work on "Christian Liberty" that a Christian is subject to no one. Thus the head-waters of that quiescence of ecclesiastical anarchy, viz., the assumed superiority of the Christian individual to the law of the land in which he lives. Luther failed to recognize the vital difference between ecclesiastical power, which is vested by God directly in the person of His own choosing, and civil power which God bestows through the intermediary of society. And herein lies the explanation of that perfect harmony which exists between the civil power and the law of the Church, when the functions of both are properly understood.

When God said to St. Peter "Thou art Peter, and upon this rock, etc.," He not only bestowed all spiritual power on an individual, but He singled out that individual by name, and thereby made Him representative and the designated depositary of His delegated power. He thereby also defined the nature and extent of that power and grouped in brief and simple language the duties to which spiritual jurisdiction extended. He intended to leave the things of Caesar severely to Caesar alone, while endowing His vicegerent with supreme power in all matters pertaining to the spiritual order. He is the source of civil power, only He does not designate by name the person on whom it is bestowed. He wisely left that function to society; for as society absolutely requires that it should select its own ruler and determine the form of government by which it should be ruled. Therefore the most distinguished Catholic theologians hold that society is the channel through which all power passes to the Government, and that it is by the will of the people that sovereigns rule and presidents hold their power. Thus we find the Church maintaining a principle which ensures a ready and cheerful submission on the part of the people to the recognized law of the land, and an ample guarantee against despotism and the abuse of civil power.

Of course the Church deems the power which it has received in a direct, special and supernatural manner from God to be superior in character to the power which society receives in the order of nature, but it does not follow that it regards the one as superseding the other. They both flow along in separate and distinct channels and conflicts between them have arisen only when despots sought to plant their heels on the necks of the people and to arrogate to themselves the powers of God's anointed. And if those who sneer at ecclesiastical and denounce churchly intervention in political affairs were but to read the record of the past aright, they would find that so-called Papal arrogance

was at all the times the protest of the Church against kingly tyranny and the hated rival of Roman Caesarism. What was the meaning of the struggle between the Pope and the Emperor, which has made the name of a Gregory forever memorable in the annals of Christian civilization? Was not that struggle a Titanic blow aimed at Roman imperial absolutism and the execrable rule of inhuman might? When Gregory freed the inhabitants of Germany from their allegiance to Henry IV, he did more for the advancement of human freedom and the triumph of sound democracy than all the theorizing scribblers of modern times. He then struck the first great Christian blow for the liberties of the people and stirred in their bosom the first instincts of popular sovereignty. But Gregory stood forward also as the uncompromising champion of ecclesiastical rights and independence. He proclaimed the supremacy of the Church in her own sphere and her superiority as a divine institution over all earthly powers and principalities. Hers is the domain of conscience, and through her influence over men's hearts she rules supreme upon earth. She leaves to the wearer of the imperial purple, to the crowned head of the monarch, and the chosen ruler of the republic, the burden and cares of civil rule and protests she never wishes to interfere with their just and God-given prerogatives, but she claims that her sovereignty in things spiritual is supreme and that she is the visible arbiter and custodian of the human conscience. If our would-be wise advocates of universal freedom could be made to understand once for all that the claims to sovereignty and supremacy she puts forward affect only the realm of her spiritual jurisdiction, they would not be so quick to accuse her of undue interference with men's relations to the State, and they would see that the spirit as well as the letter of her teaching is calculated to foster loyalty, to promote good citizenship, and to enkindle in the human breast the inextinguishable flame of true freedom.—N. Y. Catholic Review.

FIVE-MINUTE SERMONS.

Third Sunday after Pentecost.

DIVINE PROVIDENCE.

Cast all your solicitude upon Him, for He hath care of you. (1 St. Peter, v. 7.)

The doctrine of God's providence is one of those great truths which, though accepted by every Christian, are often not apprehended practically in every day life. By the providence of God we mean that loving care which He takes of all His creatures, and especially of man, ruling, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of His creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose that He made all things and then left them to take care of themselves. On the contrary, we know that His sustaining power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came. But God's providence over us means something far more than simply keeping us alive. It enters into every circumstance of our life. Whatever befalls us, day by day, is with His permission, in accordance with His holy will. Whether He blesses us or smites us, it is all the same: everything comes from His loving providence, and is intended for our good.

Our Lord's teaching concerning the providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and He adds, "Are not you of much more value than they?" For "even the very hairs of your head are all numbered." "Oye of little faith!" He still says to us, "Why are you so slow and dull of heart to understand? Why will you not see the hand of God directing the whole course of your life? Men go on in their carelessness, unmindful of God, taking the good things that come to them as a matter of course, or as the result of their own labor, forgetting that every good and perfect gift is from above. But God does not forget them. In spite of their indifference, He still watches over them, providing them with all things needful for their souls and bodies, and with His grace ever seeking to lead them to Him. How many, too, spend their time in foolishly worrying over their petty trials! It is all owing to a lack of faith; they refuse to recognize God's hand in their daily life. Yet again and again our Lord and His Apostles repeat the exhortation, "Be not solicitous"—that is, do not worry—"casting all your solicitude upon Him, for He careth for you."

The Fall of Pere Hyacinthe.

Definite information of the final dissolution of Pere Hyacinthe's congregation has come to us by mail. What fragments remain of the great "reform" movement which the priest started when he left the Church to get married have been gathered in by the "Old Catholic" Church of the Netherlands. In the "low countries" the Jansenists have maintained an independent organization for a long time. They have one Archbishop, two Bishops, several priests and about 10,000 followers. There are forty parishes. The organization is in sympathy with the so-called Old Catholics of Switzerland and Germany.

Hyacinthe has tried to get practical affiliation with the Anglicans, and with certain heretical movements on the continent, but he failed. He met with poor success as the founder of an independent fraternity, and he goes out of the work a broken and disappointed man.

As the Jansenists insist upon a celibate priesthood, M. Loysen cannot become a priest of the Jansenist sect, for he has a wife. He has consented to take service, however, as a missionary, and in this obscure capacity he may be able to eke out a scanty livelihood. Broken down mentally and physically, he presents a miserable picture of his former self. He owes all his trouble and his present humiliation to his American wife, who lured him from his vows and his duty, and filled him with the spirit of rebellion to the Church in whose service he had enlisted. His fall is a striking object lesson. His failure is a triumph for the right and for the Church which is founded upon everlasting truth.—Boston Republic.

Editor Dana's Impressions.

Charles A. Dana, editor of the New York Sun, has gone on a visit to Jerusalem, and in a report of his pilgrimage, he writes: "It is impossible without deep emotion to observe the throngs of pilgrims from east or west that visit the Church of the Holy Sepulchre. We were there one morning when a company of Russians, several hundred in number, as we were told, came to make their devotions at the shrine. They were humble people, men, women and youths; but the intensity and sincerity of their feeling, as they prostrated themselves to kiss the stone pavement in front of the sepulchre, no language could exaggerate. The canker of doubt and the infection of irreverence had never touched their honest and faithful souls. How much more enviable they appeared there in their devout prostration than the skeptic who contemns and the scoffer who jeers at their simple, unquestioning belief!" Mr. Dana himself is reputed to be eclectic if not agnostic in his religious belief, but the unclenched faith that shone before him in the Holy City of David edified his soul, and now that he is nearing the line that divides this life from the eternal next, gave comfort to him as it strengthened his hope of immortality.

Hood's Sarsaparilla positively cures even when all others fail. It has a record of success unequalled by any other medicine.

There is danger 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 few short hours they were beyond the skill of the best physician. Had they used Bieckle's Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

"BEHOLD THY MOTHER."

N. Y. Catholic Review.

Dr. Quigley of New Brunswick, N. S., has published a brochure entitled: "Mary the Mother of Christ in Prophecy and its Fulfillment," in answer to some strictures by Anglican clergymen, in which the following beautiful passages occur:

"If the Incarnation is the sole foundation of life, grace and benediction to all God's intelligent creatures, and some receive more and some less from that Divine Treasury—is it 'idolatry' to hold that she in whom the stupendous mystery was actually accomplished, with her own consent, received a fuller measure than others, whose consent was never asked, who approach it from afar, and only accept it by faith? If to touch even the 'garment' of her Creator and so to feel the might of His Divinity, so that 'virtue went out of Him' and the weak became strong,—is it 'idolatry' to say that she, who bore Him in her womb, who nourished Him at her breasts, who enfolded Him in her arms, and who caressed Him with her lips, was transfigured by a union with the living God which 'The Seven Spirits before the Throne' would not have been able to endure, and received from the Almighty the filial embraces which the Seraphim would not have dared to accept? If at the sound of His voice the dead stood up, the winds were hushed, and the demons fled away—is it 'idolatry' to believe that she, who listened to that voice for thirty years, speaking as it never spoke to man or angel, and revealing unimaginable abysses of light which no creature could have seen and lived, that she derived some special benefit from what she saw and heard, and that her wisdom transcended all that human thoughts can conceive, because she alone had for her teacher the Uncreated Wisdom of God? If to look, for one brief moment, on His adorable Face, which is the Light of Heaven, would seem to us the most transporting joy which a creature could ask or obtain, what is it to have watched that Face with worshipful love day after day, and year after year—to have dwelt for weeks and months together in the same house, and sat at the same table—to have touched at one time His omnipotent Hand, at another His sacred Head—to have looked to the eyes of the God-man and seen the movement of His divine lips—and to have done all this with unceasing adoration, by day and by night, more perfect than ever was offered to their Almighty King by the greatest princes of the heavenly court? Is it, too, 'idolatry' to claim that these soul-dazzling thoughts suggest motives to Mary, much more the conviction that she is the Queen of angels and men, as well as the Mother of God?"

"Again: If the shares which He assigned to the work of our salvation were present to His thoughts even in the supreme hour of His agony, so that His last words from the Cross to each of His elect was this: 'Behold thy Mother!'—is it 'idolatry' to call her our Mother because she was His, and to tremble lest we forfeit the protection which He wills her to extend to all His children and hers? If she was the Mother of the Natural Body of Christ, which derived from her its life, and the supply of all its needs,—is it 'idolatry' to believe that He made her the Mother of His Mystical Body also, that the lower was included in the higher, or that He willed her to do it for His Church what He made her worthy to do for Himself? If the Divine Word, by which all things were made, was 'subject to' His own creature, as a child is subject to his mother, and Mary ruled Him who rules the universe—is it 'idolatry' to suppose that she had any influence over Him now, that He continues to treat her as a Mother, or that He grants requests which she presents to Him in Heaven because He obeyed so promptly those which she addressed to Him on earth? If He wrought His first miracle to give pleasure to her, and to relieve a transient pang which had moved her gentle pity, and if He did this, as she evidently knew He would, though 'the deed was not yet come'—is it 'idolatry' to suppose that she still continues to call His attention to the wants of her clients or that He continues to supply them at her word? If His Sacred Passion was the expiation of our guilt, who were not consulted about it, and neither approved nor dissuaded it but are constantly renewing it by our sins—is it 'idolatry' to praise and exalt her, who so generously acquiesced, for the love of us, in the death of that dear Son to whom she had given birth?"

From Friend to Friend.
Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavor to tell honestly, what Hood's Sarsaparilla is, and what it will do, but what it has done is far more important and far more potent. Its unequalled record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine.

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Many symptoms of Canadian cholera are similar to those of the real Asiatic cholera, such as vomiting, purging, intense pain, etc. For all these symptoms Dr. Fowler's Extract of Wild Strawberry is a safe and sure specific. Price 35 cents at druggists.

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Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

Why Suffer from Coughs, Colds, Hoarseness, Asthma or Bronchitis when perfect cure is so easy with Dr. Wood's Norway Pine Syrup.

CHILLS and FEVER, MALARIA, etc., are promptly driven off by Milburn's Aromatic Quinine Wine, the potent invigorating tonic.

How to Get a "Sunlight" Picture.

Send "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man?" to LEVER BROS., Ltd., 25 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers. If you leave the ends open. Write your address carefully.

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"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prolific smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Expeller is pleasant, sure, and effective. If your druggist has none in stock, get him to procure it for you.

No other Sarsaparilla combines economy and strength like Hood's. It is the only one of which can truly be said: "160 Doses in a Minard's Lintment is the Best."

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MY DAILY ACCOUNT.

N. Y. Catholic Review.

"One day," said a laborer to us, "my employer, Mr. Lebrun, related to us the story of his conversion."

"My father was pious and my mother virtuous. Until I reached my twenty-second year, I walked in their footsteps. At this age, I ceased to frequent the sacraments, or, as we say, to practice them. I was far from having lost my faith; I still prayed, I went regularly to Mass on Sundays; the confessional alone frightened me. It was not without feelings of remorse that I discontinued making my Easter duties. Little by little I accustomed myself to this grievous omission. I was beginning to persuade myself that confession and Communion were not consistent with the habits of a man. For example, I promised myself faithfully to call a priest at my first serious illness. The thought of dying without the sacraments terrified me. The ungodliness of civil burials caused me as much horror as displeasure. This behavior, you perceive, was very unwise. Yet I possessed in the highest degree a spirit of order in my temporal affairs. It is this spirit that saved me.

"One day during Lent on which I had gone to church, I heard a single sermon, familiar, but original, and which seemed to have been composed for me expressly.

"The preacher, a kind Franciscan Father, spoke of those Christians who, though having faith, lived apart from the sacraments.

"He compared this conduct to that of a merchant who neglected for several years to take an inventory.

"Take your inventory, wretched man," suddenly the Father cried, "take your inventory or beware of ruin, bankruptcy and dishonor!"

"It is impossible for me to tell you the impression these seemingly simple words made upon me.

"You know that St. Augustine was converted by a voice crying to him 'Toll, lege.' Take heed.

"I owe my conversion to a voice that cried to me: 'Take your inventory, wretched man, take your inventory!'

"For a long time I fought against my forgetting the advice of the Franciscan Father if the spirit of order which was innate in me had not embroidered on this canvas all kinds of other reflections and considerations.

"Finally, one Sunday, after Vespers, I repaired to the preacher's home and said: 'I come, Father, that you may assist me in taking my inventory.'

"Very well, he answered with a smile, very well; kneel down, and let us begin."

"We began.

"Ah! how well these men know the human heart! Never without the aid of my Franciscan friend, would I have succeeded in unravelling the skein of my conscience, notwithstanding that it was the conscience of an honest man. I pity those who leave this difficult and delicate exertion until old age, sickness and even the approach of death.

"What shall I further say? The Franciscan Father had no difficulty in making me understand that an inventory once a year was not sufficient; he induced me to make one every three months. At present, I balance my account every night.

"Your account, Mr. Lebrun?"

"Why yes, that is to say my examination of conscience. Follow my example, and I assure you you will find yourself much the richer for it."—Western Watchman.

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CATARRH and Neuralgia.

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthening effect upon the nerves, make this grand medicine for neuralgia and also for catarrh, etc. We commend this letter to all having such troubles, and especially to

Suffering Women

"For a good many years I have been suffering from catarrh, neuralgia and

General Debility

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a weak, even a short distance without feeling a

Death-like Weakness

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 2 bottles I was entirely

Cured of Neuralgia

I gained in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla

for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited." Miss, M. E. MILBURN, 57 Elm Street, Toronto, Ont.

HOOD'S PILLS cure all Liver Bils, Biliousness, Jaundice, Indigestion, Sick Headache.



Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of Catarrh and Neuralgia

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