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THE TRUTH ABOUT THE CATHO-11C CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXCIII.

We have already discussed, as far as there seems present occasion, the papal policy of war and peace in the Middle Ages. We have seen how the Republican correspondent wholly confines himself to the censurable side of this policy self to the censurable side of this policy (being careful, moreover, to give no particulars) and how he treats as if they were not the brilliant achievements of various Popes of this time in rousing the energies of legitimate self-defense, in Italy, or in Europe at large. Especially is he purposely oblivious of the long and thoroughly successful leadership of Alexander III., in maintenance of Italian independence against the despotic designs of Frederick Barbarossa, a leadership which Ruskin so the despotic designs of Frod Barossa, a leadership which Ruskin so distinctly and vigorously sets forth. We need not wonder then that he refuses to know anything of the testimony of the two eminent Protestant Bishops and scholars, to the singular wisdom and uprightness of many papal arbitra-tions of this time—qualities which according to Bishop Westcott, were so thoroughly inherent in the Papacy as an institution, as to be quite independ ent of the personal worthiness or un-worthiness of the particular Popes who

This gentleman is fully entitled to say: "I own I am not a genius, like Charles Dickens. Yet at least I may claim a certain share in his merits, being not less determined than he says he is, to publish nothing, however wel authenticated, which might lead any one to have a higher opinion of the Batter criminally suppress Papists. Better criminary suppress the truth, with this great writer, than disloyally publish truth to the advan-tage of the Papacy, with the Bishops of Oxford, Durham and London."

Were Luther now living, and were he such a man as he used to be, he would say of this gentleman: "I must own that he is not yet up to my full level. He still shrinks, with what I have denounced as unmanly cowardice, from vending 'good plump lies' for the benefit of the true religion. Therefore, I can not place him in the front rank followers. Yet he is at least so heartily willing to suppress all truth which advantages Babylon, namely Rome, that I am quite willing to own him as a probationer. If he holds on in this commendable spirit, he may yet come to appreciate those 'edifying and which I have made a part of my Lutheran gospel.'

We will now dismiss the Middle Ages proper, and confine ourselves to the period elapsing from the accession of Alexander VI., in 1492, to the Peace of Westphalia, in 1648 not excluding chance attention to later times.

Speaking of this period also, chiefly, our author declares that even chiefly, our author declares his "few persons at Rome," that is, the papal administration, "have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes."

Take this last phrase first. How does Rome pardon crime? Principally by sacramental absolution. Who grants this? Confessors throughout the whole The Pope seldom acts as con-I do not know that Pius IX. in his long pontificate, ever absolved any one sacramentally more than twice.
The Curialists, naturally, have commonly functions apart from the cure of souls. Absolution, therefore, is chiefly given by parish priests, or by approved

Can the Pope command a confesso to absolve a penitent? Certainly not, if the confessor is not persuaded that there is true penitence. If he refuses to absolve against clear evidence, he is doubtless guilty of mortal sin. even then the man remains unabsolved, until he finds a more lenient confessor, and nothing but perfect contrition can stand between him and the danger of perdition Nor have I e intimated that the weak find it harder to obtain absolution than the powerful although I am afraid that "the alldazzling Crown' has seldom been without its influence, whether over Catholic or over Lutheran confessors

On the other hand, does this mean that Rome proceeds in the way of pub lic justice, against the weak, and neglects the strong? Now, as Rome bardly proceeds penally in fore publice, except against heresy and schism, it would be nearer right to say that Rome is often lenient to common offenders on account of their insignificance and account of their insignificance and ignorance, but that heresy and schism have chiefly provoked her thunders if found in the great.

If the author does not mean either of

these untenable propositions, it is hard to know just what he does mean, beyond the commonplace, that human nature, in Pope or preacher, is apt to be more timid in rebuking the sins of service-able friends than of others. We need

Springfield, to tell us that.

As to the charge that the Papacy, in this period, more or less "promoted war," we have seen that it was fully justified in exhorting the Catholic States to advance against the Protestant, inasmuch as these latter had not only broken up the immemorial order of the ages within their own bounds, but as the disintegrating innovation was advancing steadily on the South, not without some likelihood of driving the Pope out of Rome, and the second Bishop of the West cut of Toledo. When Luther died in 1546, the prospect did not seem altogether chimerical, that the Catholic church might go out of existence, or at most struggle on, a neglected fragment, in Gibraltar or on Gulf of Taranto.

I take it that this gentleman does not impugn the general right of self-defence, seems to think that the one right of the Popes, at the epoch of the Reformation, was to lay down their bodies for the victorious Lutherans to pass over. It must be owned, however, that the famous general, George Frundsberg, an ardent disciple of the new religion, was not without consideration of the rank of Clement VII. He

explained that the gold chain which he were about his neck was meant "to hang his Holiness with due regard to his exalted position." Luther doubtless granted absolution to his failure in

view of his pious intention.

The Popes, therefore, had just the same right, in kind—whatever we may say of degree—to defend themselves against the Protestants that they had against the protestants that they had against the Protestants that they had to defend themselves against the Mohammedans, as at Lepanto. Yet we have seen that they had only an indirect influence for this end in Switzerland, and the second in Switzerland, and the second in Switzerland. in Germany, or in Holland. In all three countries (which in a manner were still one) the forces of domestic still one) the forces of domestic dis-sension were quite strong enough to maintain perpetual struggles without any incitement from Italy.

It is curious, or rather would be if this gentleman had any fairness of mind in this matter, that he has no

charge to bring against the Reformers of having "promoted war." Yet, from his definitive breach with Rome till the very end of his life Luther held one unvarying tenor of speech. "Overthrow the Papists. Suppress them. I do not love bloodshed, but if they persist in their idolatrous worship, it can not be said that it is unlawful to put them to death. Above all what right have the Bishops to live? Then too turn out all the lousy, lazy monks from their monasteries. True, there are among them not a few whose devotion is pure and deep, and raises them above gross passion, who love God and man. Nevertheless even these do not follow my gospel, and so are in a state of damnation. Therefore turn them all out, and let them go to the devil as they list. As to the nuns, if they are driven to unchaste living, let them know that it is better for a woman to become a mother out of wedlock than not to become a mother at all.
"I myself can only answer for one

as polygamy, though not forbidden by God, is against the law, and moreover is uncomfortable in families. But there are a good many priests that have embraced the true gospel, yet who, for one reason or other, do not think best to marry. They choos rather to keep two or three concubines They choose Now if the homeless nuns take up with ing out of a state of grace. God will easily pardon such frailties, as long as they have nothing more to do with the Pope, which, to be sure, would send them off hand to hell.

"I am not even sure that it would nct be best to destroy the churches, from their foundations, so that there may be no taint of Babylon in our new worship. However, I will not insist upon this. It would be too expensive.

"I have been much impeded in my love designs for the extiration of the pious designs for the extirpation of the Papists by the Peasants' War. How-ever, by the blessing of God, I have ever, by the blessing of God, I have procured the massacre of a hundred thousand of these, and if there is due diligence in hanging the wretched brutes, or breaking them on the wheel, they may be kept in some sort of order, as long as the princes will not take my advice by turning them into cattle, to be bought and sold along with other hogs and asses.

Even then there is one thing more

before our holy crusade against Baby-lon can be well on foot—the Jews. Burn down their synagogues pitch and hell fire; tumble their Rabbis neck and heels out of the land, taking from them first their Talmud and their Hebrew Bibles; reduce their rich women to the spindle and the distaff. Finally, if the accursed crew will not scept Holy Baptism, send them all flying after their Masters.'

When all these pious works were expedited, we will see next week what further he proposed to have done.

CHARLES C. STARBUCK.

Andover, Mass.

THE WORD OF GOD IN LENT.

Lenten services in most dioceses include, as a rule, an instruction or two a week in addition to the regular ser-mon or sermons of Sunday. The Word of God thus frequently heard should be eminently fruitful to the hearers — more fruitful in all probability than in actual practice it often proves. The one great drawback to the efficacy of the spoken Word, in Lent as at other periods, is the failure of the listener to make a personal application thereof. Very general is the tendency to place an unlovely or undesirable cap on the spoken and the spoken cap on the spoken are spoken as the spoken cap on the spoken cap on the spoken cap of poken Word, in Lent as at other are all perhaps too apt to indulge in some such commentary on the preach er's strictures or rebukes as, "That just suits so and so," and too little inclined to admit that his words are clearly applicable to ourselves.

An oftreouring retrain in many Lenten instructions will probably be St. Paul's warning to the Corinthians: "Behold, now is the acceptable time behold, now is the day of salvation. Now, an error sufficiently common among good-living Catholics to merit able friends than of others. We need no ghost come from the grave, and no correspondent writing from Boston to the words of the Apostle clearly refer to unrepentant sinners—to those who live in open and habitual violation of God's law; to lax Catholics who never go to confession from one Easter to the next, even though their conscier cer be burdened with the guilt of mortal sin throughout ten or eleven of the twelve intervening months. For such people, of course, Lent is the acceptable time but for such only. As for themselves, thank God they do not belong to any Such category! They are practical Catholics: regular in attendance at divine services; monthly communicants; assiduous in the discharge of the duties of their state in life; given to prayer and spiritual reading; habitually free and spiritual reading ; from mortal sin; guilty of many venial sins, it is true, but normally and continuously in the state of grace. Consequently, the watchword of Lent possesses for them no special signifi-

Such statements as the foregoing are not, it may be, frequently formulated in actual words, or even mentally con in actual words, or even meanly con-ceived with such explicitness as is here given to them, but they, nevertheless, represent with approximate accuracy the intellectual attitude of many a

attitude is an erroneous one need scarcely be stated. Lent is the acceptable time, the day of salvation, and peculiarly so, to all Christiaus—the fervent and the lukewarm as well as Lord Macaulay, that bitter enemy of he Catholic church and vile traducer the cold. It is the season when generous provision of arms, together with the strength and courage to wield them effectively, is to be made for that con-tinuous struggle with the world, the flesh and the devil from which none are ever exempt on this side of the grave

There is no sojourner on earth to emirent in virtue, so confirmed in grace, so accustomed to daily victories over temptations, and daily communion with God in prayer, that he can ever afford to dispense with the efficient aids to perseverance that result from a serious meditation on Lenteninstructions.— Ave Maria.

FIVE-MINUTE SERMONS.

Fi st Sunday of Lent.

DIFFICULTIES OF FASTING.
Brethren, another year has passed, and Lent has come around once more. you wish that it had not; perhaps you would not be so very sorry if the church would have the goodness to do away with this tedious season altogether. Indeed, I imagine that to some people Lent is one of the greatest resultance of our ration. And even if mysteries of our religion. And even i it is in some general way acknowledged as the proper thing in its due time, never seems to come in just at the time that would be convenient. If it comes early, it is a very unpleasant interruption to the winter's peasures and amusements; if it comes late, why could it not come earlier, so that we could get through and have done with

All the grambling in the world, however, will not alter the fact. We cannot get rid of Lent, and we cannot fix its time to suit us, even if there is any time which would seem suitable. It is possible, indeed, to free ourselves from its burdens; we may do so either by neglecting its obligations altogether

or by getting somehow or other dis-pensed from them, without putting anything else in their place. But, after all, if we do this, we shall hardly feel any more comfortable. The best plan is, since Lent is here whether he will or not, to face it boldly and cheer fully, and make the best of it that we

And, when we come to look at it, is it such a very terrible infliction? Do we not make rather too much fuss and complaint over what is not really such very great penance?

Let us look, then, and see what is required of us? The principal thing, of course, is the fasting, as we call it, on one meal. Now, if we actually were reduced to one only meal in the twenty four hours, I confess that it would be pretty severe; but you see, in point of fact, we have the collation, at which eight ounces, or half a pound, of solid food is allowed. Now that is as much as many people would take anyway at tea time. And then you can have a cup of coffee or tea and a small piece of bread in the morning. So, when we come to sift the matter the fact hardly amounts to more than this: that the breakfast is rather a light one. And then, for those who really have hard work, even what is left of the fast goes by the board altogether. Well, next there is the abstinence

from flesh-meat. Some seem to think this dreadful. "Oh!" they will say, this dreadful. "On they will say,
"I can't eat fish; it makes me
sick." Indeed? Perhaps you are not
very hungry, and do not need anything
very much. When you are really
hungry the fish will not taste so bad. hungry the fish will not taste so bad, But, then, who, except the fisherman, wants you to eat fish? I do not think there is any law requiring it to be eaten; and if it has such a bad effect on you I would let it alone and try something else. And though fish is so uneatable, perhaps an oyster or two mi ht now and then be worried down.

Now, after the fast and abstinence, what is left? Really nothing at all in the law of the church, at least in black and white. There is, however, a cus tom, having about the force of law prohibiting such parties and theatre going as would be allowable enough at other times. But have you not had a pretty good chance for these amuse ments for the last few months? And, if you are in the habit of some indulg ence of this kind, a little quiet at home might be agreeable by way of a

But perhaps you do not like so much church going. Well, this is not abso lutely required of you. But it certainly is expected; and it will be well to cultivate a taste for it. Ought it to be such a great penance for a Christian to come and spend a little while in the presence of Him with Whom he hopes

to dwell forever?
I think, then, that if you will look at
Lent in the right light it will not seem
so very grievous. It may be even that you will feel that now is a time to be a little more generous with our Lord; and, since He does not ask much, you may be disposed to give Him a little more than He absolutely demands.

The force of good example in making enverts cannot be over estimated. Men believe their eyes more readily than their ears. Catholic talk may fail, but Catholic virtue seldom fails to attract men to the Church. Words to people's men to the Church. Words to people's ears may sound loud; words, to their eyes, that is to say the beautiful deed of the devout Catholic life, are often as loud as the trumpet of Sinai—God's loving speech, God's human documents. Catch your Protestant neighbor's eye with your temperate, truthful, honorable and charitable deeds : catch his eye and you will catch his heart.

"ROMAN" PROTESTANTS.

of her Pontiffs, once taunted the British Parliament on the worthlessness of the Protestant Established church of Ireland in the following terms: "Two hundred and eighty-five years has this church been at work. What could have hear done in the work. what could have been done in the way of authority, privileges, endowments which has not been done? * * * Did any other sets of Bishops and clergy in the world ever receive half as for doing twice as much? And what have we to show for this lavish expenditure? What but the most zealous Catholic population on the face of the earth! Where you were one hundred years ago, where you were two hundred years ago, there you are still, not victorious over the domain

the old faith, but painfully and with dubicus success defending your own What Macaulay said of Irish Pro testants can be said with double truth of "Roman" Protestants. We think it probable some interest will be taken by American Catholics as to how the sects of Martin Luther are progressing (?)

According to the census of 1905 the

number of Protestants living in Rome was 5,993, or 1 1 per cent of the population. Thirty-four years ago, when the Protestant propaganda was commenced in earnest, they numbered 4,200. But since that day the population of Rome has increased by 100 per cent.—it has exactly doubled itself. Let some of our readers who are fond of figures work out the above, and they shall have the progress (?) of the Protestant church in Roze.

However, we do not believe, despite the census of 1905, that there is 1.1 per part of Protestant in Ports.

cent. of Protestants in Rome. Many of the 5,993 returned belonged to the 45 000 foreigners who happened to be then in Rome waiting to witness some of the big functions in St. Peter's-for Protestants are as vigorous and per-severing as Catholics in the rush for entrance tickets to the cathedral of Christendom on such occasions. No strict idea can then be formed of the strength of Protestants living in Rome. Their "church" is made up chiefly of Germans, Americans and English, who spend a couple of months in Rome, and then like birds of passage, fly from weather unsuitable to their tastes.

But we wish to speak of the true-blooded "Roman" Protestant, whose heart was once as Catholic as his tongue is Italiaa. How many do this class count? If dollars and sovereigns had been able to "convert" Romans at a reasonable price, we should have, at the very lowest calculation, about fifty thousand. But the fact is they count something about a couple of hundred, and each one of these is computed to have cost a trifle of \$30 000 to \$40 000 a head. Expensive! you will say. No indeed; not a bit of t. The real brand of converted 'Roman' Protestant is a luxury such as wealthy Lutherans alone have a taste for. Just fancy a real, live Roman taken from between the fingers of the Scarlet Lady on her seven hills!

Why those wealthy proselytizing societies would give double the price for more if they could get them, but they cannot. Money is no object to them when "saving." They will give it, or throw it at any rag-amuffin who will only enter their sanctimonious will only enter their sanctimonion circle, listen to their favorite sermons on "the Christ of the Roman church and enjoy "tea and social conversation immediately afterwards." — Roman Correspondence Philadelphia Catholic Union and Times.

Remember Jesus is never separated from His Cross. Never think you love Him till you love His Cross, for it is lanted in His Heart.

SUFFERING WOMEN

FIND HEALTH AND STRENGTH IN THE Every growing girl and every wo-man nearing middle life suffers from ailments peculiar to her sex. At these times the health and happiness of times the health and nappiness of every girl and woman depend upon the richness and regularity of her blood. Look at the young girl whose blood is weak and watery. Her face is pale, her lips and gums bloodless. Her head aches and her back aches. She has no energy, no life, a poor appetite and no darket for exercise. She complains desire for exercise. She complains that even to walk upstairs leaves her breathless. And the woman in middle life—she is nervous, irritable and de-pressed—liable to sudden attacks of pain and distress that only a woman knows of. She turns from food; horrible dizziness, hot and cold flashes, make her life miserable. But Dr. Williams' Pink Pills banish all this misery, because they fill the veins with rich, strong, healthy blool with give tone and strength to every delicate organ. The case of Mrs. Geo. Danby, of Tilbury, Ont., is one of the many that proves that no medicine can compare with Dr. Williams' Pink Pills in curing the ills of womankind. Mrs. Dauby says; "I think Dr. Williams' Pink Pills are a blessing to suffering women. For a long time I was a great sufferer from the ailments that effect so many of my sex. I was extremely nervous at all times, suffered a great deal with all times, surfered a great deal with headaches and indigestion. In fact I was in a thoroughly miserable condi-tion when I began the use of Dr. Wil-liams' Pink Pills, but after taking them a short time I began to improve, and, a snort time I began to improve, and, through their further use, I am now feeling like a new woman. I am sure if all sick women would take Dr. Williams' Pink Pills they would be convinced of the great good they can do."

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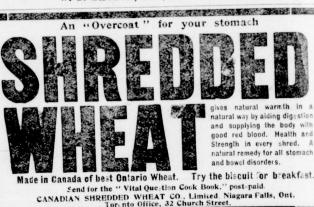
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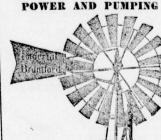


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