PROTESTANT CONTROVERSY.

XVIII.

It is a common opinion that there are no snakes in Ireland. I am sorry to say that this is an error. I am com pelled to announce the existence in Uister of a boa constrictor, of the most terrific proportions, able to extend his coils even to India, before enveloping the whole British empire.

Of coarse it is known to all the world that Protestantism is immovably devoted to spiritual freedom, and utterly averse to every species of religious persecution. Yet as of course no true Protestant would willingly forego the pleasure of plaguing the Papists, it is delicate question, in what way we shall be able to eat our cake and have it. How can we contrive to torment the Catholics and at the same time maintain inviolate those grand prin-ciples of religious liberty for which, yond question, we stand ready, one i all, to shed our blood, alike as Protestants and as Americans? have racked my brains a good deal over this question, but not being endowed by nature with any high measure of the inventive faculty, had not been able to arrive at a satisfactory solution, until I was instructed by the Ulsterian boa - constrictor aforesaid, popularly known as a Protestant League, to imitate its sinuosities and omplish the simultaneous enjoyment of the two incompatibilities by means of an insinuating indirectness worthy of the ingenious reasoning to which our mother Eve gave way in the garden of Eden.

There is published at Calcutta a paper, called the Indian Witness, the organ of the Methodist Episcopal mis sion in India. The editor is, or was, a scurvy fellow named James Maserve, a Canadian, and a royal hater of the United States. How it is that Bishop Thoburn could not have found a coun tryman of his own I do not know. A paper representing an American mis-sion ought to have an American editor, at least an editor who does not hate the country of his Bishop and of his asso The Independent has once had to tackle him for an insulting calumny against the United States and agains President Cleveland. The Independent, however, dealt far too gently with

him.

To do the man justice, he is not or dinarily very virulent against the Roman Catholics. His virulence comes by fits and starts. He pulls himself together now and then, as who should say: "Really, I have been forgetting As a good Protestant my business. As a good Protestant and a good Methodist, I must up and have another whack at those Papish-In an evil hour for himself he fell in with the programme of this Protestant League of Uister and published it in full, thereby committing himself and his paper, and so far as in him Bishop and the Americau Methodists of India, to a sympathetic consideration of the scheme. The Eng lish Methodists of India are in no way involved. Their magazine, the Harves Field, a periodical of high order, would have laughed to scorn a proposal t make itself art and part these North Irish knaveries. deed, Bishop Thoburn himsel

I believe to have been entangled in them only per accidens, as the schoolmen say. A leading Methodis schoolmen say. clergyman has complained to me that Bishop Vincent can hardly open his mouth without saying some paraging about the Catholic Church, but I never heard any such remark made about Bishop Thoburn. Bishop Foster's remark, reported a good while ago, that we can never conquer the world for Christ without the help of Rome, is certainly at the antipodes of such a tone of talk. Some of the faithful, too, are complaining that the Methodist Review has fallen from grace since the good old days of Doctor Men denhall, for that its writers have wandered into an evil way of agree ment with the general use of mankind treating the Catholics as Christians

However, to come back, not to our moutons, but to our anaconda. There is in Iudia, it seems, a sodality or con of Catholic soldiers, fraternity of Catholic soldiers, pledged, when off duty, to take turns in acting as a guard of honor before the Blessed Sacrament. This pious practice has aroused the high indignation of the men of Ulster. "the men of Ulster," for although believe that about half the people of the province are Roman Catholics, of course these "mere I ish" go for nothing. These good Protestants of lfast and Londonderry have formed a Protestant league, or taken up into ation to put down this new danger to religion and to the Empire.

Most people will innocently ask, "What business is it of theirs?" The Roman Catholic worship is admitted by law. A soldier in his free-time, we suppose, has a right to go anywhere and do anything not forbidden by the civil authority. If he is disposed to kneel a few hours before the Sacrament, who shall say Nay?

"That will we," thunders a voice from Antrim, re echoed by one from Enniskillen. "We do not in the least," say these voices, "dispute the justice of the general contention. If a soldier chooses, when off duty, to make himself drunk in a canteen, he is only using a privilege guaranteed or evidently implied in Magna Charta. Al is, that he shall be sober when in the ranks. A dedication to the service of Mylitta may be morally, but not legally reprehensible, for the statute-book has attached no note of disparagement to the name of this great Babylonian goduncinctured warrior chooses to join in the rites of Vishnu or Siva, of Juggernaut or the elephant- ant magazine a benevolent wish that a

headed Ganesa, he is in his plain right, for English law has never been guilty of a word of incivility to these lliustrious deities of the ancient and august religion of India. Its holy streams and sacredly shameful shrines were mentioned by Doctor Barrows at Chicago with tremulous and tearfu reverence, and although we may think that his enthusiasm went a little to far, yet, where the law is respectfully silent, we will not revile. No; we will stand to the death for the right of every English, Scottish and Irish soldier, and of every sepoy, to wash away bis sins in the Ganges if he likes, and to magnify the glory of his British citizenship by roll ing in filth before the holy bulls of Be nares. Drunk or sober, we will s and by him in his inviolable franchises. "It is another thing, however

when it comes to this odious : opish confraternity. Its object is the one relig tous thing which English law mentions with 'the note of ignominy.' Queen's Most Sacred and Most Excellent Majesty, at her accession, and again at her coronation, subscribed, as bound in law, an explicit declaration that 'the Mass and transubstantiation are super stitious and idolatrous 'Now every soldier is bound by an individua loath of allegi ance to the Sovereign. How, then, car it be lawful for him to treat with specia honor that which she, by the funda mental statutes of the realm, is bound to treat with special and contumelious disdain? No: the soldier that does this is breaking his oath of allegiance, and should be punished accordingly In war he ought to be shot ; in peac to undergo whatever lesser punishment appointed for this great crime. When last heard from, the League was making ready to call the Secretary of State for India to a sense of his duty in this matter.

Most of the Uister Protestants are of Scottish blood, and the Scotch are a long headed people. Of course the members of this League know perfectly well that they are talking mere mid summer madness. Yet they themselves are very far from being midsummer madmen. They know very well what is involved in their argument, and inend to develop the whole in due time. Of course they have no thought that they will receive the slightest attention from the Indian Secretary, or the Vice roy, or the General-in-Chief, or Parlia nent, or the courts, or anybody else. Yet they are working, like Zauxis "for eternity." They reflect that a series of propositions logically evolv ing from a first principle makes an im pression on the thousands of minds that are imbued with deep prejudices and only asking for some form of reason ing to justify them in acting upon Let the starting point be utthese. Let the starting point be ut-terly fallacious, as here, yet if a vague show of law and religion can be thrown over it, then every connected deduction strengthens the impression of good ogic. A habit of mind might be grad ually formed, which continued repetition might deepen, so that in some happy moment of passionate fanaticism it might afford a channel for forces of It is surprising how indeterm inate and timid, at their first appear ance, some of the mighty formulas of the Middle Ages were. True, these the Middle Ages were. were working with their age, while those we are considering appear to be working against theirs. Yet we can not always be quite sure of the trend o our age, and even though we were, w may be surprised by violent eddies of feeling against the general current Within our own memory a little indiscretion in Cardinal Wiseman might have brought down a sharp though short storm of persecution on him and his episcopal brethren. Eternal vigil ance is the price, as of liberty, so of every great moral possession of man-The divorce between specula tive belief and civil right is not ye absolutely assured. Therefore every attack on it, however worthless intrin sically (and none could be more trans parently tutile than this), may claim ttention so long as it imposes on multitudes of otherwise intelligent men

and women. What are the implications of this at tack on the right of Roman Catholic soldiers to do special honor to the Holy Eucharist?

If their oath to the Queen forbids them to do special honor to the Host of course it forbids them to do ordinary Every Catholic soldier who honor. goes to Mass at all proclaims to all the world his belief that in the Mass we have the present Christ, under the veils of seuse. Yet the Queen has olemnly declared that this belief is uperstitious, and this worship idolarous. The contradiction is sharpen ecause continuous.

Furthermore, if an implied contra liction between the soldier and the Sovereign is intolerable, much more an Therefore it must be punishable for a Catholic soldier to argue for the Mass or the Real Presence.

Allegiance, however, to be acceptable must be positive and hearty. Say that a soldier did every point of his military duty, but never went a hair's breadth beyond it. Then in time evidence would accumulate of his inward dislovalty sufficient to justify a court martial in acting against him. If then an expressed disagreement with the Queen upon this matter of the Mass is not per missible, a hearty agreement with her is obligatory, and cumulative evidence of inward opposition would render a

oldier punishable. If it is unlawful for a soldier to disagree with the Queen about the Mass, what are we to say of the Roman Catholic chaplains, whose business it is to celebrate this worship, which the Queen has declared "idolatrous," and to teach these doctrines, which her Majesty has proclaimed "superstitious"? seen expressed in an English Protest

good part of the Roman Catholic chap-lains of the Indian army might be hanged at the head of their regiments, as "fautors of treason," the treason in as "fautors of treason," the treason in question very evidently being a pro duct of the writer's exasperated imagination at seeing priests enjoying the rank and pay of British officers. Here, however, these men of Ul-ter shown us a palpable corpus de Up with them then: let us see them swing. Hang them in chasuble and stole, amice and dalmatic, the Chalice in one hand and the Paten in the other. Not even in the days of Good Queen Bess was so edifying a spectacle offered in such proportions t the sound believers O! if it could only be, what beal-fires of rejoicing uld blaze from the Giant's Causeway

to Donegal Bay!
In our next paper, turning to sericuspess again, it will be well to review rapidly the British legislation against the Catholics down to the Emancipation Act of 1829. It may cast a good many side lights on the course of things in Charles C. Starbuck Andover, Mass.

THE SAINTS OF OLD AND THE SAINTS OF TO-DAY.

The historian of the expiring cen tury will have to record marvelous progress in the arts and sciences, but we fear that the Recording Angel will close the books for it with little or no progress in our practical Christian life The saints of former centuries were very unlike our modern saints. The modern "saint" chiefly distinguishes himself, or berself, by schemes for ob taining somebody else's money or labor to the saint's greater glory and renown; unless he or she is in very poor circumstances, in which case the "saint" commonly is best known by more or less successful efforts to interest the clergy, or religious orders, or ph lanthropic societies in his or her ersonal or family temporal welfare In these days it is not too harsh to say 'all seek their own," whereas the saints of former times did not seek their wn-despised their own, were content to " suffer, work and be silent." Catholic now is accustomed to exalt prudence above all the virtues St. Francis of Sales, on the other hand called it la plus triste de toutes les ver, tus - the saddest of all the virtus. saints were enthusiastic and bold to a

The modern saint is reserved, cold, calculating, without spontaneity, often if not always satisfied to pass for one of the heretics who make up the bulk of the world wherein his lot is cast. He mixes freely with them; he lives like them; he reads their books, magazines and newspapers; goes to their parties clubs and entertainments models his maxims, like his life, on theirs; gives everybody credit for "good faith," and dares not open his ips for the honor of our Lady, or even for the greater glory of God, lest some body should be hurt. He is witha very submissive and devout among his own clergy and people, and now and boldly put in an appearance at a grand function, even carrying a banner or a candl; upon such occas ons. Hard work, painful self sacri fice, ridicule, serious pecuniary loss. real poverty; in other words, tha modern times constitutes the

Cross or the Lord, our modern sain dreads and shuns. - American Herald.

CHAPTER AND VERSE WANT-ING.

e right of private laiming this uns judgment -- even where they competent to judge—seem to have no other principle to apply to others than that of intolerance. This is shown particularly in the case of converts to the Catholic Church. To them it seems to be said: The principle of private judgment is the glorious heirloom of the "Reformation," but there must be a limit to all things—you must not in your exercise of it embrace Catholic We are exercised to see pro duced chapter and verse for this principle. The Catholic Church for he authority furnishes as chapter and verse: "Going therefore, teach ve verse: "Going therefore, teach vall nations" (St. Matt. xxviii., 19 This is her commission; we know Who gave it. The duty of the Church is to teach; the duty of the nations is to listen and to receive her doctrine. -Liverpool Catholic Times.

CARDINAL NEWMAN ON FAITH

American Herald.

With the beginning of the new year re cannot do better than to ask our readers to take to heart the following words on Faith from the pen of the i lustrious Cardinal Newman He says " Faith is not a mere conviction in reason, it is a firm assent, it is a clear certainty greater than any other cer-tainty and this is wrought in the mind by the grace of God, and by it alone

As then, men may be convinced and not according to their conviction, they may confess that the argument is against them but they have nothing to say for themselves and that to believe is to be happy; and yet, after all, they show they cannot believe : they do no know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church Their reason is convinced, and their doubts are moral ones, arising in roo from a fault of the will. In a word, the arguments for religion do not com pel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the con sequence of willing to believe; we may see what is right, whether in matters

and arguments for the truth of relig It requires no act of faith to as sent to the truth that two and two make four; we cannot help assenting to it; but there is merit in believing that the Church is from God ; for, though, there are abundant reasons to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will; and grace alone can turn a bad will into a good one.

SUPERSTITIOUS PRAYERS.

People Ought to be on Their Guard Against Using Prayers That Have Not Received Episcopal Sanction.

In the current number of the Amercan Ecclesiasticat Review we find the

fo lowing query and answer:

Query-Not long ago a Catholic
servant from a city in one of the Eastern States sent me a leaflet with the accompanying prayer to St. Joseph, to which was affixed the following egend: "Copy this prayer and give t to five persons; say it for a month and you are sure to obtain the graces

ing the prayer, which contains some pious twaddle of which the following phrase is a sample: "Gently impress a kiss upon His (our Lord's) forehead ; ask Him to give it back to me at my last sigh!" As for being sure to obtain the graces asked, we have simply our Lord's word that if we ask in faith, nothing wavering, we shall obtain. The conditions added in the above case are mere claptrap, although they may induce simple people to a certain extent to persevere in prayer. who hawk about such prayer-leaflets are either lacking in good sense or they belong to the category which Brookes mentions in his "Epilogue."

'Twixt nations and parties and state politic ians,
Prim shop-keepers, jobbers, smooth lawyers,
physicians,
Of worth and of wisdom the trial and test
Is—mark ye, my friend!—who shall humbus
the best.

This is severe, but not unduly so Any practice that savors of supersti tion, however pious the intention of the one who takes it up, tends to bring religion into discredit and works an injury to souls. The irresponsible persons who introduce such practices ought to be denounced to the ecclesi None but the astical authorities. Bishops of the Church can authorize the use of prayers and practices of devotion. People ought to be on their guard against using such prayers or either forms of devotion as have not received episcopal sanction. - The Casket

HARD AND CONSTANT WORK OF A PRIEST.

Few people have a correct notion of the constant and exhausting work of a priest. The priest's office of adviser is not confined to the contessional He is often asked about the lawfulness or unlawfulness of certain courses of action that are contemplated-about obligations to do or omit doing certain things. Cases are proposed to him, not imaginary cases, or merely possible cases, or even such as may be likely to happen, but cases which have hap pened, or are happening, to the per sons who recur to him, or to others re garding whom those persons are in terested. The circumstances are de Strange to say, those loudest in tailed in order that the priest may be in a position to judge accurately on the subject and answer correctly, not of course intallibly, for he is not in fallible either in the confessional or

out of it but according to his ligh s. There is another official use of the professional knowledge of the clergy, and that is religious instruction, by preaching, catechising or otherwise. The clergy are bound to instruct the people both as to d gmas, or truths to be believed, and as to morals, teaching them what they are bound to do and what to avoid, exhorting them to repentance for their sins and the practice of virtue - in one word, all that God requires of men in the different rela tions of life. Merely secular matters, as such, merely temporal interests, as such, do not fall within the range of his pastoral teaching, but their moral bearings do, and often are a sore trial o priests. - American Herald.

HOW IT CAME ABOUT.

- is now comfortably mar She was born and brought up in Western town where there were but w Catholics, and they of the humble sort, and no Catholic Church. Her parents were the one Catholic family of any social distinction in the whole Among the non-Catholies of ounty. the town there was considerable wealth, a very great reaching out for society efinements, and a remarkable ignor ance of the teachings of the Catholic Courch, as well as an abhorrence of all that she stood for.

- was sent to a As a girl Mrs. convent school in a distant city, bu when she came h me for her vacation and after she was graduated she was made to feel the isolation of her position as a Catholic, while at the ime she marvelled at the rooted preudices and strange misconceptions ner lady friends had concerning the





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Church. So she determined as soon as the opportunity offered to cause the truth to be taught among her towns-

people She now is comfortably married and has at her command some money, so she determined to begin an apostolate in her native town. She secured the tax list of the place and sent it to the Catholic Back Exchange, with instrucplanatory of Catholic doctrine to each name on the lists successively for decade of weeks While the leaven of these truths was creating a ferment she arranged for a non Catholic mission in

the opera house. The missionaries "billed the town," saw the editors of the local papers, and then opened the doors to the crowds.
They did come They did ask plenty of questions. They did display considerable interest.

In a week the mission was over, and the missionaries had sowed the good seed and left for other fields. Rumor has it that many are still wondering where they got such false notions of the Catholic Church, and others are inquiring more deeply into Catholic doctrine; others have been so deeply impressed that they are determined not to drop the matter just here.

This is the simple story of how that non-Catholic mission came about, and what the results of it were .- The Missionary.

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FIVE . MINUTES' SERMON.

"Go you also into my vineyard, and I will give you what shall be just." (Matt, 20, 4.) The householder in the gospel went out at different hours of the day to hire laborers for his vineyard, promising them good wages for their labor. will give you what shall be just," said he, and kept his promise; for when evening had come, he told his steward to call the laborers and pay them their hire, beginning from the last even to The reward came after the labor, the delightful evening rest after the burden and heat of the day. Just so will it be with us when the bell will toll the end of our earthly labors. during our days, we have faithfully worked in the service of the Lord, if with Christ we have carried our cross if we have imitated the saints, worked and suffered, then also shall the de hahtful evening rest begin for us in Heaven, then we also shall receive from the hands of the Eternal and Just Rewarder the heavenly wages, the bright crown of glory; then, before the throne of God, we shall also rest from all labors, trials and sufferings, enjoying the reward of eternal bitss, the possession of heavenly gifts. Then will be given us the consoling promise of faith for which the evangelist St John vouches in the Apocalyrse "And God shall wipe away all tears from their eyes, and death shall be no

more, nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away."
(Apoc. 21, 4) St. Paul also gives us the cheering assurance: "I reckon that the sufferings of this time are not to be compared with the glory to come that shall be revealed in us. (Rom. 8 18) The self-same truth appears in different illustrations under which the reward of the glorious future is repre sented. Here we see a royal banque where unalloyed joy reigns, we hear of a divine inheritance surpassing the greatest expectations; then we behold a prize of victory such as no royalty can give, now we see a golden crown the like of which no king or emperor ever bore; again we hear of an ocean of happiness and bliss, such as no arthly eye has seen, ear heard, nor has ever entered into the heart of man. Truly, when we gaze on these Heavenly possessions purchased and gained for us by the precious blood of Jesus Christ, should we not rejoice and be glad, and with eager desire look forward to so beautiful a home which awaits us beyond the stars? But how earnestly and diligently should we not also labor as faithful servants of God in His vineyard, labor cheerfully for the greater glory of God and the salvation of our soul! How greatly should not the thought of this glorious and eternal recompense lighten every sacrifice, sweeten every cross, and make even death itself joyful and wel-For what does dying signify to the child of God, to the true servant of Christ? Simply a cessation from labor, the beginning of the eternal holy-day; it signifies the drying of our tears, the entry into eternal rest it implies laying aside a frail and weak body tortured with pains, and putting on the glorious garment of immortality it signifies leaving this valley of tears and entering our real, true and eter But can I promise such glorious future to all my parishioners? To all? To those who prefer to remain idle, instead of laboring in the service of God? To those who do everything for this world, who take the greatest care of their corruptible body, who suffer any and everything for it, yet who do not wish to do any thing for Heaven, who do not wish to make any sacrifices for the salvation of their immortal soul? Oh! no, for such there is no heavenly reward, no ocean of eternal happiness and bliss. For such there is no eternal holy-day, no home of eternal peace and rest. For such there is prepared a different abode and it is called the house of pain and eternal despair. Of this abode the prophet Isaias spoke when he said Which of you can dwell with devour ing flames, which of you can dwell with everlasting burnings." (Is. 33 14.) Above the portals of this habita tion the words taken from the Apocalypse of St. John are inscribed: the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night." (Apoc. What a terrible, what a tright ful lot! To be eternally cursed and

their labors, for their works follow them." (Apoc. 14, 13) Amen. Not That Kind.

rejected by God! To be eternally

burning in the flames of hell; to be

eternally lamenting and deploring-

sternally bemoaning and bewalling

your existence; to be eternally the

sport and abuse of the devils !- Eter

nally! That is, as long as God, the All-holy, will exist, and He will never

die! Ah! should so terrible a consid-

eration not break our hardened hearts,

should it not induce us, at any cost, to

save our souls, by a life of penance and

fidelity in the service of God? Ah

let this be the fruit of our meditation

to day. Let us again renounce Satan

and all his works and all his pomps,

and resolve to live as children of God,

in true innocence of heart and in the

faithful performance of the duties of

our state of life. Let us resolve to

fight the good tight, and willingly

sacrifice everything in order to save

our soul. Only a short time, and the

glorious holy-day of eternal and happy

rest will be yours, and you will also

experience to your consolation and joy

what the Apostle St. John said:

Blessed are the dead who die in the

Lord. From henceforth now, saith

the Spirit, that they may rest from

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