

PROTESTANT CONTROVERSY.

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

Of course 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 a 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 principles of religious liberty for which, beyond question, we stand ready, one and all, to shed our blood, alike as Protestants and as Americans?

There is published at Calcutta a paper, called the Indian Witness, and the organ of the Methodist Episcopal mission in India. The editor is, or was, a scurvy fellow named James Maserve, a Canadian, and a royal thorn of the United States. How it is that Bishop Thoburn could not have found a counsellor of his own I do not know.

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How, however, to come back, not to our mottoes, but to our anecdotes. There is in India, it seems, a sodality or confraternity 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. I say "the men of Ulster," for although I believe that about half the people of the province are Roman Catholics, of course these "mere Irish" go for nothing. These good Protestants of Belfast and Londonderry have formed a Protestant League, or taken up into one steadily existing a grim determination to put down this new danger to religion and to the Empire.

headed Ganesa, he is in his plain right, for English law has never been guilty of a word of incivility to these illustrious 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 tearful reverence, and although we may think that his enthusiasm went a little too 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 his sins in the Ganges if he likes, and to magnify the glory of his British citizenship by rolling in filth before the holy bulls of Benares. Drunk or sober, we will stand by him in his inviolable franchises.

It is another thing, however, when it comes to this odious, odious, odious thing which English law mentions with the note of ignominy. The Queen's Most Sacred Majesty, at her coronation, subscribed, as bound in law, an explicit declaration that the Mass and transubstantiation are superstitious and idolatrous. Now every soldier is bound by an individual oath of allegiance to the Sovereign. How, then, can it be lawful for him to treat with special honor that which she, by the fundamental statutes of the realm, is bound to treat with special and contemptuous disdain? No: the soldier that does this is breaking his oath of allegiance, and should be punished accordingly.

Most of the Ulster 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 midsummer madness. Yet they themselves are very far from being midsummer madmen. They know very well what is involved in their argument, and intend 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 Viceroy, or the General-in-Chief, or Parliament, or the courts, or anybody else. Yet they are working, like Zaxxis, "for eternity." They reflect that a series of propositions logically evolving from a first principle makes an impression on the thousands of minds that are imbued with deep prejudices and only asking for some form of reason to justify them in acting upon them.

Let the starting point be utterly 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 logic. A habit of mind might be gradually formed, which continued repetition might deepen, so that in some happy moment of passionate fanaticism it might afford a channel or forces of ruin. It is surprising how indeterminate and timid, at their first appearance, some of the mighty formulas of the Middle Ages were. True, these 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 of our age, and even though we were, we may be surprised by violent currents.

What are the implications of this attack 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 honor. Every Catholic soldier who 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 sense. Yet the Queen has solemnly declared that this belief is superstitious, and this worship idolatrous. The contradiction is sharper because continuous.

good part of the Roman Catholic chaplains of the Indian army might be hanged at the head of their regiments, as "factors of treason," the treason in question very evidently being a product of the writer's exasperated indignation at seeing priests enjoying the rank and pay of British officers. Here, however, these men of Ulster have shown us a palpable corpus delicti. Up with them then: let us see them swing. Hang them in chausie and stole, amice and dalmatic, the Chalices in one hand and the Paten in the other. Not even in the days of a Good Queen Bess was so edifying a spectacle offered in such propounding of the sound believers. Oh! if it could only be, what benefices of rejecting would blaze from the Giant's Causeway to Donegal Bay!

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

The historian of the expiring century 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 herself, by schemes for obtaining 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 philanthropic societies in his or her personal or family temporal welfare.

This is severe, but not unduly so. Any practice that savors of superstition, 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 ecclesiastical authorities. None but the 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.

CHAPTER AND VERSE WANTING.

Strange to say, those loudest in claiming this unstable right of private judgment—even where they are incompetent 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 Catholicism. We are exercised to see produced chapter and verse for her authority furnished by chapter and verse: 'Going therefore, teach ye all nations' (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.

With the beginning of the new year we cannot do better than to ask our readers to take to heart the following words on Faith from the pen of the illustrious 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 certainty and this is wrought in the mind by the grace of God, and by it alone. As the 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 not know why, but they cannot; they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising in root from a fault of the will. In a word, the arguments for religion do not compel 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 consequence of willing to believe; we may see what is right, whether in matters

of faith or obedience, of ourselves; but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and arguments for the truth of religion. It requires no act of faith to assent 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.

In the current number of the American Ecclesiastical Review we find the following 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 legend: "Copy this prayer and give it to five persons; say it for a month and you are sure to obtain the graces you ask."

Twixt nations and parties and state politicians, Prim shop-keepers, jobbers, smooth lawyers, physicians, Of words and wisdom the trial and test Is—mark ye, my friend—who shall hump the best.

THE 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 confessional. 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, or may be likely to be, or even such as may be likely to happen, but cases which have happened, or are happening, to the persons who recur to him, or to others regarding whom those persons are interested. The circumstances are detailed in order that the priest may be in a position to judge accurately on the subject and answer correctly, not of course infallibly, for he is not infallible either in the confessional or out of it according to his lights.

HOW IT CAME ABOUT.

Mrs. — is now comfortably married. She was born and brought up in a Western town where there were but few Catholics, and they of the humblest sort, and no Catholic Church. Her parents were the one Catholic family of any social distinction in the whole county. Among her considerable wealth, a very great reaching out for society refinements, and a remarkable ignorance of the teachings of the Catholic Church, as well as an abhorrence of all that she stood for.

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Church. So she determined as soon as the opportunity offered to cause the truth to be taught among her townpeople. 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 text list of the place and sent it to the Catholic Book Exchange, with instructions to mail a couple of leaflets explanatory of Catholic doctrine to each name on the lists successively for decades of weeks. While the leaves of these truths was creating a ferment she arranged for a non-Catholic mission in the opera house.

FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant. The Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned saintly Father, namely: "The Private Interpretation of the Bible," "The Catholic Church," "The Holy Eucharist," "The Mass," "The Sacrament of Penance," and "The Holy Sacrament of the Eucharist." The book will be sent to any address on receipt of 15 cts. in stamps. Orders may be sent to THOMAS COFFEY, Catholic Record Office, London, Ont.

OUR BOYS' & GIRLS' BOOK. WILL BE FREE. SCOTT & BOWNE, Chemists, Toronto.

FIVE-MINUTE 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. "I 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 and ending with the first. 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 ball will roll to the end of our earthly labors. If, 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 delightful 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 bliss, the possession of heavenly gifts. There will be given us the consoling promise of faith for which the evangelist St. John vouches in the Apocalypse: "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 represented. Here we see a royal banquet 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 earthly 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 say 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 welcome! 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 holiday; 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 eternal home. But can I promise such a 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 anything 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 holiday, 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 Isaiah spoke when he said, "Which of you can dwell with devouring flames, which of you can dwell with everlasting burnings." (Is. 33, 14.) Above the portals of this habitation the words taken from the Apocalypse of St. John are inscribed: Here "the smoke of their torments shall ascend up for ever and ever; neither have they rest day nor night." (Apoc. 14, 11.) What a terrible, what a frightful lot! To be eternally cursed and rejected by God! To be eternally burning in the flames of hell; to be eternally lamenting and deploring—cruelly demanding and bewailing your existence; to be eternally the sport and abuse of the devils!—Eternally! That is, as long as God, the All-holy, will exist, and He will never die! Ah! should so terrible a consideration 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 fight, and willingly sacrifice everything in order to save our soul. Only a short time, and the glorious holiday 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 their labors, for their works follow them." (Apoc. 14, 13.) Amen.

Not That Kind. Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.