

SECRET HEART REVIEW. PROTESTANT CONTROVERSY.

The author of "Romanism and the Republic," whose book consists of a number of sermons first delivered to his own congregation, takes as the text of his first discourse God's declaration to the prophet Ezekiel, that if the people of the land appoint a watchman against the enemy, and calamity should result from his negligence, God will require of the watchman a strict account of all the disasters that may have resulted from his unfaithfulness.

This is the keynote of the whole popular controversy against Roman Catholicism. The controversy would amount to little were it not for the constant assumption that spiritual allegiance to Rome is inconsistent with civil allegiance to the Government.

If this is the case, then the controversy with Rome is not predominantly an ecclesiastical, but a civil concern. This being so, it would not appertain to a church, or to the churches collectively, to appoint men who should warn the nation against Catholic disloyalty, and who should show the people how Roman Catholics must of necessity be unfaithful citizens.

Now let me ask the Reverend Isaac J. Lansing: When, sir, has the American nation appointed you a guardian of her interests against Rome? At no time. Then why should you not be proceeded against before the courts, or if not there before the bar of public opinion, as a presumptuous usurper of a momentous civil charge which has never been committed to you?

Before going into these American proposals, let us consider a religion which actually is what these people would have us believe Roman Catholicism to be. I mean Mohammedanism. There is no dispute here. In this religion Church and State are absolutely one. The Caliph, that is at present the Sultan, is acknowledged, in theory, as having unlimited power in every direction.

Now how do the English deal with this state of things? With the generous boldness of a great and free people. They reflect that men are not responsible for their hereditary religion. They are responsible to the law only for their acts. So long as they obey the legitimate enactments of the Government this is bound to accept their obedience.

sously built up. The author declares complete Catholic disfranchisement desirable. He says that if the courts acted on their own principles, they would, and should, disfranchise every Roman Catholic in America. He declares, again and again, that he is not arguing against Catholicism theologially, but politically, yet his book has extended theological discussions. It follows that he views all who hold these doctrines, most of which are purely religious, unfit for citizenship.

This gives us the measure of the man, and of the book, and of the whole class. Their animosity against the Roman Catholics is at bottom bitterly theological. They are fully bent on expressing their hatred by persecution. Yet as our Federal Government, and most of our States, have definitely refused to impose penalties or civil disabilities on any speculative opinions whatever, they are forced, in spite of themselves, on to political ground.

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that must be left to a mightier Hand. Indeed we cannot tell in any land what forces may be lying under a quiet surface. We cannot tell what explosive forces may be lying in our own breasts. England wisely and courageously disarms forbidden weapons which may never be realized, and entrusts to the higher ability and integrity of the Mohammedans above the Hindus a large share of work of Indian administration.

Now suppose that India had been given over to an English Committee of One Hundred. This would fairly have choked in the abundance of matter offered to its passion for malicious mischief. Frank confidence would have been in its eyes a mere craving for suicide. Mohammedan talent, integrity, public spirit, would have been mere sugar-coated treason.

There was much in the life of the late Sir Stuart Knill that would have made him an example to Catholics in any country and an ornament of the Church in any age. A shrewd man of business, he found time, while amassing a vast fortune, for his visit to the Blessed Sacrament, his regular frequent communion, his extra weekly Mass, and the little sanctities of daily life.

CHANGE OF THE PROTESTANT HEART. From the Boston Pilot. Our esteemed Protestant contemporary, the Congregationalist, closes its series of papers by Janet Sanderson on "Seven Great Hymns of the Medieval Ages" with the "Stabat Mater Speciosa," a medieval Christmas hymn by Jacoponus, the author of the much better known "Stabat Mater Dolorosa."

When the children are hungry, what do you give them? Food. When thirsty? Water. Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course. Somehow you think of Scott's Emulsion at once.

For a quarter of a century it has been making thin children, plump; weak children, strong; sick children, healthy.

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without reverting to what I have said already as to the insincerity of such a presence, how would such fine distinctions between a material and a religious presence be received and understood by the English people? It is also necessary to consider the case of multitudes in workhouses and other institutions, of governesses and servants, and others who feel in conscience bound to suffer, and even to give up their situations, rather than attend religious services in which they cannot conscientiously take part.

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TISSOT'S VISION.

From "Tissot's Famous Paintings"—by Jas. W. Clarkson, in January Donahoe's. He saw a ruined castle, a "modern castle," he takes care to tell us, and a man and woman crouching among the broken stones. They were miserable creatures, old, infirm and ragged, bending under the weight of all human sorrows, desperate, with nothing to hope for in this world or in the next.

The vision haunted him, followed him to his home, was his companion in every scene, grave or gay. He thought by painting it he might get rid of this uncomfortable visitant. The result was "The Inward Voices," the first picture that meets the eyes of the visitor on entering Gallery A.

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MISSIONARIES TO NON-CATHOLICS.

The success of the Catholic missions to non Catholics seems to be assured. In their work they follow closely the Church's method of teaching, and that is the authoritative one. She does not take the truths of faith and hold them up, one after another, for discussion. She does not send the child out on a tour of inquiry as to whether the incarnation be a truth, as to whether the doctrine of the Holy Trinity be a truth, as to whether the eternal recompense of the good and the eternal punishment of the wicked be a truth, as to whether the immortality of the soul be a truth.

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FIVE-MINUTE'S SERMON.

What leprosy is to the body, sin is to the soul. Leprosy is a loathsome, incurable disease, which covers the whole body with suppurating swellings and ulcers, rendering it like to a decomposing corpse. So great is the contagion of this disease that whoever comes in contact with it, has every reason to fear that he has imbibed the fatal poison. And is this not similar to sin? The leprosy of the soul? Does not sin rob the soul of sanctifying grace, of its supernatural beauty, and does it not give the soul a horrible mien? Does not this spiritual leprosy, by its pestilential odor, spread everywhere the poison of contagion? Does it not also exclude man from the society of God and the angels, and expose him to the greatest danger to fall a victim to eternal death, to everlasting punishment?

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