

POPULAR PROTESTANT CONTROL

On page 76 of "Romanism and the Republic" the author declares that a Cardinal of Rome among us "is a foreign prince exercising authority in the United States, contrary to the Constitution and the laws."

Now for the last twenty-three years, saving one interval of about nine months, we have had continuously in the United States a Cardinal of the Holy Roman Church, not merely of American birth and therefore eligible to any civil office under the United States, although, perhaps, as a clergyman, not as a Cardinal, still excluded from office in one or two States.

Even Lansing, and the A. P. A., and the rest of this motley crew, have never ventured to present a remonstrance to any president as neglecting his oath. They have known very well in their inner souls that though it is very pleasant to fling about such dishonoring charges of disloyalty against their fellow citizens, their allegations would not stand a moment's inquiry by a jurist.

I have spoken at length, and shall have occasion to speak more at length, of the inconceivable ignorance of Lansing concerning almost every point of the history, doctrine, and discipline of the Roman Catholic Church. This, however, is perhaps a point of religion which is not so dangerous, if you want to hurl out exasperating charges against this vast and ancient body, as to know too much of it.

Now Mr. Lansing holds himself, at least for our country, as perhaps the David who is chosen out to smite down the Roman Goliath. He, therefore, seems to argue with himself that to know too much about Roman Catholicism would be to encumber himself with Saul's armor.

as we see, a sovereign of rank inferior to king. Now neither of the two American Cardinals has ever had so much as a square yard of land under his civil sovereignty, or exercised civil authority over the person of a single human being. He could not have it among us. He certainly could not fine, imprison, banish or hang without the sentence of an American court, of which he would then simply be the delegate.

As to civil authority exercised abroad by one of our citizens, the Constitution says nothing about it. A Cardinal, as such, can not have it, for the Pope does not have it to give. His Holiness is himself exempt from Italian authority, although the Vatican and St. Peter's Basilica are, as I understand, sacred from invasion by Italian soldiers or officers of justice, yet I also understand all contracts formed or crimes committed there to be triable only in the Italian courts.

Suppose, however, the Pope became again king of Rome. Then, I take it, if an American Cardinal consented to be included in a congregation entrusted with the temporal administration of the Eternal City, he would thereby forfeit his American citizenship.

What if an American citizen acceded to a foreign sovereignty? Then, of course, there would be no transfer of allegiance, for it is nothing to our law how many subjects a citizen has abroad, so that he still owns the United States for his own sovereign and acknowledges no other.

The late Bishop Cox, however, showing a voluntary ignorance of the Constitution unworthy as that of the Rev. Isaac J. Lansing himself, has reproached our American Cardinals with a violation of law in contravening the provision that no citizen shall accept a title from any foreign prince.

The Bishop's knowledge here is about on a par with his manners. The Constitution forbids federal functionaries, and no one else, to receive foreign titles, that is, as the whole nature of the instrument shows, civil titles. Even this prohibition is not absolute, for Congress may remit it.

However, there has been pending, for perhaps ninety years, a constitutional amendment, providing that no citizen whatever shall receive any title from a foreign prince. If this should be ratified by three-fourths of the states, would an American be thereforward inhibited from receiving a Cardinal's hat from the Pope?

dignities that have been from time to time heaped upon it are distinctly extraneous and separable. "Prince" of itself simply signifies "Chief Dignitary," and that, not of a State, but of the "Holy Roman Church." So long as an American does not act inferring civil allegiance to a foreign power, his religious allegiance and his religious dignities, at home or abroad, are something into which the Constitution rigorously forbids the national authority to make any inquiry.

CHARLES C. STAIRBUCK, Andover, Mass.

THE CONVERSION OF A SALVATIONIST

As you desired me to relate how and by what steps I was led to the Church, I will endeavor to give you a few of the many reasons why I came to accept the Catholic faith.

The very earliest tendency acquired in this direction was on the occasion of a visit with my father, when only twelve years old, to the cathedral in Atlanta, Georgia. There were no services in progress at the time; we simply stepped in to view the inside beauties of the church, but the impressions of that moment have never left me, and I was seized, as it were, by an apparition that inside its walls was a holy place.

My very first idea of what the Church was, or what it should be, was how it should come from God to man, and the importance of its being handed down and taught by a leader, who would make no mistake in governing it for the people.

Being raised amongst Baptists, I earnestly entreated to accept that faith, but for some reasons never could be given up to that persuasion. I had attended, and knew some of the tenets, of fifteen different denominations, when I came in contact with the Salvation Army, which I then looked upon as the prettiest picture of Christianity I had ever beheld—only later to see the ideal and practical realized in the Catholic Church.

Soon after entering the ranks of the Army as an officer, and viewing its work in different cities, and later having an insight of its work from divisional headquarters, I was forcibly reminded of the Catholic Church, its government and customs.

Again, as to the Army's regulations, I knew of commands that I could not conscientiously obey, and be what a Protestant avows himself to be; yet in the supposition I saw proceeding from the Church of Rome an authority I could obey, and commands which I would rather die than disobey.

In a certain city I stole away from an Army meeting, and attended the Catholic church in full uniform. And on another occasion left off my regalia in order to attend the Catholic Easter day services. It seemed that I was gradually getting nearer the Church, and that the great overshadowing light was dawning upon me by degrees.

A visit to Old and New Mexico, and the historic old missions of Southern California, had a tendency to revive my interest in the Church. Having read the dark stories of some of the unhappy Protestant emissaries in Mexico, I had supposed from such accounts that Mexico was an accursed country. But when I found there a happy and contented people, I straightway concluded that what ailed these missionaries was that these simple and believing people possessed something that they themselves had not.

Having now become particularly interested in Catholic literature, which aided much in bringing about a definite decision, I made known my resignation to Major Sully, which was later accepted by Commander Booth, and entered the true and authorized Church, not wishing to borrow one single trait of Protestantism, and from that time, nearly three years ago, have never attended services elsewhere— Laurence F. Adamson, in The Missionary.

Every child should be trained to be quick, cool and helpful in case of unexpected trouble. Even should no emergency arise for their application, the lessons will not be lost.

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ON HEARING THE WORD OF GOD

Every adult Catholic has heard hundreds of sermons on moral subjects; has listened Sunday after Sunday to explanations of the duties incumbent on a Christian, or to denunciations of a life of indifference, worldliness and sin; and it would seem that, had even one-tenth of these sermons been really fruitful, the number of exemplary Catholics in the ordinary parish should be tenfold greater than it actually is.

The first of these dispositions is a profound respect, and assuredly this is not a difficult one to acquire. Had we been present when God spoke to Moses amid the thunder and lightning of Mt. Sinai, and heard one of His admirable discourses, we should certainly have considered it a crime to lend to so divine a word an indifferent ear. But is that word of God any less worthy of our respect now in the mouth of His appointed minister who delivers it from the altar or the pulpit?

It is, in all probability, because we lack another disposition for properly hearing the word of God—we lack the spirit of faith. We listen to a sermon as to a profane discourse, to a political speech, a scientific or historical lecture, of carelessness or of indifference. We see in the preacher simply a man. We criticize his language, his tones, his delivery, his presence; and settle in our own minds the important question whether he is a first-rate or a fifth-rate speaker.

And even if we have this spirit of faith, even if we listen to the priest as to God Himself, unless we apply it to our individual selves, the word will still prove ineffectual. It will be merely a seed carried away by the wind.

Fidelity in taking practical resolutions is the final essential to the fruitfulness of our listening to the word of God. Of little use will it be to behold our miseries in the mirror of the preacher's words, if, forgetting what we have seen, we take no means of correcting ourselves, no resolution to effect a reformation in our mode of life and action.

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OUR BOYS. Remember, boys, that you have to work, whether you handle a pick or pen, a wheelbarrow or a set of books; digging ditches or editing a paper, you must work. If you look around you will see that the men who are most able to live the rest of their days without work are the men who work the hardest.

If you are ill you need a doctor in whom you have confidence. If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents—that is no consideration as against health.

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I will ask the Father another Parable, the forever. (St. John, 3:12) Ten days ago the Ascension of the Lord, seeking for his own advancement, other, and often up. After the descent what do we find? come down upon darkness of mind they began speak and effect that Pentecost, three added to the Church, fervor of their came even the lo which is still super most men.

They sold the goods, and dividing as they had done themselves, formed a society that they would suffer reproach. Jesus. We hear and envying, and seek for honor and did they treat him and unkindness, to give up their others, to spend a tering to the wan barians and the making themselves men that they might of seeking each other and much more in down of the hearts and minds was effected by the Lord's words were "It is expedient for us that we should be despised and despise others; that we should become as the lowly and obedient servants of all; that we should take the form of a servant, and be in the likeness of men; and being found in the form of a man, he emptied himself, and became obedient unto death, even unto the death of a cross; therefore God has highly exalted him, and bestowed on him a name which is above every name; that at the name of Jesus every knee should bow, in heaven and on earth and under the earth; and every tongue should confess that the Lord Jesus Christ is the Son of God; and that every one who will honor the Son, must honor the Father who sent him, that the Father may give unto him whatsoever he will. Forasmuch as the Father loves the Son, and has given all things into his hand; whosoever therefore will do the will of the Father, the same shall have life in the Son, and the Father will give unto him the power to give life unto whomsoever he will. Forasmuch as the Father has loved the Son, and has given all things into his hand; whosoever therefore will do the will of the Father, the same shall have life in the Son, and the Father will give unto him the power to give life unto whomsoever he will."

For Conscience's Sake. Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf, and help unload a newly arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sundays."

Let not malice make you to reveal that which friendship bound you once to conceal. If you are ill you need a doctor in whom you have confidence. If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents—that is no consideration as against health.

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