

Sacred Heart Review.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LVIII.

There are two distinct questions. First, has Christ given to His Church an authority which, justly exercised, bears on eternity, and is ratified in heaven? Secondly, has He given this authority to the whole body of believers, or to a self-perpetuating priesthood?

The second question I am not proposing at present to discuss. The first question Protestants, if they are also Christians, must, of course, answer affirmatively. Doctor Lyman Abbott has branded with just scorn those sullen imitators of the Pharisees, who distort the unquestioned truth that God alone can forgive sins, into a denial of the possibility of a human medium. Christ's words are clear. "I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be loosed in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "Where two or three are gathered together in My name, there am I in the midst of them." "He that heareth Me heareth Me, and he that heareth Me heareth Him that sent Me." "Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained."

Now why is it that Protestants, as a body, explain away these words of our Saviour so that they really mean nothing? One reason undoubtedly is that, as the great Catholic divine Holden says, in the Middle Ages there was too abundant and reckless a use made of excommunications and interdicts, and this too often for personal motives. This enraged the feeling under the spell of which Protestantism still lies. That this medieval fault of administration has long since been overcome seems to make no impression on Protestants in general. To them the history of Rome appears to have stopped short with Leo X. or at all events with the Council of Trent. They have no consciousness of the extreme reserve and carefulness which Rome, since the sixteenth century, commonly shows in the use of her spiritual weapons. This is more than can be said of some Protestant bibles. For instance, I am informed by a Methodist theological professor that a doctor of divinity, in Canada, was not very long since precipitately expelled from his Conference because he urged that Methodist interdicts are not final, but should be held subordinate to those of general Christianity. Could we easily imagine a Catholic divine excommunicated, deposed, or suspended, if he should urge large changes in administration, discipline or ritual, to promote the reunion of Protestants? Hardly, I remaining untouched? Hardly, I think. Nay, some years ago a Parisian lady, whose work had been already revised by the Holy See, published a treatise advocating a duplication of the hierarchy, one-half being put in charge of the spiritually ripe, the other of the spiritually unripe, meeting, of course, in the one Pontiff, but conducting two widely different courses of discipline. Yet this lady remained in full communion, and her work was published under the patronage of Rome. Should a Methodist woman propose so remarkable an innovation in her own persuasion, would she remain a Methodist long? Perhaps so. Yet in view of the Canadian doctor, we may be permitted to doubt.

The Congregationalists claim, and with considerable reason, that they at least are careful in condemning variations of opinion. Yet Doctor Dexter, who regarded himself as a sort of high priest of Congregationalism, declared, some sixteen or seventeen years ago, that any one who showed continuous interest in a certain movement outside Congregational limits—a movement guided, as he himself acknowledged, by eminent Christians, ought to be dealt with as an offender, or as a heretical discipline, as if an intangible and unchangeable offence against mere Congregationalism was a tangible offence against the Gospel! Indeed, when Doctor L. W. Bacon expressed some disparagement of Congregationalism, except as an accidental form of Church action, Doctor Dexter gave out doubts whether such a man could be a Christian, although he owned himself incompetent to abandon of Congregationalism as a "confession." Now Congregationalism, on its own showing, is only one of various Christian bodies, somewhat analogous to the various Catholic orders. Yet this odious Protestant ecclesiastical treatise a mediated change from it to another order as a criminal act!

Let us now transfer some of these matters to within Roman Catholic bounds. Of course, in Catholic view, any one who contemplates leaving the Roman Communion, as being only one of several bodies of equal authority, is presumably guilty of mortal sin. But can we imagine a Catholic, remaining such, and showing that he means to remain such, threatened with "gospel discipline" for exhibiting a lively and continuous interest in some extra-Roman body? For instance, the Catholic Dictionary displays a strong and even affectionate interest in the little church of Utrecht. No body has been barking at it for that. All Catholic divines exhibit a strong and deep interest in the Greek Church. Rome, so far from discouraging this, encourages it, and might even say commands it. Pope Benedict XIV., for instance, warns all Catholics against the heterodoxy

of supposing that because the Eastern rites are so different from the Western, they therefore endanger the validity of the Eastern sacraments. When, therefore, Lord Something or other, in the Tablet, excuses himself for paying so much attention to the usages of a schismatical sect, he really, although the foolish man does not mean it, gives the Holy See a slap right in the face. To be sure, we have learned not to expect much brains in an English peer, as Colonel Higginson has instructed us not to look for much manners. It is no wonder, then, that the same man in the same letter calls Scotland, a land of baptized Christians, *partes infidelium*, in contempt of the present Pope's express warning against such blunders to guard against which, indeed, His Holiness has changed the misunderstood style, "Bishop in partibus" to "Titular Bishop." Protestants, therefore, must not interpret the occasional confusions and discourtesies of a chance layman as reflecting on the Holy See. As Dr. Leonard W. Bacon says, the centre of Catholic liberality and breadth of view, and he would doubtless add, of courtesy also, is to be looked for at Rome.

The building up of a wall, indeed, between Rome and Constantinople, which should repel the Eastern Church, is the exact antipodes of the Roman policy. Indeed, I obtained that when a new Patriarch of Constantinople comes to the chair, the Pope sometimes deposes the Apostolic Delegate to pay his Holiness (a title given in the East to all Bishops) an official visit of congratulation. In Russia, too, and Poland, a Roman Catholic Bishop, on his rounds, coming to an Orthodox church, is wont to pause for devotions before the altar, at which he acknowledges that a true Eucharist is offered, by a true priest, who although unhappily separated from the centre of unity, is sound in faith and valid in order. Now, according to Henry M. Dexter's logic, such interest in bodies distinct from Rome ought to involve the application of "gospel discipline." I think, therefore, as an eminent Catholic clergyman has said to me, Catholic divines as a whole, before they accept the sweet persuasion to come and enjoy the peculiar interpretation of Christian liberty proposed by Dexter and the Canadian Methodists, are likely to reflect that whatever temptations to tyranny there may be in wide extent and ancient history, there are also some very decided incentives to large and forbearing allowances.

The difference between a St. Bernard and a Spitz, in dignity and patience, is very considerable. There is so much truth as this in the foolish and pernicious article from which I have been quoting. The things of sense are more immediate and evident than those of the spirit, and have under this aspect a certain claim to present precedence. Too eager a presentation of the things of eternity, therefore, may sometimes be unwise, and even arrogant. Now if there is any spot on the planet at which this truth has been, for ages after age, pondered and digested, and wrought into almost automatic justness of self-execution, that spot is Rome. Of all men on earth the least likely to forget the frailty of his clay, and the terrible pressure of the mundane interests which bear down against him, not spiritual arrogance, but spiritual timidity is in our time likely to be the sin to which he is most exposed, and which weighs most heavily on his conscience.

I next purpose a rapid round through Spanish America, to rid ourselves of it for the present.

Charles C. Starbuck.

12 Macnaman street,

North Cambridge, Mass.

GENTLE CHRISTIANS.

Do Christians lack gentleness? Are they disposed to be harsh, litigious and unrelenting? But such is not the example furnished by the great Founder of Christianity. Sometimes He came into collision with the Pharisees of unbending orthodoxy and unforgiving morality. When He corrected them He corrected the Christians of future generations.

"If all Christians were like my cousin Sarah, this book would never have been written." Colonel Ingersoll wrote these words on the fly-leaf of a volume of one of his anti-Christian books presented to the late Mrs. Sarah B. Cooper, his cousin.

Granted that his misconception of Christianity furnished no excuse for Ingersoll's writings, and granted that even if all Christians were like his cousin Sarah, he might still be Ingersoll of the anti-Christian platform; yet may it not be true that this intense resentment against the Catholics, that we often find in the world around us, is due to the unkindness, lack of human sympathy and inflexible uncharity of some Christians?—Catholic Citizen.

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UNDER THE REIGN OF TERROR.

Thrilling incidents of an Irish Priest's Life.

The recent unveiling of a fine monument to the memory of Rev. Charles Bonaventura McGuire, founder of Pittsburgh Cathedral, brought to light a thrilling incident in the life of the priest, says the Standard and Times. Father McGuire was born in the County Tyrone, Ireland, but educated and ordained as a priest in France. He was in Paris during the stormy days of the Reign of Terror, called the French Revolution, under the blood-thirsty rule of Danton, Marat and Robespierre.

Father McGuire was denounced and arrested as a priest, which by them was considered a capital crime. In relating the circumstances of the affair Father McGuire said: "I was dragged before a tribunal amid the jeers and shouts of angry and frantic men, who acted like wolves. The accusation was made that I was a priest, and their shouts clamored for my blood. The judges said to me: 'D defend yourself.' I addressed them in French. I never knew how I could talk until that moment. I was pleading for my life.

I saw that several of the judges were wavering, but the howls and shouts of the infuriated mob demanding my blood prevailed and I was ordered to be executed on the guillotine. The howling and yelling of the mob became more furious. They tore me away from the place and with fierce shouts and yells were dragging and pushing me through the streets, on the way to my execution. The crowd was increasing and becoming more furious every moment. We were passing a cooper shop, where a cooper was working with a heavy and sharp instrument in his hands. The cooper, seeing and hearing the indignities and gross insults that were put upon me, became enraged and rushing out with the heavy instrument in his hands, with it attacked the men who were holding and abusing me. The poor cooper lost his life. Some good women in the crowd covered me with their long aprons and got me into a place where I remained in safety until nightfall.

"Several hours after dark the man of the house where I was concealed said to me: 'My friend, those men are searching every place and every thing trying to find you. I am afraid they will come to my house, and if they find you here my family and myself will be killed. So I beg you to make your escape.' I said: 'No, my good friend, no harm shall you suffer on my account. I beg you to direct me to the walls of the city.' I went the way he pointed out, and in the darkness came to a place in the wall where workmen had been working the day before repairing a breach, and through that made my escape from the city.

"After walking for several hours I met a friendly countryman, who put me in his hay loft and covered me with hay. Those wretches followed me, even to that place, searched the countryman's house, his stable and his loft and even dug bayonets and pitchforks into the hay, but, thanks to God! they did not find me. Soon after I escaped beyond their power."

NOVEMBER THOUGHTS.

Nature is sinking into its winter sleep. Vegetation is gradually being stripped of its beautiful foliage and flowers. All around us are signs of death and decay. Bleak as the aspect is, the outlook would be still more dreary if experience had not taught us to look forward with positive assurance to a new birth in the spring.

Our Holy Mother the Church enters into solemn thoughts awakened by the season, and at the end of the ecclesiastical year reminds us of our last things. With exquisite delicacy she puts before us the bright visions of Heaven, before she invites us to think of our dead. All Saint's precedes All Soul's Day.

Death is not what it seems. It is not the end of all things. On the contrary, it is but the beginning of our immortal life. By death we put off the corruptible in order to put on the incorruptible. To be a Saint, one of the Blessed in Heaven, is our end. For this end we were created, re-deemed and sanctified. The Saints in Heaven are our dearest friends, who are still in communion with us, probably in far closer union with us than was possible in life. God, who knows how to make our land of exile so attractive in all its varied beauties of the field and flower, of mountain and stream, of sea and sky, displays all His personal beauty to the ravished vision of His Blessed. They are inebriated with plenty of His house and He makes them drink of the torrent of His pleasure. (Ps. 35:9) All that interests them is communicated to them by the Beatific Vision. In this way they now know, when and what we think of them, what we say to them, what we need and expect from their intercession, and are full of joy at our thanksgiving.

The souls in purgatory are saints also. They are friends of Jesus, who, though not fully prepared to enter into the abode of the Blessed and to see God face to face, yet are in the vestibule of Heaven, undergoing the necessary process of purification, before they are fit to enter. They also are in communion with us. We can hasten their glory by our intercession, by gaining merits and indulgences for them. They, too, know what is being done for them, and no saint can be guilty of ingratitude. We expect gratitude for favors received from the lowest criminals on earth. Surely the saints must be eminent in this virtue,

not only towards God, but also towards all who honor or have been helpful to them. There is no surer way to join friends with God than to place them under obligations to us. This we do by praying to the Saints in Heaven, and praying for the Saints in purgatory.

And in this connection, no means is so simple and yet so powerful as the scapular. Who can count the millions that have been saved by this blessed garment of Our Lady? Who can number the thousands whose purgatorial flames are lessened and entirely extinguished by this pledge of eternal alliance "with the Queen of Saints." Who can calculate the abundant graces and indulgences which like a continuous stream refreshing souls of those who once wore her scapular, not to speak of her own gracious promise embodied in the Sabbatine privilege. Heaven must be resounding with the praises of the Mother who clothed her domestics with the double garment of salvation. If the Scapular Confraternity on earth is probably the most widespread in extent, and the most numerous in members, it is certain that its saints in heaven must be innumerable.

Let us, therefore, enter into the most intimate union possible with our saints in heaven and in purgatory. Our Lady of Mount Carmel is the Queen of Heaven. The great saints of the scapular were among the most intimate friends of Jesus even here on earth. Think of St. Albert, St. Peter Thomas, St. Andrew Corsini, St. Mary Magdalen de Pazzi, St. Teresa and St. John of the Cross, not to mention the thousands of saints of prayer continually being formed within the blessed walls of Carmelite cloisters. Such saints from the Queen down to the Child of Mary. Let us make saints of all whom we can reach on earth and thus to honor our Queen. Let us make use of the countless treasures of indulgences, merits and suffrages granted to the confraternity of Mt. Carmel, to help our departed friends in purgatory and thus to unite them to us with still closer ties of friendship, until heaven and earth and purgatory form but one grand vineyard of Carmel, whose queen is the "Flower of Carmel" by excellence.—Carmelite Review.

RITUALISTS ARE IDOLATERS.

One of the great problems of Ecclesiastical theology was to find out the exact teaching of the Church on the doctrine of the Real Presence. From the variety of opinions taught and tolerated it was very evident that the teachers were at sea themselves. It is in this particular doctrine where it makes a deal of practical difference as to the exact teaching of the Church. If there is no Real Presence, it is simply frightful to contemplate Ritualists who get together and adore a wafer of bread, and bread alone. The next Ecclesiastical church, if it be Low or Broad, down the street, believes that it is that and that alone.

Now, the Archbishop of Canterbury in his recent deliverance—and he is the pope of the English Church—says positively that the Romanist view of Transubstantiation cannot be held. There is no other way of securing the ever living presence of Christ on the altar than by the method of transubstantiation. Dr. A. A. Muller, a recent convert from the Anglican ministry, analyzes Canterbury's letter in the November Catholic World Magazine. The critique needs to be read in order that one may appreciate the theological snarl the Anglicans have got themselves in. Dr. Muller sums up the situation:

"However, His Grace does positively exclude the Catholic doctrine of the Holy Eucharist from the list of tolerated views. Anglicans may not indulge in the luxury of holding the doctrine of transubstantiation as a tolerated view. His words are:

"But it (the Church of which he is the nominal Head) will not permit the latter (Lutheran) view to be pushed or exaggerated into the Romanist belief. It rejects no shade of opinion on the Eucharist except that which is in the most distinctive way openly Romanist."

"And here endeth the lesson. With care not to concern ourselves with mere of His Grace's utterance. Comment on this last section of it is needless. The utterance, directed of every vestige of the disguise or restraint forced on him by the claims put forth by the High-Church party in behalf of the Catholic character of the Church over which he presides; he has stepped forward as what he has been and is—a thorough-going Protestant—and declares that every Protestant view on the Eucharist is lawful for Anglicans, but the Catholic doctrine is the forbidden tree of which they may not eat lest they die. This doctrine he denounces, in another place of his, because, he alleges, whereas a sacrament must have an outward and visible sign, the doctrine of transubstantiation destroys this sign."

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CARDINAL AND PRIEST.

The Subject of a Tribute from Thomas Wentworth Higginson.

But most remarkable of all, and surpassing in spontaneous oratory anything I ever heard in England, writes Thomas Wentworth Higginson in the Atlantic Monthly, was the speech at this meeting of Cardinal Manning, a man whose whole bearing made him, as my friend Conway said, "the very evolution of an ecclesiastic." Even the shape of his head showed the development of his function: he had the noble brow and thin, ascetic jaw, from which everything not belonging to the upper realms of thought and action seemed to have been visibly pared away. His mouth had singular mobility: his voice was in the last degree winning and persuasive; his tones had nothing in them specifically English, but might have been those of a highly cultivated American or Frenchman or Italian or even German. I felt as if I had for the first time met a man of the world, in the highest sense—and even of all worlds. His knowledge of the subject seemed greater than that of any other speaker; his convictions were wholly large and humane, and he urged them with a gentle and controlling courtesy that disarmed opposition. In reading his memoirs, long after, I recognized the limitations which came from such a temperament and breeding; but all his wonderful career of influence in England existed by implication in that one speech at the Prison Congress. If I were looking for reasons in favor of the Roman Catholic Church, its strongest argument, in my opinion, would be its power to develop and promote to high office one such man.