

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXIX.

An eminent statesman and jurist of our country, who is pleased to regard my papers on Allegiance as important and permanently valuable, suggests that I may have somewhat overshot the mark in emphasizing too strongly the redundancy of prerogative beyond the law in the elder English royalty. And indeed the Revolution of 1688 by no means converted England from an absolute into a limited monarchy.

To revert to the thread of my last week's discussion. Bishop Mallon, of the Methodist Episcopal Church, is cited by a Lutheran magazine of Germany, with decided, and very natural dissatisfaction, as saying to a minister of his charge: Brother, you have had excellent success among the Japanese of California this last year. Now, this coming year see that you convert twice as many to Christ and Methodism.

Whether Bishop Mallon said this or not (and I can not insist upon so round about a testimony) we all recognize the familiar Methodist style of speech. Now, used by a Methodist, what would it mean? Let us consider first what a similar expression would mean if used by a Catholic.

Say that a Roman Catholic priest had been successful among the Japanese or Chinese of San Francisco, that his ordinary, the Archbishop or the Vicar-General, said to him: "My reverend brother, I hope that this next year God will give you twice as rich a harvest of heathen souls converted to Christ and the Church." What would this mean, in the mouth of his Most Reverend or Very Reverend Superior? Would it mean to set forth Christ and the Church as two co-ordinate divinities, a God and a goddess, and to express a hope that the heathen would not only be converted to Christ, but also to the associate power, as a distinct centre and object of allegiance? Certainly not. Such a blasphemy would be abhorrent to every true Catholic soul.

What then would it mean? Cardinal Manning has clearly explained this, in his letter to Doctor Pusey. He is supported also by Cardinal Gibbons, in "The Faith of Our Fathers." They do not make any innovation upon familiar Catholic doctrine, but they explain it very distinctly. What they say is in substance this, amplified by kindred statements of Archbishop Ireland, Doctor Schanz, and many other distinguished Catholics. Let the gospel message be proclaimed in its utmost generality, as signifying that God has given to us eternal life, and this life is in His Son. Now all elect souls that hear this message, "the men of good will," may be expected to accept it. Such a readiness we find in Cornelius the centurion, and in the "much people" whom the Lord had in Corinth, waiting unconsciously, but with anticipative obedience, for Paul's preaching, or those "ordained to eternal life," who accepted Paul's message in Macedonia and in Asia Minor.

Now these received the Gospel at first in a very undefined form. Had they undertaken to explain it at large, they would have fallen into all manner of heresies, not of intention but of expression. The polity, the doctrines, and most of the sacraments of the Church were developing into distinctness of expression rather than conclusively settled into shape. The apostles contented themselves, in the urgency of their work, with the indispensable minimum. Christians were conscious of having received a divine deposit, but as yet held it rather in feeling than in thought. Yet, receiving it with faith and love and contrition, they were justified men and women. Their sanctification was begun, and multitudes of them received the gift of perseverance unto eternal life. Yet most of them would have been far inferior in the explicit knowledge of Christian doctrine to any intelligent Catholic child of to-day who has gone through his catechism. There could not be an explicit knowledge of Christian doctrines until the Church had defined them, which, as we know, is a continuous process to this day, the magisterium acting sometimes more, sometimes less formally, but being always the same magisterium. As Cardinal Manning remarks, the genuine and justifying acceptance of the Gospel does not necessarily imply a knowledge of the Catholic Church, much less of the Primacy. The Holy See, as we know, in the Encyclical to the Bishops of Italy of Aug. 10, 1863, goes much farther than this; yet this suffices our present necessity. Yet we shall soon see how far this is from treating Church, Sacraments, or Primacy, as things to be taken or left at pleasure. The Church and her ministers often use very free language, because so thoroughly centred in the consciousness of her Divine necessity.

The primitive disciples, however, were all baptized. They were also all received into the Communion of the Apostles, and led forward by them and by their successors into a steadily increasing distinctness of knowledge and fullness of spiritual life. Yet, say the two Cardinals, in agreement with universal Catholic teaching, a man may accept the Gospel in faith and love, and therefore justifying, who does not even know there is such a thing as

baptism, or knowing it, may, through defect of apprehension, or the invincible force of adverse training, deem it superfluous. Pius IX. has energetically and publicly insisted that the exciting effects of invincible ignorance should be extended to almost all the results of education in wrong opinions, if conjoined with evidences of humility and candor. A man may also be wholly ignorant of the history of the Catholic Church in its real development and of the ground of her claims, and may be therefore entirely indifferent to them, or even prejudiced against them. Nay, as has been remarked by eminent Jesuits, and other divines, with the full approbation of the Order, and of the Church, it is possible for a Protestant, without any fault of his own, to have been trained into so intense a dislike of the Catholic Church that he would sin in listening to her ministers. Moreover, as explained in the Catholic Dictionary, a Protestant, who, justified in baptism, has since fallen into mortal sin, may be reasonably viewed as recovering a state of grace by true contrition, although with no explicit desire of the sacrament of Penance, having never been trained to view it as such. In this case, remark the Editors, the implicit desire, involved in his loyalty to Christ, takes the place of the explicit desire. The Venerable Katherine Emmerich remarks that, to a loving soul, the true Eucharist, secures a spiritual strength, though not the Eucharistic graces, if it helps the ardent desire for Jesus Christ, being received in good faith. All such faith, however, is in constant danger of being lost, because not nourished by the Sacraments, guarded by the Pastorale, and kept within right bounds by the Primacy. Nor could the doctrine of invincible ignorance, or of innocent prejudice, or innocent neglect of baptism, have any possible application to the primitive disciples.

Yet, although this may all come to pass, and doubtless does come to pass in multitudes of instances, and although, as the Canon Law, following Saint Augustine, explains, Catholic Christianity goes far beyond the visible limits of the Catholic Church, yet assuredly no Roman Catholic divine could fail to view it as a matter of the gravest moment that a Christian convert should be also a Catholic convert, in visible and conscious communion with the See of Peter. Above all, this must be regarded as of momentous importance in the case of Protestants, much more so than of Orientals. Eastern Christians have undoubted orders. Six of the seven sacraments are validly enjoyed among them, and the seventh in extremis. Indeed, remarks the learned Doellinger, the Roman doctors—though apparently not the majority of divines throughout the Roman Catholic world—maintain that the separated Greek and Russian Bishops enjoy the power of the Keys, which implies the validity of all seven sacraments among them at all times. This seems to agree with the tenor of the Venerable Emmerich's visions, whose judgments, as we know, come from the very heart of orthodoxy, at once broad and strict. My honored friend, the late Bishop Gilmour of Cleveland, assured me that the sounder view extended this power also to the heretical Eastern Bishops, the Monophysites and Nestorians. Moreover, the Greek and Russian Churches are not treated by Rome as heretical, but only as schismatical, while many Catholic writers are disposed to regard even the Monophysites and Nestorians as not heretical in fact, but separated from Catholic communion by unhappy misunderstandings of the force of terms. As this review has rightly remarked, Oriental Christianity has never diverged from the general Catholic system, and needs only acceptance of the Primacy to come into full unity with Western Catholicism. Doctor Lambert, indeed, has not spoken unadvisedly in declaring that the breach between Rome and Constantinople hardly involved more than this patriarchate itself in the sin of schism, that the dependent Bishops were included in the rupture by a kind of physical necessity, so that Oriental Christianity generally can not be viewed as formally schismatical, but rather as materially so. Moreover, as well observed by the Western Watchman, the Greeks have long been not unreasonably irritated by injudicious obstinacy in trying to Latinize them, giving occasion to the wise endeavors of Benedict XIV., and now of Leo XIII., to soothe these not unnatural suspicions by assurances that the Supreme Pontiff has no thought of approving such superfluous proselytism, but will make it his business to hold it under. As the Watchman observes, when once the Orientals are permanently convinced of the good faith of Rome in these assurances, reunion will have lost much of its difficulty.

We will next consider how very differently the case stands as between Rome and Protestantism. If the Holy See can not treat even the separated Eastern Christians as Catholics except with such careful precautions as we shall soon have to note, how much less Protestants!

Charles C. Starbuck. Andover, Mass.

That which you behold with the eyes of faith is more certain than that which you behold with your own eyes.—Vendrioli, O. S. B.

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FIVE-MINUTES SERMON.

Third Sunday After Easter.

DEATH-BED—FAREWELL IN DEATH, MEETING IN HEAVEN.

"A little while, and you shall see Me." (John 16, 19.)

Our divine Saviour is about to leave the world; the disciples are overwhelmed with sorrow, therefore He lovingly addresses them in these touching words: "A little while, and you shall see Me;" yes, see Me in the land of peace and joy, where I precede you to prepare a place for you. My dear Christians, sooner or later, the time will come when you, too, must bid farewell to the world. But will you, like Jesus, be able to console those dear to you by the happy assurance of meeting in Heaven? The answer is yes or no, according as you now live and will one day die.

An example of a sad departure from this world is related in the fourth book of Moses. Dathan, Core and Abiron rose up against Moses. When Moses summoned them before him, to lead them back on the right path, they answered impudently: "We will not come." Then God Himself passed judgment on them, commanding the whole people to separate themselves from the rebels. When this was done: "The earth broke asunder under their feet and opening her mouth devoured them with their tents and all their substance, and they went down alive into hell, the ground closing upon them, and they perished from among the people, but all Israel that was standing round about fled at the cry of them that were perishing, saying: "lest perhaps the earth swallow us also." (Numbers, 16, 31-35.) Truly, this is a warning example for all who rebel against God's holy ordinances, who, notwithstanding all the warnings of His ministers or well-meaning friends, reply: "We will not come." The sinner will not come to hear the word of God, he will not come to assist devoutly at the holy sacrifice of Mass, but there will be a time when he must come to lie down on the bed of death, he must come to pass into a terrible eternity.

Represent to yourself the bitter and awful farewell of this unhappy being. Whosoever he casts his eyes, he sees dreadful despair grinning at him. Before him, he beholds the dark grave into which he must descend, to return to dust, to rot, to putrefy. Above, he perceives the terrible judgment-seat of God, before which he must appear. In his soul he sees towering like mountain peaks, the sins and transgressions for which he must now render an account. Near his bed-side he beholds the devil exclaiming with scornful laughter: "Welcome, my dear friend, I shall now take you to your fiery abode!" Before him he sees his wife and children crying, weeping and wringing their hands in despair, seeking for him a final consolation, but alas! how shall the dying man give it—he, for whom there is no longer a consolation? Shall he point to a future meeting in eternity? Yes, a happy meeting in eternity? Or shall he assuage their grief by the salutary instruction which he gives them? Ah, the poor man! During his life he has only scandalized them by word and example. Ah, truly, a frightful leaving-taking from the family! What a meeting there will be in eternity! He will, indeed, meet again those who have been near and dear to him in this life, whose souls he has infected and murdered by the scandals of his wicked life. In hell, they will all be re-united to curse, to lacerate him as the author of their damnation, for all eternity, to call down upon him the vengeance of God. Behold, dearly beloved Christians, this is the farewell of the wicked, their meeting in eternity.

How different is the farewell and death-bed of the devout, virtuous Christian. He, too, sees indeed, hot tears flowing, hears painful sobs and lamentations, he, in a measure, fears the sad farewell. He is troubled, however, not so much about himself, for he has always fulfilled his duty as a Christian, and therefore he confidently commends his soul into the hands of a merciful God,—but about his children. Will they persevere in the path of virtue? will he meet them all on that great day of judgment? Hence, with his remaining strength, he gives them his last salutary instructions, and amidst tears admonishes them faithfully to preserve until death the precious gift of faith and innocence. He also leaves them a sweet consolation. Behold, he says, we shall be separated only a little while; soon we shall meet in joy and happiness, never again to be separated. Only a little while! Dear children, think of this in the warfare and dangers of sin! A little while; do not forget this in trials and tribulations? Yes, only a little while, and we shall be reunited. A silent blessing then trembles on his lips, and with beaming countenance he breathes forth his soul to go to his God, to his father in Heaven. Behold, this dies a child of God, thus departs this life the noble Christian who has loved and honored his Saviour.

Now, my dear Christians, choose between the two farewells in life and the corresponding meeting in eternity. If you follow the example of those who say: "We will not come," then doubt not, a terrible separation and meeting await you. If, however, you consider, with Jesus, this temporal life as only a little while, and despise the perishable pleasures, then rest assured you will meet your children and relatives in joy and happiness, you will see all the saints and elect of God in their glory, you will see your Saviour who longs for your coming. Persevere then, my dear Christians, persevere unto the

end." The words, "only a little while," will be for you a safe guide to an eternally happy meeting. Amen.

THE SACRED HEART OF JESUS.

The following editorial article is from the New York Mail and Express:

"There are men and women who grow kind as they grow old—warmer and fuller in sympathies as life advances. On the other hand, the tendency is to freeze as the blood moves more slowly. Organized charity can generally secure ready response in the shape of money. But the personal kindness that is at once the charm of life among equals and the grace that prevents offense in the minds of dependents is not easy to preserve. The very prosperous man, as a rule, grows imperious in manner. He has become accustomed to his own way. The little affability that he has left he saves up for men stronger than he. His clerks, the younger men who do his bidding in various agencies and must meet him personally, are not impressed with the sway of the spirit of the gentle Jesus in him. His austerity goes a long way toward discounting his religious professions. He seems cold hearted. He is cold hearted. He may be a thou sand miles from an 'infidel,' but he preaches infidelity without intending it.

"The influence of the 'lowly Nazarene' was certainly a softening influence. Himself the loftiest personage that ever appeared on earth, He yet condescended to men of low degree. His was not an exclusive spirit. The reign of Christianity is therefore essential to a true democracy. No simulation of equality will do in a republic. We are equal in rights and we must preserve the sentiment in the heart. It may be safely said that the only way that this is possible is by that 'charity' or love which was so gloriously sung in St. Paul's poem. The spread of the Christian religion is the sole guarantee of the continuance of the experiment in popular government which engages us. We love to talk of the high moral principle which actuated us in liberating Cuba and the Philippines. But unless we mean nothing except paths, we mean a kind, gentle, loving wish for the welfare of our fellow-man. We love man as man. This was the old-fashioned talk of the colonial days. No man blushed to use such language a hundred years ago.

"Americans grow austere. The rush has made us brusque. Kind speech is lacking and 'orders' are fired at employees. Business is a machine. The noise is the clank of steel and grind of cogs. So intense is the competition that only efficiency counts, and mercy has little influence. Fewer are the men of years and position who take young men in their employ into their intimate friendship. The old men in too many instances use the young men, that is all. And as in the nature of things an elderly man loses his friends by death, he himself becomes solitary and acerb. God is avenged for his neglect, for the idolatry of materialism chills to the bone. There is actually an idea abroad that the play of the affections impedes business activity. If one has been saturated with this idea all day down town, it is sure to show at night up town, in the home. The tremendous increase of litigation, of which we do not remember to have seen much current criticism, is an index of the decay of kindness.

"Once in the history of the world there appeared a Heart so glowing that all the rains of night could not quench its fires. Once there has been stretched out to us a Hand so warm that it faltered not at the clammy touch of the dead Lazarus. The unspeakable value of a close association with Jesus Christ is the communication of warmth. It is not necessary to be dogmatic. It is necessary to be constantly reading of Him. No hard pushed man can afford to let the day pass without standing for a moment with the Good Samaritan group. The thrill has gone through all the earth and saved us from savagery. That series of pictures shown us in the New Testament has been like fire kindled in winter. It changed the loveless, classic age. Has it, as a force, ever had a sufficing substitute? Have secular poems or music or art ever been able to control the selfish, ageing human heart as these simple stories of the pitying Jesus have done? Nor is there in the contemplated kindness of other men the mystic influence that His life possesses. The claims of the strictest theology seem established. The New Testament in the breast pocket keeps the heart warm by miracle."

Wherever there is contest as between artistic and moral beauty, unless the moral side prevail all is lost. Let any sculptor hew us out the most ravishing combination of tender curves and spheric softness that ever stood for woman, yet if the lip have a certain fullness that hints of the flesh, if the brow be insincere, if in the minutest particular the physical beauty suggest a moral ugliness, that sculptor, unless he be portraying a moral ugliness for a moral purpose, may as well give over his marble for paving-stones.—Sidney Lanier.

Have you Catarrh? Then get Catarrhazone, which is neither a wash, snuff nor ointment, but odorless gas, which is carried by air directly to the diseased parts. It penetrates wherever air can go, and never fails to cure. Have you slight symptoms of consumption? Then try Catarrhazone. Outfit, \$1.00. Sample bottle and inhaler, 10 cents. For sale by all druggists. Manufactured by N. C. Polson & Co., Kingston, Ont. Send 10 cents for sample.

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A WORD ABOUT THE HOME.

We once heard a Baltimore priest, a man of much experience and an ardent advocate of parochial schools, allege as a reason for their maintenance the fact that very many of our people have no homes in the genuine sense of the word. Their "homes" are mere eating places and sleeping places, utterly lacking in the influences which make for the betterment of the family. A home according to God's intention is a school in which boys and girls are to be trained up to become faithful members of the Church and useful members of society. This is a fact about which many parents give themselves absolutely no concern, and the results are such as almost to make one despair. The responsibility rests, we think, in the great majority of cases, with the mothers, whose habits of slovenliness and disorder in family arrangements kill out the home instinct which blind children to their parents during the time of their moral and physical development, and drive them to seek the comfort and relaxation they naturally crave for in surrounding rooms, theatres, cheap dances, the streets—these things are pleasanter than the squalor of home, unwet and ungarlished. Bright, clean, well-ordered rooms and warm, comfortable meals encourage domestic life and strengthen domestic ties. Homes can be made attractive without being luxurious, and cleanliness costs next to nothing. A little experience in the visitation of parishes compels us reluctantly to admit that our taunts flung at our people by outsiders are not always thought that at every woman's mission there ought to be a few strong conferences on house-keeping. Can any good come out of homes where a clean stove is such a rarity that one feels like taking off his hat to it, where a whole family comes in from the mill to partake of a dinner of canned beef, starchy bread and Pawtucket water at a table still littered with the remains of the breakfast, because the mistress of the house was too lazy or too busy kalying among her neighbors to prepare an inviting meal, and where the priest, when he calls, can hardly find a safe place to deposit his hat. These details are hardly in keeping with editorial dignity, but we feel that they ought to be emphasized in the interests of the spiritual and social well-being of a considerable section of our people. Shiftless boys and wilful girls, the habit of disregarding domestic ties and duties are the inevitable result of squalid uninviting, slovenly homes.—Providence Visitor.

WHAT THE DIFFERENT PARTS OF MASS SHOULD REMIND US OF.

The "Confiteor" denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of many faults we have committed, for which we ask pardon from God. The "Gloria in Excelsis Deo" puts us in mind of the hymns and praise which the angels sung at Christ's nativity. The "Collects" signify the prayers which our Lord made in the temple when He went with His Mother and St. Joseph to Jerusalem, there to worship His Heavenly Father. The "Epistle" resembles the preaching of St. John the Baptist. The "Gradual," the penance which ensued among the good people upon that preaching. The "Holy Gospel" betokens the holy preaching of our Saviour Jesus Christ. The "Offertory" denotes the great promptitude and fervent affections of a deliberate will which our Saviour had during His whole life, offering Himself to God, His Father, for our redemption and to suffer death for us. The Orates Prates and the secret prayer signify the retreat of Our Redeemer, when He retired into the desert of Ephraim, where He treated secretly with His disciples about His death and passion. The Preface and Sarsum Corda signify His triumphant entry into Jerusalem, where the devout people received Him with great acclamations of joy, saying Hosanna in the highest.

The Canon represents His prayer in the garden, the agony and sweating of blood He endured, and how all His disciples left Him. The sundry crosses the priest makes over the host and chalice before and after the consecration are mystical representations of the many grievous torments which Christ endured in the accomplishment of general redemption. The Elevation of the Host and Chalice denote the lifting up of Christ on the cross; and inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from His body, and His blood from His veins. The division of the Host into three distinct parts shows the three substances of Christ, viz. the divine of His person, the spiritual of His soul, and the material of His body; and whereas one of the said parts is put into the chalice, and as it were, buried therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the blood demonstrates that the divine personality was never separated, either from His soul in the descent into hell, or from His body lying in the sepulchre.

The Pax and Agnus Dei makes us call to mind that our Saviour (being the innocent Lamb without a spot) has reconciled us to God His Father by His death and passion; accomplishing His triumph at the resurrection, being the true Paschal Lamb. The priest's benediction, given at the end of the Mass, represents the particular recommendation where Christ did recommend His Church at the rendering of His soul into the hands of His heavenly Father. What can be more unkind than to communicate our low spirits to others, to go about the world like demons, poisoning the fountains of joy? Oh, the littleness and meanness of that sickly appetite for sympathy which will not let us keep our tiny Lilliputian sorrows to ourselves.

THE POPE'S PHILANTHROPY. There is a fine phrase of Mr. Gladstone's, which came from him once when conversing with the writer of some book, about Daniel O'Connell, the great Irish national leader, whom Mr. Gladstone had known well in his young parliamentary days. Being asked what he considered O'Connell's most striking characteristic for a moment and then said: "His most striking characteristic seemed to me to be a passion of philanthropy." A passion of philanthropy! The words would apply with absolute accuracy to Pope Leo XIII. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. Some of the great social movements which came up during his time, might well have intimidated a less heroic spirit.—Justin McCarty.

A Member of the Ontario Board of Health says: "I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. YEOMANS, A. B., M. D., Catarrhazone, Outfit, \$1.00. Sample bottle and inhaler, 10 cents. For sale by all druggists. Manufactured by N. C. Polson & Co., Kingston, Ont. Send 10 cents for sample.

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