

Secret Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XXIX. The question that influences the rise of Methodism has had, or may yet have, on the fortunes of Catholicism, especially within the limits of the English language, at first sight appears an idle one, if only because it seems to be one that is so easily answered. The only doubt, at first, appears to be, which of the two bodies is the more unrelentingly hostile, the more scurrilous and virulent, towards Roman Catholicism, the Baptists or the Methodists. To quote Shakespeare with a difference of application, we might say, "Now, one the better; then, another best; Both tugging to be victors, breast to breast."

Of course, in both denominations there is a considerable number of scholarly and high-minded men, who endeavor, so far as they engage in controversy at all, to keep it within the honest statement of actual fact, and who are much better pleased to point out the eminent Christianity in the Church of Rome than to criticize what they regard as a falling short, although frank and, on occasion, sufficiently severe. No one would think of putting Doctor William V. Kelley or Bishop Foster or Bishop Hurst, or the professors of Drew Seminary, in the same line with the Vernons, or the Townsends, or with Lansing, who, notwithstanding his change of denominations, remains a typical example of vulgar Methodist virulence against Catholicism. Even Bishop Vincent, although eminent Methodists have themselves complained to me of his never resting polemics against the Church of Rome, does not, as I understand, mean to sink the scholar and the gentleman in his campaigns. Among the Baptists again, who would dream of putting the beast Fulton to gether with the professors of Newton, or of Rochester? Even Doctor Newman of Omaha, although he seems at least to regard those Waldenses who denied the possibility of salvation to Roman Catholics as more thoroughly evangelical on that account than those who admitted it, confines himself, I believe, to unimpassioned historical research.

The body of these two denominations, however (allowing for one or two still intenser churches of little note) presents, though in somewhat different directions, the extreme of popular Protestant animosity against the Roman Catholics. On the whole, the palm of effective hostility may be held to rest with the Methodists. Thought is stronger among the Baptists, feeling among the Methodists; and thought, so far as it acts, tends to dampen the explosiveness of vulgar virulence. Besides, the close compactness of the Methodist polity, as represented by the Methodist Episcopal churches, and by the Wesleyan Conference of England, is incomparably more effective for combined action under central authority than the rigorous congregationalism of the Baptists.

Doctor Schaff has styled Methodism the most dangerous rival of Roman Catholicism that has come up since the Reformation. Rivals usually have some leading qualities in common, however widely they may diverge in other points. Thus Methodism, like Catholicism, not, indeed, in formulated claims, but practically, holds itself to be the consummate and final Christianity. Catholics sometimes complain that the Jesuits bear themselves as if they were the whole Church. However this may be, it might very well be said of Methodism. "Methodism" may be said to be bound to overrun the world, "is the rude simile of a Western preacher, expressing, however, the true Methodist feeling. In a sermon of much higher pretensions, I have seen this explicit declaration: Methodism has begun the work of evangelization, "and Methodism will yet bring the whole world to the feet of the Saviour," Observe, it is not said that Christianity will do this, or Protestantism, but specifically that Methodism will do it. Now we know that Rome, with the churches subordinated to her, expects to do this. In what respect do the opposing claims differ? Only in this, that Rome is frank. Only in this, that Methodism is not. Methodists are terribly scandalized at what they view as the arrogance of Rome in claiming to be the complete and authentic representative of Christianity. Yet they make just the same claims themselves, except that they do not bind themselves down to them by doctrinal subscription. Now which is the more arrogant, such a claim by a system originating in 1740, or by a system which dates back into the first century? I fully believe Methodism to have been a wonderfully beneficent inspiration of Almighty God and John Wesley to have been one of the happiest gifts of Christ to mankind. In this I fully agree with the eminent Catholic writer, W. S. Lilly. Yet certainly, to all appearance, it is the height of arrogance for a system not yet one hundred and sixty years old to advance, virtually, and in its common tone of speech and action, claims not easily distinguishable from those of a system which is 1,800 years old. Read the letter written by St. Clement, about A. D. 95, in the name of the Roman Church to the Corinthian Church. All scholars admit, Catholic, Protestant, and unbelieving, Roman, for instance, that in this letter we see the same tone of calm superiority, assuming without a doubt the right of Rome to admonish and correct a sister Church, that we might find to day in a Papal Brief addressed to any diocese of to day that had fallen into disorder. There are great differences between the two, yet it is generally admitted that the differ-

ences are mainly those of the seed and the tree.

Of course, the questions still remain, how far this primitive Roman superiority is Divine, how far simply historical; how far sound, how far exorbitant; how far permanent, how far passing. Now a Pope may speak arrogantly, doubtless. Yet this claim of leadership is not in itself arrogant, for surely that is not to be called arrogant when Peter and Paul had only been dead about a generation. On the other hand, what can be more arrogant, to all appearance, than such a claim virtually preferred by Methodism? Is there anywhere within sight of such an absorption or assimilation of other Christian, or even of other Protestant, bodies, as would warrant such talk? Such a result is very far from present realization. Such a forecast is therefore either the sublimity of a yet unappreciated prophecy, or it is the insolence of unwarranted sectarian presumption. I, for one, believe it to be the latter.

A few sentences picked up here and there from foolish preachers do not prove much. What I contend is, that in such sentences as I have quoted we easily recognize the genuine ring of Methodist claims and feeling. Let us go somewhat into particulars. Bishop Vincent, writing in the Independent, has cited with great complacency, and evidently with full consent, a prediction of a German professor, that Methodism will yet be the governing force of Protestantism, as Jesuitism is the governing force of Roman Catholicism. We need not discuss the assumption as to Jesuitism. Bishop Vincent believes it, and is evidently pleased at the prospect that Methodism is to have a parallel place among the Protestant churches. How? Controlling them by moral coercion, against their own will? Assuredly not. He assumes that they will one by one fall into line behind Methodism as their leader, by spiritual assimilation. In other words, he believes that the whole Protestant world will eventually become Methodist, not in name, or in all the particulars of belief or polity, but in substance.

What then? Will Protestantism, thus led by the Methodists, Catholicism led by Rome, and Oriental Christianity led, perhaps, by the Holy Russian Synod, advance, in sisterly unity, like the three theological virtues in the great procession of the Earthly Paradise, to bring the world jointly to the faith of the common Saviour? Perhaps Bishop Vincent believes so. I know, or suppose I know, that Bishop Foster does. General Methodism, however, assuredly believes nothing of the sort. If you take a comparatively temperate speech of a Presbyterian, considering the case of the Philippines, or of Porto Rico, you will certainly find little reference to Catholics as fellow Christians. The common assumption is, that Protestantism is to wipe out Catholicism, Eastern and Western. The Methodists improve upon this, by assuming that Protestantism shall wipe out Catholicism, and that Methodism shall absorb Protestantism, and possess the world alone, to the glory of Jesus Christ and of John Wesley.

I have seen this statement in a German missionary magazine, extracted by it from a Methodist report. Bishop Mallalen, being for the time in charge in California, congratulates one of their ministers on his success among the Japanese of the state. Now, brother, says he to him, "I don't come to you to convert twice as many 'to Christ and Methodism.'"

We will examine next week what is implied in this form of expression. Charles C. Starbuck. Andover, Mass.

"SAID OF THE CATHOLIC PAPER"

From the Catholic Citizen. Some one said: "The Catholic paper is an insurance policy on the faith of every member of the household." A Jesuit Father calls it "the catechism of the nineteenth century," and Leo XIII. has said it is "a perpetual mission in every parish." From another writer: "The Catholic paper is the priest's assistant." Bishop Von Ketteler intimates that if St. Paul should come to life he would publish a Catholic journal as a means of doing the most good.

These are indeed the days of "an apostrophe of the press." In an age of indifference "the Catholic spirit," by which is meant "an interest in things Catholic," can only be preserved by reading a Catholic paper. Both the Second and Third Plenary Councils of Baltimore advise Catholic families to "read regularly a good Church paper." In a country like ours the Catholic paper, "will say 'I don't go to church.'" There is meaning, therefore in the expression, "the providential mission of the press." "No Catholic family," says Archbishop Ireland, "should be without a Catholic paper."

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A WORLD WITHIN WORLDS.

We believe it is Cardinal Newman who, somewhere, remarks that there are various worlds embraced in the great human family, each separate and distinct, and knowing little of the others, yet the members all mingling with one another in the various walks of life. There are, for instance, the scientific world and the world of art, which are really understood and appreciated only by those who are conversant with and devoted to the subjects embraced in each department of knowledge. So there are separate and distinct worlds in religion. There are the Catholic world and the Protestant world existing side by side and composed of people who come in contact and associate with each other in the various walks of life, but who are almost entirely unacquainted with that which constitutes the intellectual and spiritual life of each other.

This is more particularly the case with Protestants as regards the Catholic world. Catholics know a good deal about the history and principles of the Protestant world, because for the last three hundred years the Protestant world has been to the Catholics predominant, and all popular history and literature have been written from the Protestant standpoint, while Catholicism was entirely ignored, or only alluded to as misrepresented and maligned. The Catholic world seemed to have been well-nigh obliterated. The consequence was that ignorance about that world was universal among non-Catholics, and the most surprising thing of all is that so little pains is taken, even by intelligent and cultivated persons, to enquire into and make themselves acquainted with the real history and principles of that great world which exists in the midst of them, and is daily gaining in numbers and importance.

It is true that a great change has taken place in the treatment which Catholics receive from the outside world. The public press is not so rampant in its opposition as it used to be. Even the Protestant religious press is, upon the whole, more cautious in committing itself to charges which it knows can be, and, indeed, have a thousand times been successfully met. Experience has taught our fellow-citizens that Catholics are very much like other people, that they have neither horns nor hoofs nor long tails with stings in them. In fact, they have discovered that practical Catholics are superior to all other classes of religionists. They have a firm and undoubting faith. They know what they believe and why they believe it. Their religion takes strong hold of them and is deep seated in their minds and hearts. Many Protestants have gone so far as to attend a Catholic church occasionally, and they profess to be charmed and sometimes even deeply impressed with the majesty and solemnity of Catholic worship. Still, they are content to remain outside. They take no pains to investigate the claims of the Catholic Church, but choose to remain in ignorance of what constitute a powerful attraction.

How is it to be accounted for that intellectual people, who are so wide awake on all other subjects, take so little interest in the Catholic religion? We believe it is true that many are afraid to take up the subject seriously. They have a secret conviction that if they did they would be convinced of the truth of the Catholic religion, and they do not want to be Catholics. In fact, we have had Protestant friends say to us: "We don't want to discuss the matter with you—we don't want to be convinced." What an admission for a reasonable, intelligent being! The Catholic religion may be true, but whether true or not we don't want to believe it—we don't want to become Catholics!

Why, dear friends, if we can get the ear of the eye of any such, did you never consider that if the Catholic religion be true it may involve the question of your eternal salvation? You are really worse off than the heathen—you have the opportunity of knowing the truth—you even have a secret impression that the Catholic religion may be true—and you deliberately reject it.

Many, even intelligent and educated men, are content to take their knowledge of the Catholic religion from the representations of Protestant writers, and thus they cling to the old Protestant traditions and the prejudices of their education. Is that reasonable? Is it fair to take one's views of any class or body of men from the representations of enemies? Certainly, we do not consider it fair in politics; it is only intense and interested politicians who read but one side and profess to believe all the evils charged against the opposing party.

Consider this—the Catholic Church is in possession, and the burden of proof lies with her opponents. The presumption is in her favor. She is the old, original Church. She has the faith, the customs and the traditions of the fathers. The Catholic Church is not dead, she is not effete, behind the times—"played out." She is alive and full of vigor. She has triumphed over her enemies, and she looks with calm complacency but at the same time with pity and compassion, upon the wrecks of the numerous opposing bodies with which she is surrounded. Many are forsaking those wrecks, and finding the peace and safety which they desire in the bosom of Holy Mother Church. God grant that the number may be increased a hundred-fold!—Sacred Heart Review.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

WHO IS TO BLAME?

Periodically, some over-wrought pious souls worry themselves about Catholics who are left without conventual Church facilities. At one time it is a mother mourning like another Niobe for the children of the faith that are spiritually dead about her; or, again, some Catholic farmer who lives twelve miles from a church charging the Church with being behind the times in caring for her children sparsely scattered throughout the country district, and so on.

It all reads like a case well made against the fatherly concern of the Episcopate or the zeal of the priesthood. To our mind the case is more or less exaggerated, and the blame rests in another quarter. The hierarchy of America have always shown themselves deeply concerned in the care and spiritual safeguarding of the faithful committed to them. Zealous priests have always been ready to go obediently to the call of authority and to minister to the needs of the laity. But it has been impossible, and for many years to come will be impossible to provide churches and priests for those who deliberately go out into the wilderness of unbelief. The fault lies with those who condemn it most.

What right have men to go twelve or twenty miles from a church, and by sinking their savings in land, at the same time condemn themselves and their unborn children to an exile from the faith that too often proves perpetual. Yet we see it every day—men consult their means, examine into the nature of land, its position, its soil—decide to purchase, and only when they have unalterably fixed their permanent homes they look about for the nearest church, only to find it twelve or twenty miles away. What should have been thought of first is thought of last. This explains the fact that every State there are to be found names unquestionably Catholic in their origin, borne now by people as alien to the faith as if their forefathers had not bartered it for peaf and worldly advantage.

This line of conduct finds avenues not only in country districts, but in towns also. In small, out-of-the-way places where the paucity of Catholic population will never make a church possible, we find men using the commonest implements of labor that could be employed anywhere, and for a hire that could be earned in places provided with a church, settling themselves with sinful indifference, expecting the church to move on wheels to keep up with their migratory wanderings.

The same disregard of careful thought is seen in towns which are blessed with every church facility. Men locating their families at long distances from the church, where in almost every case a sufficient love for God and their faith would have made very shadow of the church. The same is true of our large cities, with churches multiplied in every direction, and yet no episcopal foresight or sagacity to the farthest possible limit from their church and schools, and render their own church going tedious and the Catholic education of their children impossible.

The fault lies with the criminally careless Catholics who think of everything else before they think of God—who think they do their whole duty to their offspring when they house them on some beautiful avenue, without question of distance from the church, or whether it leads to safety or to ruin. Seek first the kingdom of God. Let men seek the best farms or the best homes in country or city if they will, but always with a view to the opportunities they afford for attending Mass and the Catholic education of their children.

This Catholic way of considering an important question would have saved the faith many that are now hopelessly lost. It is important for young Catholic families to reflect seriously before they allow any worldly advantage to induce them to make their permanent homes so far from church as to jeopardize their faith. A little reflection along this line will save us from the mistakes of a class of men who in their day thought more of the world than of God, and are now looking about for the charity of Missionary Aid societies to build churches for them.—Catholic Universe.

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THE POPE'S BULL AGAINST THE SUN'S COMET.

In reply to a question the Sun, in its Question and Answer column, says: "Calixtus III., Pope from 1455 to 1458, issued a Bull against the Turks, infidels and the comet." It is a pity that the Sun, which shines for all, should lend itself to the continued floating of so stupid a fable.

Dr. Parsons, in his Studies in Church History, Vol. III., page 151, says: "Among all the lies of history—and their name is legion—we have encountered none so absurd as the one claiming consideration. We are asked to believe that in the year 1456 a Roman Pontiff hurled the thunderbolts of the Vatican against a comet. Very little education is required for a knowledge that excommunication is a depriving one of the right of communion or association with the body to which he has been hitherto aggregated; and we have never understood that comets belong to any human corporation. We would ask certain American lecturers what would be their course if rumor should suddenly proclaim that our Chief Magistrate had declared a blockade of all the approaches, mental or physical, to the fifth satellite of Jupiter. Would they not search, or cause to be searched, the archives of the Secretary of State in the capital in order to determine whether our President had really attained to such a height of enterprise. Let them search the Bularium Romanum, and then inform the world whether they have found any trace of the Pope's Bull against the comet."

The Christian army under Scarampo, Capistrano and Hunyadi was about to meet in battle at Balgrade the hosts of Islam, and determine the fate of Christian Europe; to determine whether the ferocious Turks would be allowed to fulfill their leaders' vow to crush the Christian religion under the hoofs of his victorious cavalry, and banish the Christian's God from the face of the earth.

That was the situation that confronted the Pope in 1456, and, continues Dr. Parsons: "It was in order to secure the protection of the God of Armies that Calixtus III. commanded that everywhere, thrice daily, the bells of every parish church and of every religious institution should be rung to summon the faithful to the recitation of the Angelus, and not in order to scare away the comet, which had not yet appeared."

When that dread visitant did appear, the people of Europe were filled with consternation; and other portents simultaneously contributed to a fear that God was about to empty the vials of His judgment over His wayward children. In the Terra di Lavoro, the Abruzzi and the Puglia, according to the contemporary Florentine historian, St. Antonino, 80,000 persons were destroyed by an earthquake; and another contemporary, Aenes Sylvius, states that 30,000 others were engulfed in its fissures in the city of Naples alone. These and many other fearful phenomena greatly terrified the people; and we would like to believe that if certain American astronomers were to witness such fearful manifestations they also would feel like saying their prayers. At any rate, Pope Calixtus availed himself of the opportunity afforded by the not unreasonable apprehensions of men to detach them more from the perishable things of earth and to induce them to use their energies for the greater glory of God. Upon this fact, and upon it alone, has been based the tale of the Pope's Bull against the comet."

By all means let the query editor of the Sun produce the Bull of the Pope against the comet, since he has in a way made himself responsible for it.—N. Y. Freeman's Journal.

A MUCH-NEEDED REFORM.

Although the liturgical language of the Church is Latin, this fact does not prevent, and has never prevented, the Church from using in her popular devotions the vernacular hymns of the different countries of Europe. It is to be regretted that many of the fine old vigorous tunes of Catholic origin, now sung in Protestant churches everywhere, have been utterly neglected by us. In attempting to render difficult music, that requires trained voices and more practice than is possible under ordinary circumstances, Catholic choirs are generally a hindrance rather than a help to the devotion of worshippers. Many persons habitually attend Low Masses not so much because they dread long sermons as to avoid reckless singers. If it ever comes to pass that bits of Mozart, fragments of Beethoven, adaptations from pianoforte pieces, and the like, are banished from Catholic choirs, the attendance at High Mass and Vespers will be increased, and there will be more devotion at the altar and in the pews. Let us have the old hymn melodies skilfully harmonized, and some of those inspiring sacred melodies which have become so familiar to Protestants, though seldom heard among those to whom they belong.—Ave Maria.

OUR BOYS AND GIRLS.

Which Loved Best. "I love you, mother," said little John. Then, forgetting his work, his hat went on. And he was off to the garden swing. And left her the water and wood to bring.

I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know. I wouldn't conclude that I knew more than my father before I had been fifty miles away from home. I wouldn't go into the company of boys who use bad language. I wouldn't get in the sulks and pout whenever I didn't have my own way about everything. I wouldn't let any other boy get ahead of me in my studies. I wouldn't abuse little boys who had no big brother for me to be afraid of. I would learn to be polite to everybody. I wouldn't cry for anything when mamma or papa told me it was not good for me. I would try to see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nicely. I would try to learn something useful every day, and whenever I saw men making anything I would watch to see how they did it. I would keep my hands and face clean and my hair brushed without having to be told to. I would be respectful to old people, and behave so that my parents would not be ashamed of me. I would be in earnest about everything. When I had to work I would do it with all my might. I would study with all my might.

I would read books and papers which would want to make me know something and do something which would benefit other people. I would have as good a time as I could in this world, but I wouldn't tell lies nor steal, nor be mean to anybody. I would pray every day, and I would ask Jesus to make me a good boy and show me how to go to Heaven.

Strange Friendship.

The rhinoceros is neither a very safe nor pleasant companion for man or beast. When provoked he charges with terrible fury upon anything that happens to be in his way, trampling it under foot and tearing it to pieces with his great horns. The natives, however, who live in the country where he is found, hunt him for his flesh, which they eat; for his horns, which they form into drinking cups and various other articles, and for his hide, which is so impenetrable that nothing can be found of which to make shields that will so well protect their naked bodies from the arrows and spears of their enemies. He has, however, one friend—a lovely little brown bird that instead of living in trees as other birds do, selects the back of the rhinoceros for her home, and except to build her nest—which no one has ever succeeded in finding—and while rearing her young seldom quits it.

A strange pair of friends, indeed, says the New York World. But the great, ugly beast never molests his little companion, but allows her to ride upon his back wherever he goes and even to probe and prick into his heavy skin; and when he lies down he will turn on one side, and then on the other, to enable the bird to search for the insect that troubles him.

In return for this accommodation the little creature keeps a faithful watch over her huge friend. As the rhinoceros cannot see very well with his small eyes and deep-set eyes partly on account of their position in his strangely shaped head, and partly because his great horn is in the way, it is not difficult to approach him. But the birds eye-sight is very keen, and flying away at the first approach of danger, she awakens the short sighted brute's attention by her shrill cry of warning. If the rhinoceros happens to be asleep when the hunters draw near the faithful little creature pulls at the ear of her unconscious friend and shrieks into it until she succeeds in awakening him and making him aware of his danger.

The Unanswered Prayer.

"Massa is one of God's own children," said Sambo to his fellow-negro, who had been telling him of his master's kindness to him; "me do lub him so!" And Sambo set to work in earnest, evidently meaning to show his love by the amount of work he got through. Neville Crosby, of whom they were speaking, farmed a sugar plantation in the East Indies. His kind and generous nature had won the affection of his negro servants, and he was doing his best to gain an influence for good over them. It was a busy time on the plantation, and Neville hoped by careful superintendence to have a considerable increase in his crops. Early one morning as he was starting out to his work he received a letter from England, saying that his mother was dying, and that if he wished to see her alive he must come home at once. He knew that to leave the men without a

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