POPULAR PROTESTANT CONTRO- attention to the conscientious opinions VERSY.

Sacred Heart Review

As I have already remarked elsewhere, no one will dispute the allegi-ance of President Prancis L. Patton, of Princeton, to Protestantism, for as a Presbyterian Calvinist, he belongs to its stricter school. Yet, while ac-knowledging that for Protestants, even now, controversy with Rome may not infrequently be a duty, he insists that on the whole the evident providential ote of our age is irenical. Yet popular Protestant controversy in our country seems very slow to learn this. Some ten years ago Mr. Edwin D. Mead declared that it largely breathed the very spirit of religious war. has a good deal dampened down since then, but the smouldering fire is not yet extinct. It may blaze up at any moment, fiercer than ever.

At the Reformation the Protestants. finding the hierarchy still very powerful, were naturally inclined, in most Teutonic countries, to form a very strict alliance with the State. Puritan ism in its prime checked this tendency but has itself now largely yielded to it

We, as Protestants, have always been very much on the qui vive against the arrogance of the priest-This is well, for arrogance is a great sin in any man, or class of men. Yet if we want effective protests against encroachments of the civil power upon the domain of Christian onscience, then, as that staunch Irish Calvinist, the late Doctor John Morgan of Oberlin College, once remarked to me, we must turn to the Catholics for

When nationality first began to sho itself in its full strength, from 1300 to 1600, it principally concentrated itself in the form of absolute monarchy. It is not strange, therefore, that the Reformers (except in Scotland) were usually much more concerned for author ity than for liberty. When we note with well deserved abhorrence the extravagances of certain canonists, modesty requires that we should not forget that our own Archbishop Cranmer, glorifying Thomas Cromwell, deliberately declared that "he loved the king as much as he loved God. This would have been blasphemy had it applied to a Saint Lewis; it could be no more than blasphemy, though cer tainly blasphemy of a still deeper dye, when applied to a Henry the Eighth.

Unhappy these sacrilegious exaltations of Casar did not altogether end with the sixteenth century. James the First, himself, absolutistic as he was, had to remind Oxford that, while monarchy was sacred, tyranny had no rights. Later on, John Tillotson is noted by Leslie Stephen as declaring that every man is bound to profess any religion commanded by the mag istrate, unless he can show that he has an individual revelation from God forbidding him. Yet John Tillotson was afterwards made Primate of all Eng-

Nor has the transfer of authority from the individual to the collective Cæsar deadened this sycophancy to the civil power. On the contrary, it has greatly strengthened it. As Doctor Lyman Abbott has well said, there never were grosser flatteries lavished on a king than are now often lavished in our country on King Demos. Yet to demand absolute obedience to a body of men is just as truly atheistic as to demand it for a monarch. Be it a hundred men or a hundred million, it as to Roman Catholics, which, we are simply will of their Creator, they are simply will of their Creator, they are simply in civil war.

There are two currents in the property movement towards Roman Catholics, which, we have a company of the creatures of God they once set in motion, could only end in civil war.

There are two currents in the property movement towards Roman Catholics, which, we have a company of the creatures of God they once set in motion, could only end in civil war. of pirates. There can never be more than a superficial and accidental com munity of civil life between those that find the supreme revelation of God in Jesus Christ and those that deny it. "If this be treason, make the most of

It is plain that with multitudes the Republic is already becoming, not an inestimable benefit of God, to be thankfully and loyally used, but a proper object of religious worship, against whose collective will it is blasphemy to advance any representation or remonstrance in the name of con-The goddess America, like the godders Roma of old, by no means disturbs the temples of other divinities. but bids fair before long to treat as capital crime the slightest reference to a higher law when once her sovereign pleasure is signified, in any matter of practice or conscience whatever. 'Render to Cæsar the things that are Cæsar's," says Gambetta, "and re-Cæsar's," says Gambetta, "and re member that everything is Cæsar's." Atheists must worship, like other men. In France they worship France, in America, America. Christians in the two countries do not worship either, but love and honor each, and therefore they are traitors. So it has been from Tertullian's time, and so it will be un-

overthrown. I need not say that anti-Christian aims are never likely to fall short for want of Christian helpers. Already, in one of our foremost religious journals, I have seen an emphatic editorially uncontradicted, against allowing any deference to be shown, in legislation, to individual conviction. For instance, most of our states, so far as general equity would in any way allow, have been disposed to deal tenderly with the scruples of the Quakers against bearing arms. dalized at this; not as diminishing the forces of self-defence, but as unbecoming the majesty of the civil power. It is dishonorable in the state, he thinks, to concern itself about individual scruples as to right and wrong. Even the despotism of Napoleon so far gave

til the final anti-Christ is revealed, and

of the friendly Mennonites as to as sign to them exclusively non combat ant services in the army. Our American writer, however, is above this weakness of the Corsican. With him, weakness of the Corsican. With him, the state has but to command, the citizen to obey. Minorities have no rights but the right of argument and petition. Even this begins to be disputed. When the Catholics, for instance, plead for modification of the school laws, they are threateningly denounced as traitors, instead of being acknowledged for what they are, free citizens using their fundamental righ of endeavoring, by argument and the suffrage, to convert a minority into majority. But when iron uniformity of action is once enforced on a nation, freedom of remonstrance against it is not likely to be granted very long.

Hitherto, however, the dominion of the goddess America has been limited to matters of civil concern. This limit, nevertheless, is now overpassed some time ago, we remember, certain bishops of the Episcopal Church pubblished a statement giving their view of the requisite conditions of spiritual fellowship in the Church. They con fined themselves entirely to matters of religious belief, and contemplated no privation except of ecclesiastical comprivation except of ecclesiastical comprises of to a degree of veneration only short of munion. Yet, from the pulpit of a denomination priding itself above all others on its freedom and tolerance, others on its freedom and tolerance, and devotion to the Blessed Virgin are and devotion to the Blessed Virgin are bishops a denunciation charging them, not with bigotry, but, of all things, with incivism! They were told that it is unlawful for Americans to set immemorial and fundamental beliefs of Christendom as a term of Christian communion, because assumed by the reacher to be contrary to the religion which the Fathers of the Republic would have established had they would have established any religion at all!
Did ever mortal hear the like
of that? Disloyalty declared to reside in divergence, not from a religion actually prescribed by law, but from a religion that, in the preacher's fantastic opinion, might have been prescribed had Washington and Franklin and Jefferson ever dreamed for the fraction of a second that they had either moral or civil competency to establish any religion whatever. Surely the united force of unreason and of bigotry-that bitterest of all bigotry, Liberalism run mad-can not exceed this mark, except by establish ing a Liberalistic Inquisition. I have not the slightest doubt that the clergy man in question has already a confused and sub conscious hope of accomplish ing this. The logic of his language irresistibly leads to such a conclusion.

Now if these things are done in the green tree, what shall be done in the If Protestants already begin to threaten persecution against Protestants, as to points of purely religious significance, what may we expect, I do not say to be carried through, but to be proposed, against Roman Catholics? Undoubtedly so wide a religious divergence implies more or less of social and political friction. We ought not to exaggerate these differences, but neither ought we to minimize them A purely Protestant or a purely Roman Catholic nation would assuredly have more peace, though it might have less life, than one mixed of the two relig-No wonder, then, when slight and usual indulgences to Quaker or

Mennonite scruples begin to be de-nounced as a degradation to the state,

a Christian conscience, have no more force than those of any other company Catholicism—atheistic hatred of spirit. As for instance, when the enthusiastic ual independence, and Protestant hatred of Catholic independence. These two incongruous allies hope to accomplish their common end, and then each hopes to triumph over the other. Having already slightly remarked on the former, I propose next to remark more at length on the latter. Beginning with the bottom, the mingled ignorance and vulgar animosity of this stratum of Protestantism

is typically embodied in the Rev. Isaac J. Lansing's book, "Romanism and the Republic." I propose, therefore, to remark on this in considerable detail. Charles C. Starbuck.

Andover, Mass. TO BE CONTINUED.

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DEVOTION TO THE BLESSED VIRGIN MARY.

We have real compassion for our non-Catholic friends who can not comprehend or experience the infinite sweetness and delight of devotion to the ever-blessed Virgin Mary. It is large parish, comprising from 16,000 not surprising, perhaps, that from to 18,000 souls, mostly working in factheir standpoint they should look with suspicion and distrust upon that devotion as practiced in the Catholic The language used often Church. ems to them exaggerated and next-

door to idolatry.

The diffi unty is they do not fully comprehend and appreciate the rea character of the Biessed Virgin as the Mother of God. True, the so called Orthodox portion of Protestants preserve a semblance of the orthodox doctrine, but their faith is evidently on the wane. They have doubts not only of the Immaculate Conception of the Blessed Virgin but also of the miraculous conception of our Blessed Lord. Yet some of the old Protestant writers who had not lest faith in the Bible account of the miraculcus conception, and who appreciated in some measure the corollary which it involves, did not hesitate to declare that the Blessed Virthe legitimate conclusion of the doc-trine of the Incarnation. If the doctrine of the Incarnation be true-and we contend that no candid reader of the Bible can deny it-then Jesus was God and Mary was His Mother. was miraculously conceived in her sacred womb by the Holy Ghost, and He became bone of her bone and flesh of her flesh. Her miraculous conception secured Him in the possession of a body untainted by original sin, while it exalted her far above all other human beings in purity and sanctity. This it is that furnishes to Catholics sure foundation for their devotion to example of Catholic social work. the Blessed Virgin, and it is because the inherited prejudices of our Protest-ant friends will not allow them to reflect and meditate calmly and dispass onately upon the real significance of the incarnation, as affecting the character of the blessed Virgin, that they can not appreciate and enter into the spirit of the beautiful, consoling and levating devotion to her.

To the Catholic the Blessed Virgin is

transcendently beautiful and lovelythe queen of angels and men, standing next to her glorious Son in the mansions of bliss and glory, sympathizing demption and salvation of man, using her powerful influence in behalf of al her clients, and thus really becoming a mother to the whole human race. They address her with confidence as the mother of perseverance; not indeed because she is divine, but because she stands next to her divine Son, and they know that the very fact of their loving her, seek ing her intercession, and striving to imitate her example, is the best evidence of their good estate and assur-

ance of perseverance unto the end. It is not that she is the fountain of grace in herself, but that she stands close to that fountain, and by virtue of her powerful influence with her Son becomes in a most real and intimate manner the dispenser of that grace to all who seek her intercession. If sometimes, in the arder of their enthusiastic devotion, pious Catholic use language which seems exaggerated and unreasonable to colder temperaments, it is only what occurs in worldly

lover protests to the object of his affect tionate admiration that she is perfection personified, that she is divinely beauti ful, that he worships her-in fact ven erates the very ground she tread We think such a devotee would have a hearty laugh if any one should seriously accuse him of the sin of idol-

National characteristics have their influence on the devotions of a people Newman, in his answer to Pusey's "Irenicon," which had quoted some of the stronger expressions of Italian devotion to the Blessed Virgin, ack-nowledged that he did not think that the impassioned language of the enthusiastic and impressionable Italians was adapted to the more staid and com-paratively phlegmatic English. But e did not therefore conclude that the Italians were guilty of idoltary or of using language which to them might not be perfectly proper and innocently

used.
"Thou art beautiful and sweet in thy delight, O holy Mother of God,' says the antiphon, and "We run to the odor of thy ointments, the young maidens have loved thee exceedingly.' Think of the influence of this beauti ful devotion upon the "young maidens," and, for that matter, upon all who practice it—elevating, purifying, refining and ennobling the devotee in

the highest degree.

Well might Hawthorne write as he did in his "Blithedale Romance:" "I have always envied Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, yet permitting His love to stream upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness." Thousands have the same envy. Oh that, their envy might bring them to a participa-tion in that beautiful, delightful and consoling devotion !- Sacred Heart Re-

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A CATHOLIC LABOR ORGANIZA

It is simply wonderful what Father Cetty, pastor of St. Joseph's, in Muel-hausen, Alsace, has accomplished, says the Catholic Universe. He has a ver women, Christian mothers and adult workmen. All these societies have their mouthly meetings, at which addresses are delivered; they go to holy Communion every three months and have a spiritual retreat every year. Every society has its visiting committee which supports the aged, consoles the afflicted and visits the sick. They have night schools, in which the girls are instructed, gratis, in household economy three times a week. They have erected a very large building called the Guild House, where the fac tory girls receive lodging and care for twenty cents a day. There they learn cooking, etc., and as there is a saving bank attached to it, they become sav ing. These workmen have their own music chapels and singing societies, and their own newspaper devoted to social questions. Catholic literature, lectures, books and tracts are spread among them. They have their own co operative bakery, which furnishes them with excellent bread, and also a similar corporation for cheap wine, that they may be kept away from saloons. Their treasury for the sick and insurance societies guarantee them almost their daily wages in case of sickness and a goodly sum in case of death. Their labor bureau secures work for the unemployed. The work men are instructed concerning the labor laws, and in case of recourse to law they have the services of a lawyer without cost. They have their own savings and loan association, that thus they may gradually become the pro prietors of their houses. The parish may well be looked on as a magnificent

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Would Be Covered with Blood. We had a great many doctors to see her, out they did not help her in the least. It was a terrible task to care for her. When we took her away from home, people would ask, 'How did that child burn her face?' She was completely covered with cabs for a long time. She suffered everyhing. At last we concluded to try Hood's Sarsaparilla, because I had great faith in it, and after awhile we could see that she was getting better. People said she would certainly be left with scars on her face, but she was not. It is now a year since she was cured by Hood's Sarsaparilla, and her face is as

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