

POPULAR PROTESTANT CONTROVERSY.

Sacred Heart Review.

As I have already remarked elsewhere, no one will dispute the allegation of President Francis L. Patton, of Princeton, to Protestantism, for as a Presbyterian Calvinist, he belongs to its stricter school.

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.

When nationality first began to show itself in its full strength, from 1300 to 1600, it principally concentrated itself in the form of absolute monarchy.

Unhappy these sacrilegious exaltations of Caesar 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.

Nor has the transfer of authority from the individual to the collective Caesar denuded this synchopy of the civil power. On the contrary, it has greatly strengthened it.

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.

There are two currents in the progressive movement towards Roman Catholicism—atheistic hatred of spiritual independence, and Protestant hatred of Catholic independence.

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 protest, editorially uncontradicted, against allowing any deference to be shown, in legislation, to individual conviction.

attention to the conscientious opinions of the friendly Mennonites as to assign to them exclusively non-combatant services in the army.

Our American writer, however, is above this weakness of the Corsican. With him, the state has but to command, the citizen to obey.

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 published a statement giving their view of the requisite conditions of spiritual fellowship in the Church.

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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.

The difficulty is they do not fully comprehend and appreciate the real character of the Blessed 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.

Thousands of invalids are starving—starving in the midst of plenty and despite the tender care of loved ones. Health is restored, not by what is eaten, but by what is digested.

To the Catholic the Blessed Virgin is transcendentally beautiful and lovely—the queen of angels and men, standing next to her glorious Son in the mansions of bliss and glory.

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A CATHOLIC LABOR ORGANIZATION.

It is simply wonderful what Father Cetty, pastor of St. Joseph's, in Muelhausen, Alsace, has accomplished, says the Catholic Universe.

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