## THE CATHOLIC RECORD

## Bacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XLVI.

The learned sciolism of Doctor Richard F. Littledale is peculiarly scandalous. He brings against the Jesuits-not in the Encyclopedia Brit-annica, but subsequently-the charge that their Constitutions authorize the superiors to command the brethren to sin. As the Rule receives its whole authority from the iope, he thereby affirms that the Pope, in the face of the le world, declares the brethren, by the authority of Jesus Christ, em-powered to contemn the authority of Jesus Christ. Here we have the same monstrous medley of moral and intel-lectual insanity ascribed to the Holy See that Dean Hodges ascribes to it in the case of Henry the Eighth.

It is plain that Doctor Littledale can not have read through Jesuit constitu-Disingenuous as he is, and as tions. Disingenuous as he is, and as Father Ryder has shown him to be, he Father Ryder has snown him to be, he would not have been capable of sup-pressing all mention of the repeated declaration: "I will obey my superior as I would obey Christ Himself, in everything in which it can not be de-fined that any manner of sin is in fined that any manner of sin is in-volved." This profession, borrowed from Loyola's famous letter on obedi-ence, is by the Founder directed immediately to enforcing the respect due to the commands of a civil so even a heathen. It is copied into the Constitutions, and, as Loyola doubtless meant, is applied to obedience univers-The doctrine of the Society in ally. perfectly plain. Every superior, Pope, mastic general, or king, Christian or Pagan, exercises within the range of his legitimate authority, a jurisdic tion which is not his own, but Christ's eying him, therefore, we do not obey him but Christ. A refusal to obey legitimate commands is rebellion against Christ. Now as Christ cannot command sin, or authorize a command to sin, any superior, Christian or Pagan, civil or ecclesiastical, so far as he directs what is sinful, lapses from his authority, and his commands are null. "Whoever," says the great Jesuit cardinal, "shall teach that any command of any superior is to be obeyed, so far as it enjoins evil or restrains from good, is a heretic, and should be given over to the secular arm to be dealt with accordingly.

It seems that Doctor Littledale can never have read this reiterated declaration of the Constitutions, or he could not, in his correspondence with the Drummond, have apnot, in his Rev. Lewis peared absolutely oblivious of it. I say oblivious, yet how can we be oblivious of that which we have never known? I own that the Constitutions are heavy reading. The genius of classical luminousness and grace has certainly not presided over their drawing up. Yet if a man is going to deal controversially with them, it certainly seems plain that he ought first to read I do not see how he can be excused from this necessity, unless he takes seriously what Sydney Smith propounded in fun, and declares that e refrains from reading them lest it should prejudice his mind. This does indeed appear to be the foundation on which most of our controversialists

rest It is plain that Doctor Littledale is equally ignorant of the still more significent declaration of the Constitu tions, which limits authority still more severely by declaring that obedience is due to the Pope and other superiors "so far as consists with charity." This seems to go considerably beyond the former profession. The first ap-pears only to excuse from obedience would involve something which is intrinsically sinful. This second declaration appears to excuse whenever, in the godly judgment of the subordinate ( not contumaciously cherished, but invincibly imposing it. self), obedience would contradict the general good in the present circum-These words of the Jesuit stances. Rule are precisely the same as those in which Savonarola had excused himself from obedience to certain commands of Alexander VI. He allowed that nothing had been required of him which was sinful in itself, but pleaded that in view of the well known hostility of the Pope, obedience as things then were "did not consist with charity." Whether he was right in fact, as I incline to belleve, or wrong and some what contumacious, as a learned Methodist friend insists, is a matter about which theological judgment has differed to this day. That he is right in principle, however, is a matter about which there is no doubt whatever. He and the Jesuits use precisely the same formula, which, moreover, has been solemnly ratified by the Holy See. This is no doubt derived from some common thelogical source, which I presume is Saint Thomas Aquinas. Now Doctor Littledale fixes his attention exclusively on a single chapter of the Constitutions, which he thinks, taken by itself, he can inter-pret into the meaning that he wishes, which is, of course, a scandalous mean-For him these authoritative and ing. unambiguous limitations of obedience might as well never have been written. Yet thus far it is not scolism that we see. It is pure, blank ignor-ance. The sciolism consists in this (continually lapsing, it is true, into absolute ignorance) that Littledale has read widely (very widely, says Father Drummond), in Roman Catholic literature, and doubtless in monastic literaand yet seems not to have ture. caught a glimpse of the necessity of interpreting later monastic rules by

document, might be unintelligible or matter of scandal, by its application in other documents that have never to Thyself. been held open to scandal.

For instance, in this argument he handles the Jesuit Rule as if there my soul's eternal home! from the yearning aspiration of my heart towards Thee, from the thirst which were no Dominican or Franciscan Yet these are three hundred onsumes me till I come unto Thee. Rule. years older. Moreover, it is pain that Let the divine love which has prevent the Jesuits have studied them careed and anticipated my heart, and bound me to Thee to love Thee with an unchanging love, itself praise Thee fully in drawing up their own Con-stitutions, and in the chapter in question have imitated and adapted their very forms of speech. Now these two great Rules have never been accused of authorizing sin. Dominic, on very insufficient evidence, has been accused of crueity, and Saint Francis anybody that will may call a visionary, al though his rejutation in the Protestant world is rising every day, and I notice that the English Congregationalists have lately, in their schools, given three successive Sundars to his life. These two great Founders are confes-sedly men of strenuous moral purpose great Rules have never been accused edly men of strenuous moral purpos and pure intent. Indeed, Dominican sternness has always been peculiarly hostile to moral relaxation.

Now if Doctor Littledale, instead of a sciolistic, that is a careless and unreflecting, had been a man of a scientific, that is, of a patient and candid spirit — cf which take the present Bishop of London for an illustration he would have proceeded very differently. Finding, in this Section, these words : "Our will is not that these precepts should have the power of binding up unto sin, mortal or venial, unless the superiors shall enjoin them in the name of our Lord Jesus Christ, or by virtue of obedience," he might well have been considerably startled at first. To a Protestant ear the first impress would be this : "These precepts shall enturies separated them, and of not bind the brethren to commit sin unless a superior shall require it.' A moment's reflection, however, would show him the pure impossibility that a Superior could be authorized to say "I require you, my brother, in the name of our Lord Jesus Christ, to dishonor the name of our Lord Jesus Christ by disobeying Him in obeying me." Still more flagrant would be the monstrosity if the formula implied in this interpre tation were set forth at full. It would run thus: "My brother, by authority of the Blessed Trinity, "My brother, by the con veyed to the Holy Father by the Incar-Him, and honored and loved Him ! nate Redeemer, and by the Holy Father communicated to us, I require you to dishonor the name and contradict the will of the Most Holy Trinity to the greater glory of God in the name of oar Lord Jesus Christ." There is no possibility of making anything else out of this interpretation.

and her pages with His living fire, and As such hideousness of meaning is our own hearts catch the holy glow plainly inconceivable, and would have and heat ; our own minds comprehend led the Holy See, which, as we know, had for a long time misgivings about that this is what the nations blindly long for, and the strong tie that can the new Institute, to scatter it to the make us one with each other and one with God. We need the Holy Ghost. four winds, and to give over its leaders to the Roman Inquisition, to be deal with, as their future associate Bellar-Now we begin to see, even if dimly, why the feast of the Assumption, the mine says that such teachers, could August Lady-day, is His feast. It they be imagined, would have to be was because she was entirely swayed dealt with, "by the secular arm," of course a scientific mind would at once and governed and possessed by the Holy Ghost that the Blessed Virgin give up any such explanation of the Holy knew how to live in such wonderful phrase "obligare ad peccatum." Moreover, he would call to mind that from 1540 to 1792 no one, Catholic or daily companionship with the Child Jesus Who was her God and her Creator, and how to stand beside His cross Protestant, so far as known, ever and endure to behold His death. It dreamed of giving such an explana tion of the phrase. What would be the next step in abled her to live when her Divine Son

scientific examination Charles C. Starbuck.

Andover, Mass.

THE AUGUST LADY DAY.

VERVOUS DYSPEPSIA. O my God ! in the hope and trust I have that Thou wilt one day raise me up from the dust, and unite me foreven A YOUNG LADY IN TRENTON "All praise to Thee, O my God, and RELEASED FROM SUFFERING.

the Suffered Untold Agony from Stomach Troubles and Sick Head-aches-Dr. Williams' Pink PillsCured Her.

From the Courier, Trenton, Ont

Some years ago we reported the case of Wm. Pickering, Trenton, being cured of locomotor ataxia. He was not able to move and was confined to his bed for weeks. Upon advice he tried Dr. Williams' Pink Pills and im-medicing obtained relief. Hair atil for me; for Thou, O my God, beloved Object of my heart! Thou art God, alone, and blessed forevermore." For a soul that longs to love God perfectly, as the Blessed Virgin loved Him, whether about her daily avocamediately obtained relief. He is still tions, or worshipping within the tem-ple's hallowed walls, these Spiritual Exercises of St. Gertrude offer a series ree from the terrible, excruciating affection, and enjoys active, robus health. We have just learned of an nealth. of devotional practices that are an inother positive cure through using Dr. tellectual as well as a spiritual delight Williams' Pink Pills. It is the case of Miss Cassie Way, who has been an acute sufferer from that common foe We are impelled onward to those high and holy things of which our noble though fallen nature is by God's grace of humanity and the foundation for or numerity and the foundation for many other ills, dyspepsia. For near-ly eight years Miss Way suffered uotold agonies with sick beadache and pains in the stomach. She tried several determs with sick bead rendered capable. With St. Augustine we learn to 'desire great things greatly;" and the infinite power, wisdom, beauty, and love of God become our daily and supreme delight. We are taught to pray that our soul may be one spirit with the Lord, till it tried several doctors without any material benefit. A year ago she came to live with a friend in Trenton, Mrs. become eternally united with Him; W. L. Darbyshire, and was so reduced that it obey no other impulse, have no other will, know no other affection, that she could not sit up an hour. feared her trouble would drive her than His alone; that it glorify Him crazy. She was advised to try Dr. Williams' Pink Pills. She replied constantly and perfectly in all its houghts and words and works, yea, that she had used a box before and in its every movement, and that our they had done her no good. It was ody be consecrated to His love with urged that she could not hope for reall its powers in all their energy. lief from one box and she commen-So St. Gertrude teaches us to pray, that dear saint whom St. Teresa chose them again. She continued using the

Pills throughout the year with the refor her mistress and guide, though two sult that she has completely recovered her health. Her appetite is good, she has gained flesh rapidly, and is able to attend to all her household duties. St. Francis de Sales, that great doctor of divine love, always speaks with holy admiration. But, as we study her glowing pages, and still more truly as we pray her prayers, although feeling keenly our deep unworthiness to use She voluntarily offers this testimony as a tribute of gratitude for the bene fit she has derived with the hope that others suffering as she has, may be insuch holy words, we perceive that a frequent, especial reference to the Third Person of the Most Holy Trinity is a marked feature of the book. The duced to try this health-restoring rem edy. Mrs. Derbyshire adds her testimony to the correctness of the statements of Miss Way. Allow me to add that for four or five famous commentator, Cornelius à La

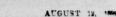
pide, calls St. Gertrude a consummate years the editor of this paper has suff-ered from an itching rash that attackmistress of the meaning of the Holy Spirit. Ah ! but how she prayed t ed all his joints and all the ointments within reach failed to banish it. He took Dr. Williams' Pink Pills last year Again and again come her passionate allusions to that Holy Spirit Who is and is nearly well.

Love-the "ineffable Kiss which is the Dyspepsia, rheumatism, sciatica, mighty unity of the Father and the neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous which the eternal Son hath given to our weak nature." He fills her heart prostration, kidney trouble and diseases depending upon humors in the blood, such as scrofula, chronic erysi-pelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build up and renew the entire system. ld by all dealers or sent post paid at 50: a box or six boxes \$2 50, dressing the Dr. Williams' Medicine Co., Brockville, Ont. D) not be persuaded to take some substitute.

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## FIVE . MINUTES' SERMON. Thirteenth Sunday after Pentecost.

AUGUST 11, 1000

ON FREQUENTING THE SACRAMENTS.

"Go show yourself to the priests." (Luke 17, 4.) If leprosy of the body is a sad picture of the still more deplorable leprosy of of the sull more depirable leprosy of the soul, namely of sin, then the ad-monition of our Lord to the cured lepers "Go show yourselves to the priests" is also addressed to us, and signifies nothing less than : Go, con-fess your sins ; go, show yourselves to the priest in the tribunal of penance ; wash your soul and cleanse it from al Yes, my dear Christians, go stains. to confession, not only once a year, but frequently, and if you always make a worthy confession, I promise you that you will lead a holy life, die a happy death, and after death, enjoy eternal happiness in heaven. A'l those who try to lead a good and holy life, daily experience what the

noly life, usily experience what the plots Job expressed so well in these few words: "The life of man upon earth is a warfare." (Job 7, 1.) Yes, life is truly a continued warfare against three great powers, the flesh, the world and the devil. We are in the midst of the battle, and alas, only too easily do we succumb to our frailty and weakness. Many are fatally wounded by the mortal sins which they commit and even the most valiant soldiers feel their weakness when by the commission of venial sin the beautiful garment of grace is tar What, then, my dear brethnished. ren, can be more beneficial than the frequent cleansing of the soul from these stains, what more necessary than the speedy application of the remedies to the wounds, what wiser than the frequent reception of the spiritual strength of the soul, if we do not wish to incur the danger of suffering defeat in this spiritual warfare and thus losing our eternal salvation. Our Divine Leader, under whose banner we are fighting, knew so well our infirmities and our needs that He insti tuted His Holy Church, an asylum wherein the soul can be purified strengthened and healed. The sou finds there a laver wherein to cleanse itself from the stains with which it ha ecome defiled, and a banquet a which it finds the means of strength when it has become weak. You al know this laver, it is the sacrament o penance, you all know this banquet it is Holy Communion. During ou earthly pilgrimage, these sacrament are always within our reach, an hence we should make frequent use of them, that our soul may remain pur and strong to battle for, and to obtain heaven.

To confine the reception of these sarraments to the performance of the Easter duty would be to do only who would be absolutely necessary to remain within the pale of the Church but this would scarcely suffice to obtain heaven. For temptations, i general, are so great, the occurrence so frequent, that one will be easi overcome unless frequently assiste encouraged and strengthened. A occasion presents itself, a viole temptation comes, the Christian fall -falls again, grows weaker in gra and strength of resistance, his fa occur more frequently, and thus a s becomes a habit, which becomes mo powerful the longer one remains aw from the sacrament of penance When a sin has once become habitus the only remedy is frequent, good co fession. Conscience must be fr quently roused, the fear of God r peatedly instilled, the will often for hed and new courage infused into t drooping spirit. The hammer mu drooping spirit. be wielded often to break the chain the healing waters often applied to cool the fiery passion Where can this be more effectua done than in the sacrament of p ance, where our Lord, like the tr physician of the soul, knowing all o ailments and the wounds of our so heals them with the balm of sacram tal grace. My dear brethren, if you earnes resolve to approach the tribunal penance regularly and frequently you make it an infallible rule to go confession at the first opportunity a having been so unfortunate as to into mortal sin, how different will be the condition of your soul! evil habits will soon be overcome i your bad inclinations will gradue disappear. You will soon becc strong in good, take pleasure in practice of virtue. in fine your practice of virtue, in fine, you become, as it were, a different per a faithful, valiant disciple of our L We must also remember, my brethren, that the sacrament of ance has been instituted not on ance has been instituted not on cleanse the soul, but to preserv from sin. By the reception of shines brighter, the fire of divine is more enkindled, the will incl again to good, new courage inf into the soul, enabling it to perse in the path of virtue. Consider the inestimable benefits you receiv Holy Communion, where you po the Source of all divine graces, you will understand how beneficia frequent reception of these sacran is for your spiritual welfare. grace will follow another in a tinued chain, and the last link w the grace of a happy death which bring you to your eternal h Amen.



When the bleak March winds are blowing, and the fields are covered with snow-drifts, and the green, swee things of nature are ice clad and dead, the Church keeps one of her most beautiful feasts, the Annunciation or spring Lady day, and it is a feast of

the Holy Ghost. We all know this. Again and again we have heard the story of the little room at Nazareth and of the immaculate humble maiden, and how to her the Holy Spirit came. Throughout the Christian ages the Church embodies it in the Creed or symbol of the faithful and everywhere it is rehearsed, by the Pope and all the clergy, and by the little children who learn it at their mother's knee: "I believe in Jesus mothers knee: "I believe in Jesus Christ, Who was conceived by the Holy Ghost, born of the Virgin Mary." But, when August comes with bloom and fragrance, and the hot sun beats

upon us, and the harvests fill the fields, the Church keeps another Lady-day which we do not so clearly see to be a feast of the Holy Ghost as in the spring. When, however, we come to know that of our Blossed Lady's sweet and peaceful death we may truly say that it was caused by love, and when we remember that the Holy Ghost is Love, then we see indeed that, like the Annunciation and like Pentecost, it is

one of His own great feasts. The love which the Blessed Virgin felt for her Divine and only Son has, of course, never been adequately er-pressed by mortal pen. Perhaps the Spiritual Exercises of St. Gertrude spiritual Exercises of St. Gertrade come as near to doing this as can be looked for, this side of heaven. At least, they place upon our dull, cold lips some glowing aspirations whereby, if we earnestly make use of them on our own part, we may hope to be-come a little less unlike our Mother, who is the Mother of Our Lord.

"Hear Thou my cry, O Thou best Beloved of my heart ! Let all the long ing desires of my heart praise and bless Thee, O my loving God! and all the gratitude I render Thee for the graces Thou hast bestowed upon me. Let the sighings and groanings of my have conceived the necessity of inter-preting a theological or monastic for-mula, which, occurring in a single other than Thyself. Be Thou praised,



do His will, we shall know of the doc-trine.-Sacred Heart Review.

Some one enquires why I am so severe upon a certain kind of Catholics. The reason, it seems to me, should be self evident. There are Catholics who in their own minds have protestantized their Faith; they hold it pretty much as Protestants do their religious beliefs, as a secondary and altogether subsidiary affair. They would not give it up, but it is not of enough im-They would not portance to be a prime consideration. Now the Catholic Church is the one institution in all the world that is really worth thinking or talking about. It is the only permanent, indefectible, infallible organization amidst everything else fluctuating, decaying and uncertain. Everything else perishes; it alone remains unchanged. It is rlorious and divine, and when I see Catholics, who are in possession of that magnificent inheritance, the only thing of real value in human exist. ence, blind to its divine majesty, beauty and glory, I feel that the lash should be laid to their callous shoulders until they waken to the realization of where they are and who they are. Moreover the kind of Catholics I have

applied the prick to are of the Liberalistic breed, who are perpetually cringing and apologizing to the world for the little faith that is in them. These are not the sort of people whom soft words will affect. They are like dogs who only appreciate the situation when they are kicked. No, I am not severe on this class, I am only medicinally corrective. - Church Progress.

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