

LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JULY, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Charity is a universal virtue, and our prayers should be extended to all men, irrespective of nation or race or creed. And yet there are degrees even in well ordered love of our neighbor. Grace builds upon, but does not destroy, natural affection, and, naturally and supernaturally, it is but just and proper that we should pray with special earnestness and insistence for those who are of the household of our faith. Such prayer is demanded more particularly when, forgetful of their high estate, turning their backs upon their Mother, the Church, they, like sheep, have wandered from the true fold to feed in pastures rank with the weeds of heresy, indifference, and even open and blasphemous infidelity. It is for these and similar reasons that the intention, which is this month recommended to us, The Catholics of Ecuador, should appeal most strongly to the Associates of our Apostleship.

We are asked, then, to pray for the Catholics of Ecuador, and under this head are comprised two distinct classes. First, there are those who, while bearing upon their souls the indelible imprint of the baptismal character, are showing themselves recreant to the promises made at the sacred font, who, perhaps, have often received that precious Body and Blood which they now condemn, have often listened to words of wisdom as they fell from the lips of the priests they now insult. For these we beg the grace of enlightenment, that they may see the evil of their ways, the strength of will to follow whither this light may lead. In the second class we place those who, steadfast in their holy faith, are suffering in their defence from the hands of their false brethren a martyrdom scarcely less violent and atrocious than that inflicted of old by avowed persecutors of the Church, and to these we pray God to grant the courage to endure their trials with unshaken fortitude and meritorious patience.

The history of Ecuador is a record of glorious deeds stained by the commission of the darkest crimes. When the heroic Garcia Moreno was called to take the helm of State, he found the country bankrupt in its finances, a prey to internal dissensions, a victim of masochic intrigues. Laws had fallen into desuetude, religion was despised and scoffed at, Christian education neglected, morality at its lowest ebb. By the power of his great executive ability and far-sighted statesmanship, he heeded in great part its political schisms, restored order out of chaos, put a stop to long years of fratricidal strife, and made the Republic of Ecuador respected and a model among the South American States. But Moreno did more than this. A Catholic of a fervor and determination almost saintly, of a blamelessness, even austerity of life, reflecting the virtues of a cloister, he infused into every strata of society, and into every department of his government, a deep religious spirit, Christian education flourished as in few other lands, under the Jesuits and the daughters of Madame Barat. The missions of the Interior were reaping a bountiful harvest of souls under the charge of the Redemptorists, the Capuchins and the Dominicans, so that the President himself might write "that there is everywhere a manifest change in the condition of the people. The number of those who approach the sacrament of reconciliation is incalculable. Furthermore, our material progress is no less astonishing. We may truly say that God is leading us by the hand, even as a tender father leads his child who is just learning to walk." The first act of the new constitution of this revival of morality and piety, an event dear, above all, to the heart of Moreno, came the solemn, public, official consecration of the Republic to the service of the Sacred Heart.

In the meanwhile the liberal, malcontents had not been idle. Few in number, they counterbalanced this disadvantage by the employment of the most unscrupulous measures and the adoption of the most desperate expedients. The seeds of revolt had been sown in the army, the flame of liberalism fanned by the action of neighboring States, and when the hand of an assassin had dealt death to this Christian hero, there began a reign of terror and irreligion, which has continued, with some interruptions, down to the present time.

What these excesses have been of late years, the Messenger of the Sacred Heart for December, 1897, has set before its readers in the letters of eye witnesses of these scenes of violence. The Jesuit rector of the College of Riobamba, Diocesan Director of the Apostleship of Prayer, killed and his community thrown into prison; the Capuchin Fathers of Ibarra and the Salesians of Quito driven into exile; schools and orphanages withdrawn from the charge of Sisters; the Archbishop and his clergy openly and grossly insulted, churches polluted by the unholy orgies of the soldiery, the tabernacles broken open and the sacred species trodden under foot, and all this, mark it well, in a nominally Catholic country, once consecrated by the free will and almost unanimous consent of its people to the Sacred Heart, a country where Catholic education is still obligatory by law, and where the President and his whole cabinet assist in a body at the great

religious services in the Cathedral. What a grief this must have been to our loving Saviour! Pointing to His thorn crowned, riven heart, might He not say as of old, "These are the wounds that I received in the house of a friend?"

And yet, dark as is this picture, we may glean from the letters just referred to reasons for hope and consolation, may distinguish figures of heroic sanctity, hues and colors of rainbow brilliance. These crimes are but the work of a few impious individuals, who have at present the reins of power in their hands. The great mass of the people are well affected towards religion and religious institutions, and, with the words of the dying Garcia Moreno ringing in our ears, "God does not die! God does not die!" we may confidently trust that order may ere long be restored to the State and peace to the Church.

That this event may be hastened is a worthy object of prayer during this month of the Precious Blood. As Associates of the Apostleship of Prayer, as clients of the Sacred Heart, we shall offer Him reparation for the outrages to which He has been subjected in the Sacrament of the Altar, and pray for the return of the day when Ecuador will again be the Republic of the Sacred Heart.

Sacred Heart Review.

POPULAR PROTESTANT CONTRA-VERSY.

IX.

The spurious Jesuit oath has two forms. In the American form, as given by Mr. Lansing, the new member is made to declare that he is dispensed to assume any heretical religion. The German translation, as I have it before me, more judiciously omits this declaration. And, indeed, while the Jesuits have been accused by their Catholic opponents of almost every form of dissimulation, including even the apparent (though not the real) rendering of worship to heathen divinities, no Catholic enemy of the society appears to have charged them with having ever conformed to a Protestant church. No allusion to any such offence is found in Paschal, Collinger and Reusch, Huber, Gioberti or Sainte Beuve. The society seems to have been regarded as more hostile to heresy than even to heathenism, just as I have known Protestants that hated Catholicism much more than they hated infidelity.

Fenelon, though not a Jesuit, was a friend and favorite of the Jesuits. In his works he considers at full how far it is lawful for a Catholic, in a Protestant country, where at that time the knowledge that he was a Catholic might have exposed him to the loss of goods, of liberty and of life itself, is justified in complying with Protestantism. The Archbishop decides that he may lawfully conceal his creed. He also permits him to attend Protestant sermons. Here the Archbishop draws the line. In no circumstances does he allow that it can be lawful to receive the communion from Protestant hands. Prevailing Catholic theology is much more rigorous than this.

In the Middle Ages, as we know, there were repeated disputes over a Papal election, something which has not now happened for four hundred and forty-eight years, and even the shadow of which has not been cast upon the Roman See for three hundred and ninety-five. Some of these disputes, as we know, lasted some time, and finally culminated in the Great Schism of thirty-nine years. The Middle Ages had their illustrious merits, but they were certainly violent and ill regulated in procedure, and the Church, as a human society, pretending to no infallibility in the administration of discipline, had to labor through this tumultuous waters as best she could, trusting in the Redeemer's guidance. The moral and disciplinary energy latent in her manifested itself remarkably in that great Council which finally composed the dispute. So much all reasonable Protestants ought to allow.

In these divisions the contending parties naturally accused each other of schism. Yet the schism was rather of form than of fact. The ordinations on either side were valid, the benefices legitimately held, the doctrine identical, and the disputes temporary. Men and women of equal sanctity were found with each claimant. Posterity has not ratified the contestants cast on each other. Catherine of Siena was on one side, Vincent Gerrer on the other; yet the Church has canonized both. It is not strange, therefore, that even the emigrants from one region to another, especially princesses marrying abroad, were sometimes dispensed to receive, not merely the final but the ordinary sacraments from the Bishops and priests of the rival obedience. A rival obedience was very different from a rival communion. An uncertain Papal election might possibly, though in no way probably, divide Boston and New York for a time even now. Yet such a dispute, should it improbably occur, would leave the people of both dioceses orthodox Roman Catholics.

Even after the great breach of England with Rome under Henry and Edward, the Pope dispensed Philip and Mary to be married by the Bishop of Winchester, although officially in schism with the Holy See. Gardiner, who had been Papally instituted, but had broken with Rome at his master's command, was known to be staunchly Catholic in doctrine, and well inclined to a reconciliation. The Pope had therefore no difficulty in dispensing him to celebrate the royal marriage. Whether the king and queen also received the communion from his hands

I do not remember, but it seems not improbable. His vanishing schism was rather a shadow than a substance, even while it lasted.

Instances of Roman Catholic attendance, even communion, early in Elizabeth's reign, can hardly be pleaded, because it was not until 1570 that the bull of Pius V. gave a final sentence against Anglicanism, as hopelessly schismatical.

Anglican orders were then at Rome held under advisement. Accordingly a Roman Catholic might have maintained that even from a priest of the Establishment he at least received a true Eucharist. So also, as Cardinal Belarmine remarks, should a validly ordained priest become a Protestant, and, though having ceased to intend the true end, namely the Transubstantiation, still intend the true act, namely the consecration, his Protestant people would receive from him a real communion. Yet no Roman Catholic could be dispensed to receive from him. As to all ordinations, however, given by non-Episcopal churches, Independent, Presbyterian or Lutheran, Catholic theology, of course, declares with one voice that, being given out of the line of episcopal succession, orthodox or schismatical, they are null, and therefore the communion consecrated by such ministers is also null, even when, as is often not the case, the words of institution have been used.

To assume, therefore, that the Pope can possibly dispense a Catholic to receive the communion from a Protestant minister, is to suppose that the Pope can authorize a Catholic to receive as a sacrament that which in the Pontiff's view is a futility, and being received as a eucharist involves a sacrilege. Let me advise Mr. Lansing that although, as he says, maintain that the Pope has the power "to dispense with all laws"—inasmuch as the laws of the Church are held to be only of human right—all divines allow that he can not change either the matter or the form of the sacraments. These are held to be a part of the *ius divinum*, "given to the Church with the note of unchangeability." They are not, like the commandments of truth and purity, founded on the immutable nature of God, but they are founded on His immutable will. The Pope can not in any emergency make that to be a eucharist which is not a eucharist. He can not, therefore, on any possible supposition of advantage, excuse a Catholic for receiving before the world as a sacrament that which, in the Catholic's own eyes, is a nullity. He could no more do this than he could have dispensed an ancient Christian to throw incense on the altar of Jupiter. Such a dispensation would render him a factor of heresy, and a factor of heresy, obstinately persisting for years, becomes himself suspect of heresy. Could such a thing be imagined of a Pope? Not even by the stiffest of Protestants. Whatever compliance Mr. Lansing may suppose a Pope ready to extend to the Jesuits, he certainly could not be supposed willing to grant a dispensation which in his eyes and their eyes would be, by divine ordinance, absolutely null and void, sacrilegious and heretical, and which would expose him to the loss of his chair. Putting aside all questions of divine right, there are some assumptions which sin against all human possibility.

Moreover, we are not confined to these negative arguments, although they are quite sufficient. We have two positive pieces of testimony of convincing weight, and immediately referring to the Jesuits. In 1654 Queen Christina, of Sweden, had been converted to Roman Catholicism by Jesuits. It was of the highest moment, both to them and their Church, that she should retain the crown. To keep the crown, it was requisite that she should receive the Lord's Supper once a year after the Lutheran rite. She asked her Jesuit friends to procure her a dispensation to this effect from the Pope. They were obliged to inform her that this was beyond his competency. Accordingly, she was compelled to abdicate.

The other case is that of the young James III. of England. It is highly probable, perhaps I may say morally certain, that his sister Anne would have bequeathed him the crown, and that the English would have gladly received him—being indisputably the heir in point once, at his coronation, to receive the communion at the hands of the Archbishop of Canterbury. Their hearts yearned over their young countryman, the authentic Stuart, and turned away with cold dislike from the German elector, who could not even speak their language, and who cared nothing for them or their land. Had James even answered vaguely, he might perhaps have come in and George have been kept out. James had been brought up by Jesuits, at a court where they were supreme. It was of sovereign moment for the society and for its patron Lewis that James III. should be reigning in London. A little equivocation here would have been pardoned by many men who boast that they are not as these Jesuits. Yet this young disciple of Loyola sent a manly answer, that he could not think for a moment of negotiating with a religion which he had not the remotest thought of ever professing. Let anybody, after that, accuse the Jesuits themselves of doing what, against all their own interests, they would not suffer this young layman to do!

It never seems to occur to the Lansings, and Stoeckers, and such people, that for generations back many men have been leaving the Jesuits, and not a few of these the Church, and yet that not one of them has ever heard of this

oath, which we are told that every one of them has had to take. The great enemy of Roman Catholicism in Germany now, Count von Hoensbroech, has been himself a Jesuit. Yet he declares the accusations against Jesuit morality, of practice or teaching, purely calumnious. Even such propositions as those condemned by Innocent XI. he explains, not without some straining, as ingenious casuistry, running away with the casuists. He thinks the Jesuit tone of feeling languid towards German patriotism. Yet he accuses the Jesuits of no denial of allegiance to Protestant governments. The most he has to say is, that he has heard one prominent German Jesuit avow that he had never been able to bring himself to pray for the emperor. And indeed, seeing how many men in the present William is, I think the attempt to pray for the same men two consecutive mornings is a little discouraging. Still, I do not justify this one disaffected Jesuit.

Forgers of such affairs as this pretended oath have usually picked up scattered bits of information, and then do not know how to manage them. Thus, this forger, having heard that most superiors govern with the help of a *conventus*, or chapter of the brethren, makes the Jesuit to swear "in the presence of this whole *conventus*." He has not discovered, as Bernard Dahr remarks, that conventual government does not exist among the Jesuits. So, too, he makes the candidate address "my spiritual Father," evidently not knowing the difference between a confessor and a superior. "Reverend Father" is the invariable form of Jesuit vows. So, too, he makes him append his hand and seal, although a Jesuit has no seal. Nor does any one inform us what has become of the countless copies of this oath, signed and sealed, that would have been gathering for three hundred years, not one of which, under all the sudden seizures of Jesuit records, has ever been found.

In short, this oath is the forgery of a knave crossed with a fool. The composition of its propagators I leave undiscussed. Charles C. Starbuck.

Andover, Mass.

[Being away from home and having, therefore, no opportunity of reading Fenelon, we are somewhat in the dark as to the precise character of the case quoted above by Rev. Mr. Starbuck. We have no hesitation, however, in saying that no one can be "justified" by Fenelon, or even the Pope himself, in complying with Protestantism to any degree. To conceal one's faith when the concealing is equivalent to the denial of the true or the profession of a false faith, is not allowed. One may dissemble the true, but not simulate the false. Fifty years before Fenelon was born Pope Paul V., having been consulted by the English Catholics who by law were threatened with "the loss of goods, of liberty and life itself," unless they would attend the Protestant churches, replied, commanding them "not to enter under any pretext the temples of the heretics, not to listen to their sermons, and not to communicate with their rites." This was the only possible answer. It was the old answer—the Apostolic answer:—

"If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him God speed you."

Irish Catholics know by sad experience that this is indeed the teaching of the Church, and the history of their sufferings, their starvations and martyrdoms, gives ample evidence of their loyalty to this faith.]

A PRACTICAL CATHOLIC.

The Popular Idea of Such is a Misconception.

The popular idea of a good practical Catholic is entirely a misconception. The Catholic religion is a religion of joy, of cheerfulness, of gladness. It is the fulfillment and outcome of the tidings of great joy imparted by the angelic choirs to the Eastern shepherds. It is a religion of peace on earth to men of good-will. It does not require its members to go about moping and melancholy, "seeking with veiled lids their salvation in the dust." She wants them to march erect, with their eyes directed to the sky, the goal of all their hopes, than to the earth, looking every man straightly and honestly in the face, fearing no man, but trusting absolutely in God. Whining, crying, canting Christianity is no part of a Catholic's creed. Some of the greatest Catholic saints have been at the same time the most cheerful and animated of men. Their austerities and asceticism they have kept to themselves. It is no sin to laugh. On the contrary, it is beneficial alike for the health of soul and body. Doctors will tell you that frequent laughter is one of the best physiological exercises that could be indulged in. Laughter expands the lungs and the diaphragm and sends the warm life-giving blood coursing rapidly through the veins and arteries to the very confines of the human frame. It acts as a natural and healthy stimulus, renewing and rejuvenating the worn out tissues and giving them renewed life and vigor. But more than this, it is nature's remedy for a jaded brain, for the mind wearied and disheartened with the annoyances and vexations of everyday life: it is the natural antidote against the worry and fret incident to every avocation in life and which not the most fortunate can escape. What is more exhilarating, more refreshing than an honest, healthy laugh? What, at the same time, is more infectious and catching than the laughter of a man who, at peace and content with God and the world, possesses a "mens sana in corpore sano."

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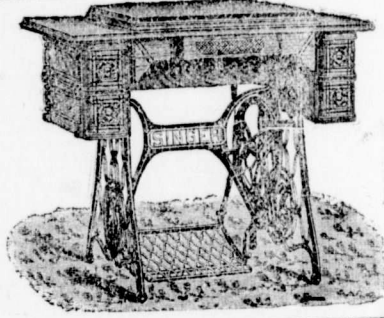
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The Scapular.

Wear piously the scapular of Our Lady of Mt. Carmel, and never take it off day or night. The late Father Ryan (the poet priest) used to say: "No strings in the world broke so easily or so often as the strings of one's scapular, and then the poor little scapular was left hanging on a bed post or toilet stand, until the clasp of a thunder storm frightened it back on the wearer's shoulders!"

TEMPERANCE NUGGETS.

Sacred Heart Review.

People who "brace up" on whisky are liable to break down on it.

Avoid the occasions of sin. Keep away from drinking companions.

Educate the children in temperance matters and you begin at the right end.

Temperance is only one of the stones in the building of Christian character, but it is a very important one.

The true total abstainer has no inclination to be pharisaical, knowing full well that the strength to resist temptation is not of himself but of God.

From an occasional glass the descent is easy to an occasional debauch, until eventually the man is only sober occasionally. Avoid the beginnings of evil things.

"The firmest and truest advocate of total abstinence is not the one who hollers the loudest," said a friend the other day. And we agree with him. There is such a thing as protesting too much.

There is but little attraction for boys in abstract theories. Make total abstinence inviting by means of cadet companies. Instances may easily be multiplied of the success among boys of such organizations.

Yonge St. Fire Hall,

Toronto, March 23, 1897.

Gentlemen,—I have used Dr. Chase's Kid-

ney-Liver Pills for Biliousness and Consti-

pation, and have proved them the best

that I have ever used—will use nothing else as

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