Sacred Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXXVI.

It must not be imagined that because the French Catholics were so profoundly devoted to the monarchy, and because this, from the time of Clovis himself, and still more deeply from the time of Charles the Great, had been indissolubly united both with religion and with nationality, therefore the Catholics imagined themselves slavishly bound to obey the mere arbitrary will of the monarch. On the contrary, whenever the States General had met, they had claimed, and more or less carried out, a limitation of the royal authority.

Moreover, the teaching of Suarez, renewed by Ranieri and Palmieri, and other divines, that in a monarchy the King, although of Divine right, is this by virtue of being the Chief Mandatary of the nation, had been expressly approved as sound doctrine by Paul V., and at the very time of the Revolution by Pius VI. as it has since been approved by Pius IX. President Eliot's strange misstatements can not overturn the historical facts.

We are to remember besides that on the eve of the Revolution nobody, not even Robespierre, was a Republican. It was assumed on all hands that the monarchy was to continue, once more definitely subordinated to the sense of the nation, and that even nobility was to continue, although stripped of its oppressive privileges. The legislation of 1789 was monarchical, but thoroughly constitutional; that of 1793 was Jacobinical, at once anarchical and despotic. The Catholics, with the whole nation, heartily embraced the former, and utterly abhorred and rejected the latter. I wish I could say as much for the Protestants and the Jansenists, but both of these influences were more or less seduced by the opportunity of revenging old persecutions to throw themselves into the current of the Reign of Terror.

There is no better authority in these matters than M. Taine. Not only are his researches exceedingly thorough and careful, but, as a pronounced unbeliever, he can hardly be accused of Catholic partisanship. Indeed, so unfriendly was he, for himself, to the Catholic Church, that, unbeliever as he was, he inscribed his name on the roll of a Protestant congregation, and was buried with Protestant rites.

Now Taine informs us that the great influence by which the principles of 1789 were thoroughly settled in the minds of the French people was the Catholic priesthood. The Bishops were largely indifferent or hostile, but the parish clergy were at once enthusiastically monarchical and enthusiastically constitutional. We remember that it used to be said: "Give us Spanish bishops and French priests, and you have a perfect clergy." (Father Hyacinthe, in a letter to me, singles out the French and the Irish priesthood as peculiarly worthy.)

Jacobinical influences, however, intruded themselves even before the Reign of Terror, in the Civil Constitution of the clergy. The attempts made to show that this was only an assertion of the legitimate control of the State, leaving doctrine wholly untouched are exceedingly lame. By a mere act of civil legislation it broke up and reconstituted the dioceses and metropolitan provinces which had existed for ages, and completely ruptured, leaving nothing of them but a ceremonial acknowledgment, the relations with Rome, without which French Catholics could not conceive the Catholic Church as working at all. This new order would have been as abhorrent to the Gallican Bossuet as to the Ultramontane Fenelon. No wonder then that the clergy as a body adhered to the admonitions of Pius VI., and rejected the Civil Constitution, for which, as M. Taine shows, they were persecuted with a malignancy that outdid even the usual fiendishness of the Reign of Terror.

Nevertheless, while this persecution greatly purified and deepened the piety of the French priesthood, already eminent, it does not seem to have detached them from their fidelity to the principles of 1789. How should it, seeing that the Jacobins of 1793 were thoroughly hostile to the true constitutionalism of 1789?

No doubt the excesses of the First Republic (for Taine shows that the Directory was hardly less Jacobinical than Robespierre himself, merely substituting deportation for the guillotine) drove a certain proportion of the priesthood into absolutistic zealotry. This fraction of the clergy helped Charles X. to his overthrow. The body of the priesthood, however, does not seem to have been infected with monarchical fanaticism, for it received with placidity the dethronement of the elder line and the elevation of the younger line of the blood royal, an event before wholly unknown during the eight hundred and fifty years since Hugh Capet was chosen King. Here was a practical exemplification of the Catholic teaching impressed by Las Cases on Philip II. that a nation has a right to displace a misgoverning elder line in favor of a more hopeful younger branch of the reigning family.

We see then that although Catholic France had always been, not by any necessity of doctrine, but by the force of various historical facts, deeply devoted to the monarchy, in its various feudal limitations, in its gradually growing authority, and during the Bourbon autocracy, it received with thorough enthusiasm the constitutional kingship of 1789, and was not ill-pleased to have this even more pointedly established in 1830 under the House of Orleans, even though the change involved an abandonment of the white flag, and of the immemorial consecration at Rheims.

It should seem, therefore, that there was no such excess of monarchical zeal, either in the Catholic laity of France, or among the clergy, as must needs have stood in the way of recognizing that perhaps the time had come for a reverent laying aside of the monarchy itself, and the acceptance of an elective Republic.

However, the First Republic had so thoroughly identified itself with an anarchical and persecuting Jacobinism, that it is no wonder if Catholic France could not easily overcome her misgivings that a renewal of the Republic meant a renewal of the old hatred of religion and of true constitutionalism. And indeed, although the Republic for a while wore a milder face, it seems now to have reverted almost incurably into the old malignancy. The Protestantizing *Temps* itself declares that the present government of France is once again pure Jacobinism, merely substituting for the guillotine the more refined, but not less intolerable persecution of the present methods, which make the mention of the name of God equivalent to an exclusion from office, and watch to see that even a country postman or constable shall not visit a sister or niece that happens to be in a convent, and make the celebration of the Easter Communion equivalent to a permanent sentence of *incivisme*. From such a ferocity of hatred the guillotine itself does not seem far remote.

Leo XIII., however, viewing matters with the detached impartiality of a foreigner placed on the supreme eminence of mankind, did well to remind the French Catholics that they had no right to treat Royalism, any more than Republicanism, as being in itself any inalienable part of the Catholic religion. He did well to remind them that secret plottings against the established order were ill-becoming to Christians. He reminded them also that thirty years of uninterrupted republicanism went far to induce the persuasion that France had finally chosen this polity, and that if it were so they ought not to allow historical sentiment, however worthy, to interfere with the settled will of the nation. He reminded them also that as monarchy could be detached from religion, so democracy was not inseparably conjoined with irreligion. He exhorted them therefore frankly to rally to the established order, leaving the names of Bourbon and Bonaparte behind them as things of the past.

This was counsel, not properly command, but it was counsel as of one "who had obtained mercy of the Lord to be faithful." Accordingly it broke up previous Royalist plottings, and rallied to the support of the Republic a number of eminent Catholics. Had these been received as cordially as they approached, by this time probably Catholic France would have been heartily and permanently Republican. However, Catholic help was precisely what the reigning Jacobins did not want. M. Combes speaks angrily of those congregations that inclined to royalism, but much more angrily of those which have taught their pupils republicanism. What he and his want primarily is not democracy, but publicly established Atheism.

I may still have some desultory remarks to make on this matter.

CHARLES C. STARBUCK.

Andover, Mass.

SPREAD OF TEMPERANCE.

The observer of social conditions must have noticed that we are now experiencing a change for the better in the matter of intoxicating liquors. To read the statistics on the annual manufacture and consumption of intoxicants it might be difficult to believe this statement. Nevertheless it is a fact confirmed by only casual observation.

Measured by this test there can be no mistake that temperance is spreading. And just here we might add a word of advice to the young men of our day which will stand them well if heeded. It is this: If you wish to have a beneficial earning power, be temperate. If you have hopes of success in the business world, be temperate. In a word, if you wish permanent employment, be temperate.

But our young men may answer that they do not believe in such talk and many would be speaking truthfully. Well, that is begging the question. The fact remains if they desire to reach any of the results enumerated, they must be temperate. They may not believe in temperance societies and may not join them. That is a matter of opinion and pleasure.

A sterner necessity is before them than the requirements of pledges. It is the greed of commercialism. The world in its mad rush for money has discovered that the intemperate youth or man is a hindrance to its ambitions. Therefore, it is casting him aside to satisfy its insane craving for wealth. And because of this fact temperance is spreading.

Money is a cold and cruel master. It is pushing and crowding and trampling humanity under its heels. It has made companionship with temperance for its own selfish and often degrading purposes. It is the purchaser of employment and dictates the conditions. Chief among these at the present time is strict sobriety. Therefore it is that if our young men would succeed in the world they must be temperate. Digest existing conditions and these conclusions will be confirmed.—Church Progress.

WOMAN'S TRUE IDEAL.

What, then, is the true ideal for woman? It is indeed wealth—but wealth of virtue; it is beauty, but beauty of soul; it is intellect, but intellect that points out clearly woman's grand mission in the world, and the manner of fulfilling it.

What do we love in woman? Certainly not the mind filled to overflowing with the silly romantic notions of the day, and surely not the heart that can give room to aught that is not worthy of enthronement in the heart of an angel. We love modesty, gentleness, charity; we love devotion, piety and truth. She is placed on a pedestal as a creature link between God and man, and when she descends, it is only to become a link between man and eternal ruin.

FIVE-MINUTES SERMON.

First Sunday of Advent.

LOOKING TO THE END.

"And he spoke to them a similitude. See the fig-tree and all the trees: when they now shoot forth their fruit you know that summer is nigh."

That seems a strange similitude for our Lord to make use of, does it not, my brethren? Yet what could more forcibly teach the lesson He would have us learn? Every one, even the simplest child, when he sees the trees beginning to put forth their leaves, knows that summer is nigh. So our Lord wished us to see that the signs preceding the end of the world are equally clear. And not only is this true of that great last day when all things shall be changed and the voice of the angel shall be heard calling all men to judgment: it is equally true of the day when the world shall end for us, when we shall be forced to leave the world. There are signs all around us telling that we are fast hurrying to the appointed lot of all men. Yet too often we live as if that day were still far off, as if we had yet many years to live; and when the day at last comes, how many does it not find unprepared?

What could be a clearer sign to us of the approach of death than this day, this first Sunday of Advent? For what is it? It is the beginning of a new year. It is the day on which the Church begins over again her round of penance and prayer and joy. A year of our lives has gone from us, and how have we spent it? What have we done? How do we stand now in God's sight? Are we better than we were a year ago? Has it not been to us a year of warning? Look back and see how many of your friends and neighbors have fallen in the battle of life during this past year; and how unexpected, perhaps, was it to many of them! How many afflictions have come to you! They were all signs, and the one lesson they should have taught you was that the time of life was short and was rapidly drawing to a close. Did you ever stop to think of that? Did you ever ask yourselves why it was your friend or neighbor was taken away and you were spared? Ah! it was that you might hear again the words of warning spoken to us by our Lord Himself. "Take heed to yourselves," He says, "lest perhaps your hearts be overcharged with surfeiting drunkenness and the cares of life, and that day come upon you suddenly." These words are not new to you. You have often heard them before, but what effect have they produced? Have you given up those sins of drunkenness and gluttony? Have you rid yourselves of those excessive and sinful cares of life? Or did you delude yourselves? Did you go forth from the church and say: "Oh! I am young yet; I see no signs of death in me; there will be time enough to think of those things when I get older!" Thou fool! Have you not heard the words of the Gospel addressed to the man who thought he had a long time for enjoyment? And even while his heart was filled with such things the awful voice of God was heard saying: "Thou fool, this night all these things shall be taken from thee, and thy soul cast into hell." My brethren, ask yourselves now, what would be your fate if the voice were suddenly to call you. Do not some of you shudder when you think of it? And what is it then, as reasonable beings, that we ought to do? Is it to go on in that awful state? Ah! my brethren, God has permitted us to hear these words of warning perhaps for the last time, and sad indeed will it be for us if we do not heed them. And now is the time to prepare; now, at the very beginning of this new year, is the time to cast off the works of darkness, to free ourselves from the sins by which we have been so long enslaved, for now is our salvation nearer than when we believed.

THE QUEENS OF HOME.

ABOUT WOMAN'S SPHERE—ITEMS FOR THE HOUSEKEEPER.

Woman, "in her hours of ease," has frequent moments of envy for the larger opportunities which come to man. His life is so much freer, so much broader, and appeals to her in a particular manner when her own horizon seems to be somewhat circumscribed.

But woman's activity need not be confined to the home. In a country like this woman's field is not bounded by matrimony. They should be so educated that if needful they may be enabled to earn an honorable livelihood for themselves, dependant solely on their own brains and their fingers. The results of university examinations show most strikingly that in intellectual competition there is perfect equality between the sexes. It is her mission to cherish also the quality of compassion in the human heart and by her trained skill and intuitive tact to make the ministrations of the community to the poor and ignorant a blessing and a joy.

But in all her undertakings the mainspring of her deeds and words must be the fear of God, the love and reverance of Him, an earnest, deep, and enobling sense of piety. There is one thing which the new girlhood must never give up—true and genuine womanliness. She must shun as rigorously as ever before unworthy companionship, unwholesome words and degrading environments. On her lips must be the law of kindness. They must never be disgraced by malicious slander or even idle gossip.

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THE HOME LIBRARY.

There is a fact intimately affecting the intellectual life of the present generation which migot be called a universal passion for reading. It holds sway over all classes and ages, the rich, the poor, the old, the young. Take for instance the daily newspaper circulation of the country. It runs up into the millions. Add to this the weeklies, the bi weeklies, the monthlies and the quarterlies, and you may form some rough estimate of the amount of transient reading matter turned out by the press. This estimate does not at alll include the vast number of books published daily. The almost hourly edition of the dailies in our large cities, the files of people in every street car buried in their papers, the public and private libraries often crowded with readers, all testify strongly to this same fact, all are an index of this same passion. But it is with this as with all other passions: there are dangers in satisfying it—dangers to morality, dangers to the development of the truly beautiful nature.

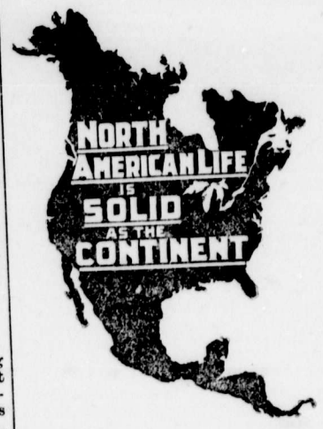
Some of these dangers are planned by wicked men, others result from the natural incompetency of many writers who set themselves up as the teachers of men. In these cases the press becomes sometimes deliberately, more frequently unintentionally, the teacher of error and vice. And the seeds of intellectual and moral ruin are often sown in the heart by ideal association with characters whose principles of conduct and whose lives are most vicious, and with whom these very readers would loathe to associate in real life. Now, how are the dangers to be avoided? Not by annihilating this passion. That were to retard man in his progress onward and upward. Besides, this is practically impossible. It has too strong a hold on the minds of the people. Nor would it be well so to do if it were possible. We must satisfy it, but with healthy nourishment. We must even cultivate its growth, but along the lines of truth, goodness and beauty. And this we think can be done in no better way than by fostering home reading, reading as a very part of the family life, reading by parents, reading by children, so that it becomes a habit to all. Nor is it as difficult as some people would imagine to supply this family reading, to form little by little the home library. A small investment now and then in a good book, a subscription for some useful and entertaining periodical, all are matter for satisfying this lawful passion: all serve to build up in time a small it may be, but none the less choice home library.

Let us mention a few of the books that should be found in every home. First of all, of course, the Family Bible, and this not merely for an ornament. A few of least of the lives of the saints, or works upon Christian faith and morals. These should be there, and they should be read. But they cannot, they ought not form the bulk of home books. There should be books of lighter texture, and to people ordinarily more palatable; a Catholic paper and one or two Catholic magazines. Besides these, almost every family could afford a few works of standard authors on general literature, history, poetry and fiction. A splendid thing for young and old alike is an edition of some encyclopedia. It serves as a general source of knowledge; a storehouse of thought and information.

"All very well to talk," some one will say, "but where's the money for all this?" Let us figure up the cost of such a home library. The Catholic weekly, 5 cents a week; the magazine 20 or 25 cents a month; 50 cents a month spent for some book on piety or general subjects of literature, poetry, history or fiction would not be missed; while $10 or $12 paid even in instalments will secure an edition of a good encyclopedia. All it needs is the will to do it. Go to any of our stores and you can get books very cheap. For 25 or 50 cents you can get the best works of the best authors; and a few books every month will swell the library and bring to the family and each individual of it a permanent gain. This money, and too frequently a greater amount, is often foolishly spent on objects unworthy of the attention of serious persons.—Buffalo Union and Times.

Cheerfulness of Disposition.

Have you ever said, "I wish I had a more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be into the way of getting it? Your words are idle and sinful unless you will to have instead of wishing to have it. You are not responible for the disposition you were born with, but you are responsible for the one you have to-day. And you have no business to bewail your "bad disposition" while doing nothing to improve it. Everything you carelessly or seriously propose to do affects what you are disposed to do. You are disposed to look on the dark side, borrow trouble and say discouraging things. Suppose you earnestly purpose for one week to look for pleasant things, and speak of them, and never speak of what you dread or do not like. You will be more cheerfully and hopefully disposed at the end of the week, and you know it. "If ye know these things happy are ye if ye do them." It is your duty—your business in life—to work up out of your evil environments, whatever they may chance to be.



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For if we do not receive favors, big and little, from the Sacred Heart, whom do we receive them from? As our Holy Mother has approved of this devotion let those who object hold their peace. And let all those who are in sorrow and trouble of any kind ask the prayers of the millions of members of the League to assist them in obtaining the favors they ask.

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