

## Current Catholic Thought.

THE GIST OF IT.

Save the flag! Patriots to the rescue! The country is in danger! The common school system is imperilled! The conflict between Light and Darkness is coming on with a terrific crash! Hoary superstition would lay its palsied hand upon that which is dearest and most sacred in our institutions! Sound the alarm! It is time to stir men's souls!

What is the matter?

Oh, those Catholics and those Lutherans! Those foreign hierarchies! Those ecclesiastical manifestoes! Those priestly gatherings! Those political perturbations! Those malignant plottings!

What are they plotting—the overthrow of the Constitution?

No.

Do they want to establish a State church?

No.

Are they seeking to abolish the public school system?

No—they say not.

Are they clamoring for a division of the school fund?

No—they disclaim that.

Do they want to keep the people in ignorance?

No—we can't say that, because they are building schools.

Do they want to abolish Christianity and destroy religion?

Well, no—on the contrary, they wish to teach religion.

What is the matter, then? What do they want to do?

They want—that is—

What is it?

*They want to be let alone!*

## Book Reviews.

*Report of the Royal Commission on the Mineral Resources of Ontario.*  
Printed by order of the Legislative Assembly.

The Government of Ontario has issued in a fine volume the very comprehensive Report of the Commission lately appointed to inquire into the mineral resources of the Province, and the best measures for their development. The Report treats at length in sections upon the geology of the Province, mining laws and regulations, the influence of commercial conditions upon the mining industry, the smelting of ores, etc., and the measures for aiding and encouraging mineral development. The volume is supplied with a geological map of Ontario, and many diagrams and illustrations. It gives, besides, the evidence taken by the Commissioners, and an appendix containing a vast amount of information. In binding as well as in the arrangement and method of the publication, this Report is much in advance of the ordinary Government blue-book; and the diffusion of so much valuable knowledge respecting the development of the vast, and as yet mainly dormant, mineral wealth of the Province, must prove of great public benefit.

*St. Brigida, Abbess of Kiblare*, by Mrs. Atkinson: London, England, Catholic Truth Society.

The Catholic Truth Society of England has republished Mrs. Atkinson's sketch of the life of this venerated Irish saint. It appeared in a somewhat more extended form in the *Irish Monthly*.

*The Sacred Heart Library*, published by Rev. R. S. Dewey, S. J., of *Messenger of the Sacred Heart*, 111 South Third street, Philadelphia, Pa.

The quarterly issue treats of the Immaculate Heart of Mary from the original Italian considerations of Father John Peter Pinamonti, of the Society of Jesus. The book before us is a new translation with appendix notes, reference and contents. It is full of entertaining reading matter of a religious character.

We would advise the Rev. Clergy, Nuns, and our readers generally, when they are requiring Church Ornaments or Religious articles to write or call on Desaulnier Bros & Co., Montreal, for Catalogue and Price List.

## PICTURES OF THE SACRED HEART.

THERE may be circumstances of place and time and persons which would forbid the use of a representation of the Sacred Heart, which to the devoutly reared Catholics is full of devotional meaning. The tenor of the Bull of Urban VIII. is, that only such images are to be made use of in Catholic worship and for purposes of devotion as will increase piety and reverence for the sacred things of God. Hence, all those extravagant representations of the Sacred Heart in which a distorted imagination adds numberless details, incompatible alike with true devotion and common sense, should be suppressed.

In some cases the Church makes a distinction between pictures used in public worship and such as may lawfully circulate among the faithful with a view of increasing their devotion. Hence not every representation approved as rightly expressive of Catholic devotion is therefore a suitable subject for the altar. An example of this is the well-known symbol of the two hearts representing the Sacred Heart of Our Lord and that of His Immaculate Mother, the latter with sword piercing it and surrounded by a wreath of roses. The S. Congregation was asked whether this emblem could be approved and tolerated. The object of the question, which came from a professor of theology in one of the French Seminaries, was apparently to ascertain whether the fact that these two hearts were joined together and surrounded by the same circle of rays did not convey the idea as if the two persons of Our Divine Lord and His Bl. Mother suffered no distinction. The S. Congregation answered that, while the representation was perfectly lawful for private devotion, it could not be placed upon the altar.

The reason of the distinction will be plain if we keep in view the object of images in Catholic worship; for, whilst no well informed Catholic would misunderstand the meaning of the picture, as if it expressed equality of worship due to our Lord and His virgin mother, it might be falsely construed by others. It will be more easy to understand this caution if we keep in mind the object of images in Catholic worship. This object is on the one hand to edify, on the other to instruct. Many representations especially those of a symbolic character, will elicit devout thoughts in him who by reason of a previous disposition readily enters into the spirit of the devotion which they reflect. The others they are meaningless, and sometimes do even positive violence to their natural though probably untrained feeling of reverence.

## EXPOSITION OF THE BLESSED SACRAMENT.

The canons of Ecclesiastical discipline state that the Blessed Sacrament is not to be publicly exposed except for grave reasons and with the permission of the Ordinary. By universal sanction and local statute certain days are set apart in every diocese, on which the Bl. Sacrament may be publicly exposed, provided there is a sufficiently large gathering of the faithful, and nothing wanting to perform the sacred function with due solemnity as regards liturgical chant, light, incense, vestments, servers, and whatever else is prescribed by the rubrics of the Ritual. In the United States solemn exposition of the Bl. Sacrament is permitted in every church and in the oratories of Religious, on all Sundays and holy-days of obligation; on all feasts of double rite I and II class, even though they are not holy-days of obligation; during the octave of Corpus Christi; twice every week in Lent; on each day during the time of a mission; on the feast of the Sacred Heart; during the Forty Hours' devotion; every day during the month of October in conjunction with the Rosary devotions ordered by the present Sovereign Pontiff; finally, on all such days as the Ordinary may designate or sanction.

Gardellini, in his commentary on the Clementine Instruction, dwells with emphasis upon the restrictions of the Sovereign Pontiff and the Sacred Congregations by which pastors of churches are warned against the too frequent public exposition of the Bl. Sacrament, lest the reverence due to the Sacred Mystery be thus lessened instead of being increased.