

LOVER OF THE SACRED HEART.

Devotion to the Sacred Heart of the Redeemer, the especial piety of June, has never lacked observance in the Catholic Church from the first days of its existence down to the present time. Although but two centuries have elapsed since the full beauties and rich rewards of this tender devotion were revealed to the world through the Blessed Margaret Mary, whom it pleased the Sacred Heart to choose for that purpose, evidences of the existence of the devotion abound in the history of the Church from the earliest of Christian eras, and proofs of its practice by the faithful are to be found in the Catacombs, which served them for churches, and appear in the works of the earliest ecclesiastical writers. As associated with the devotion, in a particular manner, are the names of many of the Saints of the Church, for instance, Saints Gertrude and Mechtilde, Saints Lutzgilde and Catharine of Siena, Saints Margaret and Costanza and Rose of Lima; and though he has not attained the exalted honors which the Church has bestowed upon these clients of the Sacred Heart, not wholly unworthy to be mentioned in connection with them is Don Gabriel Garcia Moreno, the martyred President of Ecuador, whose devotion to the Sacred Heart was so profound and intense that it moved him, while he was the chief executive of his native land, to secure the consecration thereto by official decree of that republic and the erection by the state of a Church which should stand as a national movement and proof of the people's love of the Sacred Heart.

This illustrious nineteenth century client of the Sacred Heart was the youngest of a family of eight children, and he was born at Guayaquil on the eve of Christmas day, 1821. His father was a wealthy Spaniard, who had emigrated to Ecuador, where he wooed and won for his wife the daughter of one of the noblest and oldest houses in the land. Just about the time the parents were on the point of providing for their youngest child's education, one of those periodical revolutions that seemed common to all South American countries, broke out in Ecuador and swept away the family fortunes. The elder Moreno did not long survive the disaster, and Garcia's education might have been sorely neglected had not a good priest, Padre Betancourt, who recognized the capabilities of the lad, charged himself with the care of that, and sent the youth, after he had instructed him himself for some time, to the University of Quito. The remarkable talents which the boy displayed at that institution won him a free scholarship in a short while, and thus insured his education. His piety was none the less remarkable than his fondness of study; and believing that he was called to the priesthood, he began his theological course and received minor orders before deeper reflection convinced him that the ecclesiastical state was not destined to be his career.

The law next attracted him, and at the early age of twenty three he had passed his examination and been admitted to the bar. He practised but a brief period, during which he absolutely declined to defend any case of whose justice he was not thoroughly convinced, albeit powerful influences and immense fees were at times employed to secure his services, in such high esteem were his abilities held. The year after his admission to the bar he married, and a few years afterwards he went to Europe to study political economy. It was characteristic of the man that, having, on his arrival in Europe, discovered the Jesuits sorely harassed by the Freemasons, he at once ranged himself on their side and defended them to the best of his ability with both voice and pen. His valiant

championship of the disciples of St. Ignatius drew upon him the fury of their opponents, and he was arrested upon trumped up charges and cast into prison. He managed to effect his escape, though, with the assistance of some friends, and went to France, where he lived a life of seclusion and study until he was recalled to Ecuador. There he was unanimously elected rector of the University, then President of the Senate, and in 1861, chief magistrate of the republic. He was at first disciplined to accept this latter office, and only consented to do so when his friends assured him that in his presidency rested the only hope of saving the land from the machinations of the social societies, whose members were plotting the destruction of Church and State alike. That consideration appealed strongly to his deeply religious nature, and induced him to accept the presidency, to which he was elected for four subsequent terms.

One of his first official acts was to request the Holy See to send an Apostolic Delegate to Ecuador, for the purpose of conferring with the prelates of that country as to the best means of repairing the ravages which the secret societies had caused to be expelled from the schools and hospitals and to be banished from Ecuador; and when the exiles returned he restored them to their former positions and assured them of his protection. He provided the army with chaplains, secured the services of missionaries for the Indian population, and spent not alone his salary, but also a good part of his private possessions, for the support of these missionaries. Nor did he neglect his official duties. He corrected abuses wherever he found them, and instituted reforms wherever they were necessary. He relieved the republic from the burdens of debt which the maladministration of his predecessors had entailed upon it, and he brought back peace and prosperity to the people. Daily he attended mass and paid a visit to some one of the religious institutions of the capital for the purpose of comforting the sick or supplying the wants of the needy; and the rest of the day he scrupulously devoted to the performance of his official tasks.

The most striking traits of President Moreno's character, though, were his devotion to his faith and the fidelity with which he performed his particular devotions. He went to confession and Communion every Sunday and feast day; he managed to find time, among all his engrossing cares for a daily visit to the Blessed Sacrament, and he recited his Rosary daily in honor of the Blessed Virgin. On Corpus Christi he was always conspicuous in the procession that passed through the principal streets of the capital, and he had a rule of life for himself, from the smallest detail of which he never allowed himself, if possible, to dispute in the slightest degree. When the Holy See was despoiled of its patrimony by the usurpation of Rome by the Piedmontese government, President Moreno protested, in the name of Ecuador, against that act of gross injustice, and urged all other governments to do likewise. Not content with this exhibition of his sympathy with Pius IX., he persuaded the Ecuadorian government to vote that lamented Pontiff an annual appropriation of \$10,000 for his support, urging upon his colleagues that though the grant be a small one, "it will enable us to prove that we are loyal and affectionate sons of the common Father of the faithful." He crowned his official labors by securing the unanimous consent of Congress to the consecration by a public decree of Ecuador to the Sacred Heart, being moved thereto by the fact that such a consecration had been pronounced by the prelates who attended the Third Council of Quito; and after the Senate had agreed to his plan, he had the Archbishop of Quito hold special services at the Cathedral, during which

he in person read the act of consecration in the name of the republic.

"Considering that the Third Council of Quito," ran the Congressional decree which President Moreno publicly read on this occasion, "has by a special decree consecrated the republic to the Sacred Heart of Jesus, and placed it under His defence and protection, and that it is right for the representatives of the nation to associate themselves with an act which will ensure the safety and prosperity of the state, the Congress decrees that the Republic thus consecrated to the Sacred Heart shall adopt It as its Patron and Protector, while to excite the zeal and piety of the faithful, in each large Church an altar shall be raised to the Sacred Heart."

In one of the many letters which he wrote to Pius IX. this lover of the Sacred Heart, also, was not content until he had secured the consecration thereto of his native land, expressed the wish that he might be found worthy to shed his blood in the cause of the Church and of Christian society; and his wish was gratified, for on a Friday, a day dedicated to the Sacred Heart which he loved so well, as he was returning from the Cathedral, whither he had gone to make his daily visit to the Blessed Sacrament, he was assassinated by the hirelings of the secret societies that hated him, and come back into the Church he had a moment before quitted. When his body was being prepared for burial it was discovered that next to his own heart the murdered executive had worn a badge of the Sacred Heart, and though nearly a score of years have passed since he fell beneath the blows of his assassins, the devotion that was so dear to him, and to which he secured the official consecration of his native land, is still strongly characteristic of Ecuador and its people, and in every principal Church of the republic the altar, with its statue of the Sacred Heart, is conspicuous both for its beauty and for the crowds of worshipers who kneel before it.—William D. Kelly in the *Catholic Mirror*.

They Stand No Nonsense in Australia.

Major-General Tulloch, the commandant of the Victorian forces, has administered a snub to an association calling itself the Council of Churches. The secretary of this body wrote to the Minister of Defence complaining that at the last Easter encampment "the Lord's day was spent in sports and pastimes," and urging that "steps should be taken to discourage all such proceedings in future." To this complaint the commandant replied as follows: "I, as commandant, encourage sports and pastimes on Sunday afternoon. I may mention that I have divine service soon after daybreak, parade and inspection of the camp in the middle of the day, sports in the afternoon and voluntary divine service in the evening. I would point out to the Council of Churches of Victoria that the senior chaplain of the forces, who is a Protestant, and the senior Roman Catholic chaplain, both of whom were present in camp, are possibly quite as competent as the individuals styling themselves the Council of Churches to say what a Christian should or should not do on a Sunday. As commandant, I must protest against the members of any council or sect whatever endeavoring to force on other persuasions of men under my command their ideas, customs or belief."

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickie's anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

Help the Children

That it is of the utmost importance to every human being to gain control over self, all admit: and the earlier a child can be helped to gain this control the better it is; but good judgment is certainly needed in order to find the way in which this help can be given.

To give this help requires not a harsh, stern way which seeks to obtain silence by commanding, or by inflicting punishment, but on the other hand it needs loving tenderness, combined with firmness, which will soothe while it leads the child to endure patiently.

There are two extremes manifested by parents when their children would give way to unhappy feelings, and neither of them are good.

One parent, when a child begins to cry, from whatever cause, whether from being punished or from fright, from disappointment or from any accident which has caused him pain, will say, "Now, hush! hush! don't let me hear you cry;" and the child is forced, contrary to nature, to crush back the exhibition of pain and distress, and he feels wronged, as in truth he is, because deprived of his means of relief. If there be any ill-nature behind the show of feeling, such treatment is sure to strengthen it; and a succession of such experiences can but have a hardening effect.

There are some parents who go to this extreme through lack of sympathy, but there are others who may make the same mistake because they believe that they ought to train a child to self-control, and they think that this is the way to do it; then having made up their minds that it is necessary, they will not allow sympathy to stand in the way of doing what conscience demands of them.

The other extreme seems no better. The parent commences with a child when a baby, to show great sympathy for him at every little thing which disturbs his comfort. If he pricks his finger or bumps his head, every one must stop to hear how the poor baby is hurt. Every little injury is made the most of, and the dear little fellow sometimes cries out afresh on hearing expressions of sympathy when by that time he might almost have forgotten that he had been hurt.

It goes on and his tender-hearted, sympathizing parent dreads to see him hurt in mind or in body. Any one who hurts or troubles him is "bad," and anything on which he hurts himself is "naughty." "Whip the naughty old chair," or some like expression, common enough for all to recognize. He gives full expression to his annoyance or pain, without chiding or advice to show him any better way.

Such a course will result, before his childhood is half over, in making him selfish and disagreeable, unhappy himself, and lacking sympathy in his noisy demonstration of grief from anyone except, perhaps, the parent who by unwise indulgence has brought him to this condition.

Avoiding either of these extremes, there are parents who, while they do not fail to show sympathy for their children, still, in a cheerful way, lead them to endure bravely and patiently the little ills that come to them, and to have such self-control as not to allow their feeling to hinder them from doing and bearing whatever it is right that they should do and bear.—Angelus.

Mr. H. J. Lloyd, an Irish journalist, is busily engaged on a history of "Irish Literary Societies," and the book, which is to be brought out in London, is to extend to three volumes.

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