



## LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

The Blessed Sacrament has been well said to be a compendium of our faith. How true this is will appear when we consider how it implies the belief in the three great fundamental doctrines—the Holy Trinity, the Incarnation, and the Redemption. Without the acceptance of the dogma of the Triune God, how should we admit the Real Presence of God the Son in the Holy Eucharist? Without believing that the Word was made Flesh and dwelt among us, how could we accept His assurance, "This is My Body?" Without acknowledging the Atonement, what would the declaration that the Precious Blood there present was shed for many for the remission of sins mean?

Moreover, the Eucharist is not merely a commemoration, a memorial of a past fact, but it is the true extension of the Incarnation; for Jesus Christ Himself, true God and true Man, is really and substantially present in it. It is, besides, the reproduction of the Passion and death of our Savior, the earnest of our resurrection, and the pledge of future glory. For, by the words of consecration, uttered indeed by man, but expressing the almighty power of God, that which was before bread becomes the Body of Christ, and that which was before wine becomes His Blood, and because the Body and Blood of the living and glorified Christ, His Blessed Soul and His Divinity are there too, as theologians say, by concomitance, for Christ is indivisible, and so the whole Christ is there present. Obeying, as He does, the voice of the priest, and coming, as He does, under the lowly appearances of bread and wine, to be man's food, allowing Himself, as He does, to be treated in any way man sees fit, suffering a mystical separation of His Blood from His Body by the two-edged sword of the words of consecration; permitting Himself to be carried about through the streets where no one recognizes Him, rejected, condemned, despised in this Sacrament of His love by those who deny the dogma; truly may we say that the mysteries of His Passion and Death are reproduced. As it is the same Christ present who died, was buried and rose again, so have we, by our union with Him, an earnest of our resurrection; and since He ascended into heaven and there prepared a place for us, so have we, too, a pledge of future glory.

The Blessed Sacrament has a marvellous adaptability to the various wants of man. Does he need a sacrifice to enable him to fulfil aright, as God's subject, his four great duties of worship, atonement, thanksgiving and petition for new favors, then has he at his disposal the Holy Sacrifice of the Mass. In this he can offer to the Eternal Father a perfect act of worship, that of His divine Son, the God-Man, to which the offerer unites his own imperfect homage. Is there question of reparation? Then can he present the all-aton-

ing Victim, whom God Himself gave to be a propitiation for sin. Is a worthy thanksgiving to be made? Then does Mass take on the aspect of the Eucharist, and man joins his own feeble expressions of gratitude. Are fresh graces to be asked? Then man shall ask them, not in his own name, but in that of the Son of God's love, the beloved Son in whom He is well pleased, who pleads in man's favor for future grants in spite of his past ingratitude and misuse of benefits conferred.

Does man long to be like God and to be a partaker of the Divine Nature? Does he crave for union with God? This is a heaven-sent longing, the noblest tendency of his being, the reaching out to the infinite God and the infinite Truth. Shall it have no realization in this world, in this life? Is this hunger and thirst of the soul to have no fruition in time? Must he wait for eternity? The Blessed Sacrament, as Holy Communion, is the sublime answer. No, the heart of man shall have its passing gratification here on earth, a foretaste and a pledge of the unpassing and eternal banquet of the Lamb in heaven.

To be continued.

## LIBERAL CATHOLICISM.

The place of honor is given in the May number of THE MONTH to an article by the Rev. G. Tyrrell, S.J., from which we quote the following:

There is no more pressing problem just now than the precise relation of Catholic Christianity to the cause of civilization and progress. Our adversaries accuse us, not unnaturally, of teaching men to neglect the temporal interests of this world for sake of the eternal interests of the next; of being the enemies of modern advancement in every form, if not by aggressive opposition, at least by a studied silence and indifference. . . . The Church has her own ideal of civilization, which she holds to be the true one, and which she tends indirectly to realize. The world also has its own ideal, which in every age and country is to some greater or lesser extent incompatible with the former. Hence, unless the Church is passive and allows herself to be carried away captive, a conflict there always has been and always must be, not between the Church and civilization, but between the true and the false civilization. To require, on the one hand, that the Church should throw herself heartily and indiscriminately, with blind trust and confidence, into the stream of modern progressive ideas, is the extravagance towards which a SOI-DISTANT "Liberal" school of Catholics gravitates in virtue of its principles, or the haziness of its principles. On the other hand there is the no less reprehensible extravagance of an indiscriminate condemnation of the modern movement, which fails to recognize it as a mixed product, as the resultant of a conflict between hostile principles, of which some are altogether Christian, whether deriving through the light of conscience or the teaching of the Catholic Church. The Church may neither identify herself with "progress" nor isolate herself from it. Her attitude must always be the difficult and uncomfortable one of partial dissent. Indeed, it is altogether similar to that which

faith must maintain with regard to the advance of science and knowledge. The SOI-DISTANT "Liberal," is all agog for embracing the very latest results of science and history, and would see the Church decked out in the newest fashions of the day and chattering the shibboleths of the passing hour. He would have her "smart" and "up-to-date," and thus wipe away for ever her eternal reproach of lagging behind the times. But in truth we must not shrink from the paradox that contemporary science and history is always wrong; not wholly wrong; nor void of all grounds for priding itself on advance; but mingling so much extravagance and excess with its reason, so much dross with its gold, as to make it invariably safe to hold back and wait. It is truth "in solution," but not attainable apart and in its purity till it has long ceased to be a theme of discussion and excitement. Then it is that the Church will quietly adopt and assimilate what no longer admits of controversy. There is an antagonism between faith and false science or the extravagancies of true science; and in like manner, between the Church and false progress or the excesses and errors of a progress which mingles good and evil. Hence, an antagonism nearly always between the Church and the fashion of the day. Her very offices of moulding, leavening, checking, correcting, all imply a certain resistance to be overcome, not without conflict.

This, however, is what the "Liberal" will not abide for a moment. It is not that his faith in the Church is necessarily weak, but that his faith in the world and in modern progress is crude and strong. He knows well that the Church must eventually give her full sympathy to all that is true and good, and being convinced that most of what seems so must be so, he is impatient with the suicidal over-caution, the apathy, the lethargy of the Catholic body.

Rightly understood, there is a "Liberalism" which, combined in due proportion with "Conservatism," is a necessary ingredient in the life of every society, and therefore in that of the Church. But the true Liberalism is really for the few who are capable of thinking widely, deeply and temperately; whereas, for the great majority, who form the receptive and conservative element of society, and who have neither leisure, ability, nor education, they must take their thought ready-made from others. It is when Liberalism becomes "popular," when it is affected by the half-educated, and is made the catch-word for party, that it becomes ridiculous, shallow, and irritating to any one who knows the patience and labor which must be expended—how often vainly!—in the formation of a correct all-round judgment touching most questions which the Church has to deal with.

Conservatism can well be the badge of a party without any contradiction in terms, but it is only one here and there—a Dante or a Newman—who can be trusted to "liberalize." Indeed, nothing hinders the sane and healthy progressive movements of the Church more than the crude extravagances of the self-constituted CORYPHÆI of advance, who contrive to disgust all men of judgment, and to drive their

sympathies over to the opposite side. No doubt every party is frequently brought into disgrace by its camp-followers, who are always its loudest, most popular and most incompetent exponents; but anything like a "Liberal" movement is tenfold more liable to such a doom.

What man of taste, not to say of Catholic instinct, would care to associate himself, even in his own mind, with those who are willing to whittle away everything that is distinctive of Catholicity, for the sake of making peace with and winning the good graces of a civilization such as that which now prevails in "progressive" nations, which, whatever good elements it may contain, and they are not few, is overtly unbelieving, gross and animal-minded; which understands "progress" only in the sense of the multiplication of comforts and the extension of commerce; which assumes, as a first practical principle, a view of life which it is a first principle of the Church to deny?—THE LONDON TABLET.

## Presbyterianism Honoring Mary.

"Mariolatry," p. 72.

Even rigid Presbyterianism, in its softer, meditative moments, pays its tender tribute to the Mother of God: "The character and life of Mary, the handmaiden of the Lord and the Mother of Jesus, have been slighted among Protestants by a not unnatural reaction from Romish exaggeration and error. There is no reason, however, why we should decline to appreciate her character. If we may with propriety enter the Scripture gallery of spiritual portraits; if we may gaze upon the face of Paul with the admiration which such soul-majesty compels; if we may trace in the countenance of John the fervor of affection, that intensity of devotion and that spiritual tenderness, which characterized him; if we may behold sinful Peter weeping bitter tears of compunction over sin, and turning from his falseness to a life of chastened zeal and unflinching fidelity in the service of Christ, surely we may pause for a moment before that meek, modest face, lit up with the smiles of maternal love and glorified with a serene faith, which belongs to the Virgin-Mother of God." (Chicago Interior, 1870.)

YOU MAY GO TO HONG KONG AND TO MASS.

Some one's enquiry, in the Liverpool Catholic Times, if there is a Catholic Church in Hong Kong elicited this answer:

"I was in the priest's house, Rev. Pietro Gabardi, Missionary-Apostolic, and was introduced to a Portuguese gentleman; he was a marvel indeed, and spoke English like a native. Part of our conversation was in Italian. He was reading from a Spanish book, and spoke Chinese A 1. The priest informed me there were seven thousand Catholics in Hong Kong, two thousand of whom are Chinese, and at 6 a.m. Mass this morning it was a godly sight to see the old Chinese women as devout as Irish women, the men with their pig-tails, the little altar-boys, and, above all, the European priest with a pigtail. In this strange community, to

hear the DOMINE NON SUM DIGNUS, the same as in the little chapel at Dunston-on-Tyne, would fill the heart of the hardest heathen with admiration for the Catholic Universal Church, of which I am so proud. At the Cathedral is a Seminary for native priests, of whom I saw many. At Canton there is another Cathedral to beat anything to be seen in England."

Another answers that in every insignificant village "in the Far East there is a Catholic Church and priest."

## CATHOLIC AND PROTESTANT CONVERTS

Cardinal Moran of Sydney delivered a remarkable address recently in which he thoroughly exposed the misrepresentations and exaggerations of Protestant missionaries. The preachers are continually boasting of the wonderful work they accomplish in heathen lands and of the millions of converts they win over to Christianity. As may be seen from the following synopsis of Cardinal Moran's address, all these boasts are false. Missionary Protestantism has failure written across its face.

The Cardinal said that, a few days ago, he read an anonymous letter in the Sydney daily papers. The writer of that letter stated in effect that the Protestant missionaries won their laurels in higher grades of society, among the rich, while the Catholic Church was more successful among the poorer and humbler classes. The Cardinal said that he begged to thank this Pharisee for his compendious statement. The difference between the Protestant and Catholic missionaries could hardly be more strikingly defined. Our Savior says that "unless we become as little ones we shall not enter the kingdom of heaven." The mission of the Catholic Church embraces all mankind; none are shut out from her ample fold.

Take the vast Indian empire, said his Eminence. During the past century all the wealth and the prestige of Great Britain has been given to strengthen the missionaries from England. (He referred, of course, to the various denominations of Protestantism). What was the result? According to the last census, there were about forty-five different Protestant missions, and their followers numbered about 700,000. About half of these were Europeans or descendants of the old military settlers. How has the Catholic Church progressed, on the other hand? Including Ceylon, the Catholics numbered more than two millions. According to Sir William Hamilton, the Protestant missions received \$945,000 a year from the government. The government aid to the Catholic Church as an establishment was nil. All that was given by the government in this direction was a few hundred pounds to priests for military chaplaincies and similar duties.

The Cardinal then mentioned a few facts to show how this great triumph in the mission field of India had been achieved, so to speak, in a few years. In 1896 Sir Arthur Havelock, governor of Madras, making a tour of his presidency, visited Calicut. The various Protestant societies presented an address in which they set forth that they represented the "Native Christian Community," entirely igno-

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