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LEAGUE OF THE SACRED HEART.

SEPTEMBER INTENTION.

The general intention for September of the League of the Sacred Heart is "God's Will be Done." It was recommended by Pope Leo XIII. shortly before his death. In announcing it The

Messenger says:
We are free to do certain things, to act or not to act, or to choose something or its very opposite; God has given us this freedom, and He permits

us to exercise it; He is ever at hand

to enable us to exercise it, to co-oper-

respect for our freedom as not to im-

pede or prevent us from using it even for what is wrong and injurious to Him-

We need to remember that it is pre-

we need to remember that its pre-cisely because we are free that we need to pray to do God's will. It would be different if, as some presume to think, our wills were so linked or identified

with the divine will, that we could not

possibly resist or act against it. It would be different, too, for prayer would avail us nothing, if, as Luther would have had people believe—and

there are still many who do believe him

—our wills are so enslaved or so corrupt, that it is impossible for us to do

anything good. Nor could prayer help us if by heredity, or environment or

determining influences of whatsoever

sort, our wills were constrained to act

contrary to our inclinations. No, it is because our wills are so free, and so

strong to use that freedom, that they

can resist every combination of created powers, and so far as God's will is con-

cerned, even the divine power, that we need to seek by prayer the co-operation of God's grace to keep our wills in ac-

cord with His.
"Thy will be done on earth as it is

"Thy will be done on earth as it is in heaven" is but a development of the motto of our Apostleship of Prayer, "Thy kingdom come;" for what else does it mean that God should have a kingdom, but that men should do His will everywhere? In heaven His will the blossed are symital.

is done because the blessed are so united

with Him in glory that they can no longer fail to do His will : on earth we

can still fail, and that is why we pray

He became to all that obey Him the cause of eternal salvation." (Heb.

How precious, then, this invocation

is! How supreme a grace it is, always to know God's will and to do it; never

to do anything even though it pleases us without making the effort with grea

faith to do it in union with God's will.

To pray to do God's will means not that he should change or adapt His will

unto our own, but rather that we should be enabled by Him to change or adapt

ours unto His. It means to pray that we may be disposed to seek His will sincerely and to follow it no mat-

ter whither He may lead us or what He may require of us. It means to pray

that we may divest ourselves of our own

self-seel bg, of our wish or determina-tion to have things our own way, a long life rather than a short one, health

rather than sickness, riches in preference to poverty and honor instead of

TESTED BY TIME.—In his justly celebrated Pills Dr. Parmelee has given to the world one of the most unique medicines offered to the public in late years. Prepared to meet the want for a pill which could be taken without neusea, and that would purke without pain, it has met all requirements in that direction, and it is in general use not only because of these two qualities, but because it is known to possess alt rnative and curative powers which place it in the front rank of medicines,

v: 6-9.)

humiliation.

Thy will be done on earth as it

ate with us, and always with so much

mothers.

Messenger says:

to sturdy, healthful

### Hacred Heart Review THE TRUTH ABOUT THE CATHO. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXV. "Prejudiced and ignorant," are John Ruskin's words, concerning the

of Protestant controversialists. Most of the dectrines which they de-nounce as Catholic doctrines Catholics would be as ready to denounce as they, since in their presentation of them they are not Catholic at all.

This prejudice is by no means con-fined to the vulgar and virulent. It fined to the vulgar and virtuent. It does seem as if in most cases a sort of physical mist intervened between the Protestant eye and the Roman doc-trine, distorting or transmuting the very letters in which it is expressed, so that it says something utterly different from its actual tenor.

Else how could men standing as high, intellectually and morally, as the edintellectually and morally, as the cut-itors of the Spectator, persist, in the face and eyes of Catholic theology and of the Canon Law, in always assuming that it is Roman doctrine that the Jewish religion may lawfully be pro-scribed and the Jews lawfully put to death? Mr. Watts also twists and deturalizes both letter and sense o Ferdinand and Isabella's decrees.

Miss Charlotte M. Yonge, who has written a great many excellent works for the young, and indeed for older readers, who is wholly free of malice and all uncharitableness, and who is so decided an Anglo-Catholic that she decided an Angio-Catholic that and does not hesitate to signify that one of her young heroines of the sixteenth century did well in leaving the Hus for the elder Church, neverthe ss, in describing the first Crusade, tells us that Urban II. every Crusader, dying in the crusade, would certainly go to heaven

This misrepresentation begins with the very birth of Protestantism. Luther reproached Tetzel with teaching that any one procuring an indulgence for himself, whether in a state of grace or out of it, would find it available. Tet-zel reminds him that no Papal Indulgence, partial or plenary, has ever been granted, except "to the contrite and granted, except "to the contrite and absolved," contritis et confessis. In-deed, it is hard to know what Luther can have imagined, unless he charged the Dominican with falsifying his instructions, in answer to which Tetzel had but to point to his public commun ications to all parish priests, admonish ing them that the Indulgences would be futile for those who procured them in mortal sin. However, as Luther after-wards owned: "I wrote about Indulgences, when I did not really know what

an indulgence was."

It is curious that Miss Yonge has never stopped to reflect that even if Urban's Indulgences had not been limited in terms to the contrite, they could only have been interpreted so, inasmuch as no indulgence has ever pretended to remit any punishments except terrestrial or purgatorial. It has never pretended to redeem from infernal pains, over which the Church claims no jurisdiction whatever. Now as mortal sin is, by its very definition, that which, unrepented, involves eter nal death, it is plain that the Church would overturn her very foundations of doctrine should she attribute to a purely purgatorial remission, meant only for those who go hence in charity, the power of redeeming from hell. Urban taught of course, as the Church

has never ceased to teach, with St.
Paul, that martyrdom itself, if undergone by one devoid of charity, avails him nothing. Nevertheless she teaches, as Cardinal Bellarmine remarks, that although even a martyr, if he died in mortal sin would be lost, yet if he died in charity, which is always to be presumed, where there is not incontestable evidence to the contrary, his martyr-dom stands him instead of all purga-torial sufferings. Even so Urban taught, and the Church after him, that every Crusader, dying in the crusade, and virtually undergoing martyrdom, would, if he died in charity, be at would, it he died in enarity, be at once translated to heaven provided of course, as Catholic theology ininsists, that in dying he was not only free of mortal sin, but had not the least affection towards the smallest venial sin. Otherwise his crusading Indulgance would avail him indeed but Indulgence would avail him indeed, but only for a mitigation, not for a full remission of purgatorial pains.

Miss Yonge goes on to say that even this pernicious doctrine was subse-quently extended and distorted into applications more pernicious still. How a doctrine could teach anything worse than that a man may live and die in mortal sin and yet go straight to heaven, I do not well understand. Can it be that by some hocus-pocus of mental operation Miss Yonge has con-founded the Church of Rome with the Lutheran Church of which the eminent divine George Calixtus acknowledges that she taught that for salvation it i not really necessary to live in charity or to die in charity? All that is need-ful, she taught, is to die in a personal persuasion of being in the favor of

Subsequently Miss Yonge makes some awkward attempts at

tion, but they are little worth.

To return to the Pope's deposing power, it is, as I have remarked, very unjust to charge upon the Catholic Church of all ages an opinion, which although at one time undoubtedly prevalent, has never had dogmatic force, and which has long since ceased to pre and which has long since ceased to prevail even as an opinion. To speak of it as now a living thing, says Pius LX., is purely chimerical. To be sure, to Mr. Gladstone's great indignation (real or affected, a distinction you always have to look after in reading Mr. Gladstone) the Pene speaks of the always have to look after in reading Mr. Gladstone), the Pope speaks of the Popes in the Middle Ages as using the right of deposing kings. Why not? They had that right in fact, and when it was justly and judiciously used it was supported by public opinion. Pius assigns as the foundation of the right the public law of those times, not revelation. Therefore, says he, when the lation. Therefore, says he, when the medieval system lapsed, the Pope's de-posing power lapsed with it. If a Cath-

against the faith. It is, and always has

Many, and even some Catholics, have defended the oath of allegiance required by James the First of the English Catholics, but I do not see how it can be allowed just. They were ready to declare that they bore true allegiance to the King and the House of Stuart, without any exception or mental reservation whatever, in all civil affairs. In the following contest they proved their allegiance to Charles by word and act, to their own grievous discomfort. But James, meddlesome and uneas

pedant as he was, just king enough to spoil him for a divine and divine enough to spoil him for a king, would not be con tent unless the Catholics would swear that the deposing power, whenever and wherever exercised, had been an arrogant and impious usurpation, and a heresy. Now they had no right to say this. No one has a right to say it to-day, heresy. Now they had no right to say this. No one has a right to say it to-day, for it is a simple untruth. The Papal deposition of a king has not always been an unrighteous thing. It may sometimes have been a very righteous thing. Nor is that a usurpation which is just in itself, which rests on the contemporary condition of things, and which is supported by public opinion. I sympathize with the arch-priest Blackwell personally, and wish that the

Blackwell personally, and wish that the Jesuits had let him alone. Perhaps Rome would have done well to be silent, but if she spoke I do not see what she could do but condemn the oath.

Should atheism ever become supreme in America, as it is rapidly becoming supreme in France, it may be very well be that it impose an oath on all citizens, as a condition of the franchise, an oath, not only to obey the laws as they oath, not only to obey the law are, and are likely to be (which no reasonable man would refuse) but to obey all conceivable laws that may ever be enacted by the civil authority, though they should even command murder or adultery.

Lawyers are rapidly making ready for such laws. Judge John W. Burgess, professor of law in Columbia University, in his lectures in Andover Semin ary, declared in my hearing that the final conclusion of the jurists of to-day is, that the authority of the State is absolutely illimitable. This can only mean that a citizen has no right, as against any law, however unjust or immoral, to appeal to any prior obligations to God, to the Church, or to conscience. Judge Burgess, I may re-mark, expressed his dislike of such a onclusion, and his hope that the churches would bar its establishment.

James the I.'s oath of allegiance was very much less outrageous, but it was movement in the same direction. A lawgiver or judge becomes a tyrant when he is not content with a frank declaration of present allegiance.

James, in prying into the chamber of
conscience and demanding opinions
concerning the dim past or the misty future, made himself a tyrant, without precisely meaning it.

CHARLES C. STARBUCK. Andover, Mass.

### OF INTEREST TO MOTHERS.

SAFEGUARD FOR CHILDREN CUTTING TEETH IN HOT WEATHER.

The time when children are cutting teeth is always an auxious one for nothers and when this occurs during the hot weather solicitude often deepens into alarm. So many ills that often result fatally are liable to ensue that every mother will be interested in a medical discovery that robs this nerical of many dangers. Mrs. R. Ferguson of 105 Mansfield street, Montreal, Que., gives her exparience for the benefit of other mothers. She says: "My baby has always been small and delicate, and suffered so much last summer with his teeth that I did not think he would live. The medicine the doctor ordered for him did not do him much good. on he was attacked with dysentery and a very hot skin and cough. I sent for Baby's Own Tablets, and they did him a wonderful amount of good, and

he is now getting on splendidly. "
Baby's Own Tablets are sold by all dealers in medicine or will be sent post paid at 25 cents a box by the Dr. Williams Medicine Company Brock-

### A TALK TO MOTHERS AND WIVES.

Try to win back the erring one by With love, fond mother, you can do anything. Use no other weapon, and you will find it will gain your cause and you will find it will gain your cause in the end. Refrain from worrying the wayward one. Trust to your love and example to win his confidence and affection. Sometimes, I know, this is hard. Sweetness and gentleness do not seem at once to have the desired effect. We at once to have the desired effect. We rather feel inclined to scold and exportulate. Remember in moments like these, the patient Monica whose life was a continued trial, yet who never gave up her hopes and prayers, so great was her love for her wayward son. And you know how she was rewarded. Take courage then, dear mothers, who may feel downcast. The time will come—it may be slow in coming, but it surely will come—when the kind words uttered in a way that only a mother's heart can in a way that only a mother's heart can prompt will fall on willing ears. They will, at last, touch the right chord and meet with a quick response in the hearts of your loved ones.

## Newman's Urbanity.

In an article urging greatest courtesy In an article urging greatest courtesy in controversy with non-Catholics the Ave Maria speaks of Newman's neverfailing urbanity, even when he was most earnest, and says: "It was because Newman thought energetically that he could afford to be temperate in expression; and it is because the violent-spoken and ill-tempered have not power of thought that they use their hands and lungs so energetically. hands and lungs so energetically. Newman's career was a great lesson in posing power lapsed with it. If a Catholic chooses to found it on revelation he does not sin against the faith, and if he refuses to do this he does not sin

### FIVE-MINUTES SERMON.

Fourteenth Sunday After Pentecost. TRUSTING IN GOD.

"Be not anxious, therefore, saying: What shall we eat, or what shall we drink or wherewith shall we be clothed? For after all these things the heathen seek. For your heavenly Father knoweth that you have need of all these things." (St. Matt. vi. 31.)

We are the children of God, dear brethren. From the day we first saw the sun until this God's hand has held us up and His strength has been with We are His heirs. By our baptism we have become His sons and the brothers of Jesus Christ. We have been called to a supernatural life and have been offered an imperishable re-ward—pothing less than God Himself. God has dealt tenderly with us; His mercies have never been wanting; He has shown indeed that "God is love."

Have we not every reason to have confidence in Him and to put ourselves in His hands with childlike trustful-ness? When has He been untrue? When has He deserted us? Many times—too many times, alas!—we have been unfaithful to God, but "God is faithful" always. He leads us to those safe places wherein our souls may rest in peace, and He bestows upon us all things needful for our souls and bodies. Yet we are not always disposed to see the evidence of His providence.

Look out into the world: are mer content with God's providence? Are they not asking each other: "What shall we eat, or what shall we drink, or wherewith shall we be clothed?" Are they not consumed with desires of get ing? Do they live for aught else? Does God and eternal life concern

It is, unhappily, but too true that the lives of most men are made of self-seck-ing. Each one is trying to do the best for himself. Each one wants to be happy and is running after happines every hour of the day, and yet fev know in what true happiness consists.

They attain the wish of their hearts:

they become rich; they have pleasures, and "they have their reward." For them the earth with its fulness is enough. Beyond is the unknown country for which they care nothing. Life with its joys engrosses them; still they

How can they be? "God alone is good," and they have not God. They do not love Him; they do not serve Him; they hardly know Him. Yet He oh, busy toilers! working so hard

for so little, so anxious to provide for the passing hour, so full of human prudence, so rich in your own conceit, so poor in reality; would that you might know a little of that peace which God gives to those who put their trust in Him and not in riches! Work, in deed, you must, and provide; but why make the having of money and land and name your end? Why spend your strength, your lives, in getting, only to feel the greater bitterness in parting with your goods? It is God Who gives; it is God Who takes away; and He gives and takes away for your soul's sake. Close your eyes and rest your minds; let God speak to your hearts; let His holy Spirit show you something of His treasures—something of the sweetness, the unutterable sweetness, of the Son of God. "I have been young," sings David, "and now am young," sings David, "and now am old, and have not seen the just forsaken nor his seed seeking bread."

This, indeed, is happy living—to be

God's child, dependent upon Him for all things necessary for salvation, and to be content with these. This is misery-to live for the sake of earthly goods and happiness, forgetful of God, forgetful of our own highest and truest interests—the good of the soul. not solicitous, therefore, saying: shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your heavenly Father knoweth that you have need of all these things."

### SPIRITUAL COMMUNION.

When present at the Holy Sacrifice it s well to follow the Mass as far as one ean, and unite one's self to the action ean, and unite one's self to the action of the priest, rather than to occupy one's self with different devotions. Now the priest offers an oblation, recites prayers, and receives Holy Comn, therefore the laity can and ought to do the same. As the priest offers up the Son of God in sacrifice for us, so the Christian ought to make an offering of himself, to adore the Word made Resh, and to receive the Blessee Sacrament. As, however, it is not possible to communicate sacramentally every time one hears Mass, we can at least communicate spiritually—that is to say, we can awaken in ourselves de sire, a fervent longing for Holy Com-munion, and beseech our Lord, Who is present under the sacramental veil, to come and dwell in our hearts by His Grace. The Spiritual Communion will receive its completion at the conclusion of the Mass in the blessing given by the priest.

Spiritual Communion can, moreover be made without any limit as to place. When the bell which is rung at the consecration is heard, the Christian can awaken in his soul the desire to re-ceive his Lord. The laborer in the ceive his Lord. The laborer in the fields, the artisan in the factory, the sick man on his bed of pain, each and all can say within themselves: "How happy should I be, O my Lord, if I could not adore Thee in Thy temple and receive Thee sacramentally! But do thou at least come and enter into my heart and abide with me, that the darkness may not gather round my soul. Graciously hear me, be merciful unto me ! Amen.

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making \$5,225,616.22, and it holds in Surplus and Reserve for the security of its making \$5,225,010.22, and it notes in Surplus and Reserve for the security of its policy-holders on 4 and 3½ per cent. basis \$6,424,594.21, being a grand total paid to policy-holders and held for their security of \$11,650,210.43. This sum largely exceeds the total premiums paid to the Company — the result of thirty-three years' operations, and actual favorable results count in life insurance.

R. MELVIN, President.

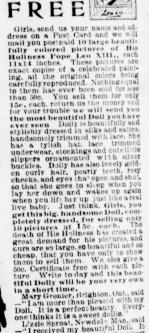
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