LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1900

Recommended to our prayers by His

Holiness Leo XIII.

American Messenger of the Sacred Heart.

Fr Howsoever men may differ about

Christ, all who know Him are agreed

that His life on this earth was one of

pure benevolence, and that His in-

by His love for them and by His abso-

luence over men was deservedly

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.
The Editor of THE CTHOLIC RECORD,

London, Ont.: Dear Sir : For some time past I have rea Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the maner in which it is published.

Its matter and form are both good; and a truly Cathelic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain.

Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, June 2, 1900

A REVOLT OF PRIVATE JUDG. MENT.

The Detroit Christian Herald makes a good point, commenting on the new theory which has made so much headway in the Protestant churches, that dogmas obscure true Christianity and should be rejected for the sake of the new sort of Christianity which is coming rapidly into favor. The Herald puts the matter in this way:

"The popular cry 'Less theology and more religion' is about as sensible as if it should be demanded of writers and speakers. 'Less grammar and clearer statements.'

This is well said. But, after all, is it not this result to be expected when every man is authorized to interpret the Bible according to his own fancy? If the principle of private judgment is an unsafe guide for Protestants of the new school, it can be safe for those of the old or orthodox type. If the consequences resulting from a principle be absurd, it is the principle itself which is at fault, and not the reasoning by which these absurd consequences are derived from it.

FRENCH RELIGIOUS ORDERS MALIGNED

The Messenger of the Sacred Heart, in reply to a recent article in the New York Tribune attacking the French religious orders, gives the following interesting statistical information. The religious orders include 180 000 persons in their ranks. These furnished during the year 1899 primary education to 2,000,000 children, and Academic education to 91,000. Higher and professional instruction was given to more than 10,000 youths: all this State, which so far threw obstacles in their way as to tax their school build. ings, the taxes being paid by the religious orders. The total amount thus saved to the Government by these Catholic schools was 130,000,000 francs. (\$26,000,000)

Further, these religious congregations lodged and fed in their asylums, refuges, hospitals and other institutions, 250,000 poor, among whom were 60,000 orphans and 110 000 old people. The Little Sisters of the Poor alone take care of 2 000 and these they have maintained by begging from door to door. To do this, since their foundation as an order, these Little Sisters have begged 130 000 000 days. These charitable works have saved the French Government 110 000 000 francs (\$22 000 000) every year. In addition to this the French Catholics have given 6,000,000 francs for foreign schools and missions, and the St. Vincent de Paul Society distributed last year 13,000,000 francs to the poor. Yet these are the associations which are traduced and maligned by the infidel press, and persecuted by the infidel Government!

THE OBERAMMERGAU PASSION PLAY.

The celebrated Passion Play being held again, and very large a large proportion were Americans. those used by the traffickers in things It is stated that the representation throughout was more marvellous and Lang, who is a young man both hand- been sent has given a distinct and 'to hold fast to what they have now in

some and devout, of thoughtful demeanor and fine appearance.

Anton Lang is the son of the Burghermaster Lang who has formerly taken the part of Caiphas. Another son of this same gentleman, Sebastian Lang, takes his father's place, who retires from his position for a similar reason to that which causes the retirement of Joseph Maier. Joseph Maier will, however, be the reciter of the preliminary explanation or prologue. There are many other changes in the personality of the actors.

The players attended Mass on the morning of the opening performance, after which they began their work.

This Oberammergau representation of the greatest and holiest of tragedies is conducted purely in a spirit of piety | ish and diocese. and is not a money-making affair, though there is now a small charge to defray the expense of preparations, and to make some compensation to the players. The representation indeed nourishes the faith and piety of the villagers, and it is made in pursuance of a vow in thanksgiving for divine favors received.

In the year 1633 Oberammergau was desolated by a plague caused by the wars of Gustavus Adolphus, and the people made a vow to celebrate the Passion Play every ten years at most forever, after which the plague ceased, and the vow has been faithfully kept. The present year is the period fixed for the representation.

Oberammergau is in the Bavarian Tyrol, and the great influx of strang- sacrament by sprinkling or the pourelaborate preparations to be made recently for their accommodation; but the people are still simple in their ways and thoroughly devout.

TRAFFICKERS IN THINGS SACRED.

We have on several occasions before now pointed out that certain individuals or associations from time to time shamelessly make a traffic of sacred things for the purpose of gaining a profit in their business, which they always claim to be some good work. Even the Holy Sacrifice of the Mass does not escape profanation by these people.

The Catholic Church strictly guards these sacred objects from desecration by these methods, and forbids strictly all such traffic. Successive Councils of Baltimere have specially denounced and forbidden this traffic by stringent decrees which bind all Catholics under their jurisdiction to give no encouragement to those who carry on this traffic, and we mention the matter to warn our readers against certain parties who are now canvassing Canada professedly in the interest of a certain Catholic paper, premising a share in daily Masses to those who subscribe, distributing leaflets containing without one cent of expense to the prayers said to be indulgenced, to those whom they induce to become subscribers. The Baltimore conciliar de. crees, of course, do not of themselves bind the Catholics of this country, but the same reasons which make the condemned practices an evil and a scandal in the United States make them

equally evil in Canada. We understand that one or more of the parties engaged in this scandalous occupation claim to be brothers or members of some religious order in the United States. We do not believe this, as the members of a religious order would scarcely be allowed by their superiors to engage in such disreputable means to carry on a trade. but if any religious order is really encouraging its members to do this, good Catholics should unhesitatingly bring them to a sense of propriety by showing these binerant Brothers or pseudo Brothers the door when they make known their occupation.

We hope our readers will not allow themselves to be duped by such "pions" or rather implous frauds. It may be safely supposed that persons who will make use of such pretences are not authorized by any Bishop or priest to promise the daily Mass, and that their blessed objects and indulgenced prayers are fraudulent. We have not copies of the prayers used by the intinerants in the present instance, but there are a Operammergau in Germany is now number of such prayers which profess to be of wonderful efficacy, but which crowds are expected to attend. Even have been condemned by the authoriat the opening rehearsal four thousand ties of the Church as frauds and forg-

sacred are of the same kind. We warn our readers against these effective than has ever been witnessed people, and in general we advise them is as good as another, or that creeds hitherto. The performance lasted all against countenancing begging are all an excrescence which should be day. Joseph Maier, who has hitherto letters from distant countries or lopped off, as Protestant denominarepresented Christ, is supplanted on dioceses, unless the Bishop of the tions have now for the most part come account of his advanced age by Anton place to which these letters have to believe, the Dexterites will do well

unequivocal approval of the object, and has recommended it to his diocesans. There are in every diocese in Canada worthy objects of charity where it is certain that the offerings of the faithful will be put to good use, either in saving the orphan children or in relieving distress in some form.

It is generally sufficient to support such charities as we know to be real and regarding which we know that our contributions given to them will be well applied.

It is strange to say that in nearly every parish are found people who are always engaged in working for either real or supposed charities in the distance, while they neglect the church and charitable works of their own par-

No countenance should be given to begging letters, indulgenced prayers, blessed beads and medals, or promises of the celebration of the Holy Sacrifice of the Mass, which are not endorsed in writing and published to the people by the Bishop of the diocese.

LEFT THE "REFORMED

CHURCH." The Rev. Madison C. Peters, of the Reformed Church, who is well-known as one of the most rabid of anti-Catholic preachers of New York, has abandoned the Church to which he has hither to ad hered and gone over to the Baptis's, for the reason that he no longer believes in the administering of baptism to infants, or in the administration of that ers every ten years has caused more ing on of water. He maintains now that the only true baptism is by dipping or immersion. We must say in regard to Mr. Peters' action that he has followed a more rational course than has usually been adopted by those ministers who from time to time come to disbelieve the peculiar doc trines of their sects. It is a common occurrence that ministers who adopt some new-fangled doctrine at variance with the teachings of their sects cling to their pulpits with tenacity, while their Churches muster all their forces to turn them out, beginning with a heresy trial which usually results in either the condemnation of the heretic, or in compromising the doctrine of the sect. Sometimes, also, the Church is rent by schism, inasmuch as many ad here to their ex pastor through personal attachment, and a cry of persecutton is raised on his behalf by his friends. Nothing of all this has occurred in the case of Mr. Peters, as he has left his Church quietly without posing as a martyr. We may learn from this, however, how easily Protestants change their faith. If Christ had intended that faith should be whimsically changed at man's will, He would not have commanded His Apostles to teach the world "all things which He had

TIGHTENING THE REINS.

commanded."

A curious will was recently filed in the Probate Court of Ann Arbor, Michigan, being the last will of Denis Warner of Dexter. His estate is valued at \$50,000, of which \$35,000 is in realty. The Congregational Church of Dexter is to have \$100 per annum for twenty years, and the rent of two stores, provided they keep the pulpit supplied with an orthodox minister who will cling faithfully to the Westminster Confession, and that the congregation pay the minister a salary of \$1000 per annum. The Congregational Missionary Society and College are also to have a share on a similar condition, which will bring the bequests up to \$40,000 to that denomination should it remain faithful to its traditions.

It is evident that the deceased had strong fears that the Congregationalists might soon wander away from the faith it has hitherto held unless the reins were held by a steady and firm hand. We may well wonder what will happen if the Presbyterians revise the Confession of Faith, as it is expected they will do before long. The Congregationalists, of course, will not be obliged to follow the Presbyterian General Assembly, should it be deeided to take steps toward a revision. At all events the Dexter congregation will have a strong motive to keep aloof from a revised Confession until the twenty years shall have lapsed, even strangers were present, among whom eries, and it may be presumed that if their own denomination should genbyterians may lay down.

If it is sound doctrine that one creed

GELICALS.

Judging from the experience of th past, it is very much to be doubted whether this will be done, and if it be not done, it will be only such a display as is recorded in the well-known nursery rhyme which says: "The King of France with fifty thousand mer Marched up the hill, and then marched down again."

FRENCH POLITICAL PROS PECTS. The Waldeck Rousseau Government of France has been very much taken aback at the result of the recent mun icipal elections in Paris, which went

overwhelmingly against the Government candidates. It must, however, be taken into consideration that in the country at large the ministerialists claim that the elections have been as decidedly favorable to the Government as they have been otherwise in the city. Naturally the question arises, what are the causes which have led to these results? The irrepressible Dreyfus case is said to have been at the bottom of the matter, it being supposed to be the intention of the Government to bring up once more the Dreyfus case, and to create new press restrictions Before the Chamber of Deputies Mr. Waldock Rousseau denied tha the Government desires anything of the kind, and on a test vote the Government was sustained by a majority of 49 in a House of 547 members. It is very reasonably believed that with Paris against the Government, the next elections will go against it also, and there is good reason to believe

that the anti-clerical policy of the Government, as shown in the persecutio of the Assumptionist Fathers, has had more to do with the revulsion of public sentiment than the causes to which the ministerialists attribute it. Mr. Paul Cassagnac declared in the Chamber that the movement against the Government is spreading and only lacks "the man " at the present moment to be successful. He added impressively : "but this man will come." A majority of only 49 in so large a house is not hard to be changed, and it is probable that the ministerialists are over sanguine in supposing that the Paris dissatisfaction against the Government will not

THE ANTI-CHRISTIAN AND ANTI FOREIGN OUTRAGES IN CHINA.

spread to the country.

A despatch from Pekin to the Lon don Times states that the diplomats re presenting the European powers have addressed a joint note to the Chinese Government demanding the suppres sion of the Society of Boxers and of the anti foreign propaganda, which has assumed serious proportions. The note is said to be firm though not menacing, and the Pekin authorities are informed that unless the outrages perpetrated by these societies be checked, the legations will bring military guards to Pekin to ect the interests of the nations they

represent. The Boxers have recently murdered many missionaries, Catholic and Protestant, and a very large number of converts to Christianity, with the intention of driving out foreigners, and especially of exterminating Christianity from China, and decisive action of the powers is much needed, but it is to be feared that the jealousies of the various European Governments will be an obstacle to their taking any joint action to insist upon observance of the laws of civilization by the Chinese. We cannot forget the ridiculous display of force made by the powers a few years ago to frighten the Sultan of Turkey into desisting from the massacre of his Armenian subjects, when the Sultan only laughed in his sleeve at their menacing attitude, and continued his barbarous work, while telling the representatives of the powers with a serious face that he would put an end to the outrages and punish the perpetrat-

The jealousies of the powers exist to the same degree as they did when these representations were made to the Turkish Government, preventing any further action on their part than a threatening aspect and an empty display of

ening aspect and an empty display of force in front of Constantinople.

If the Chinese authorities should take a lesson out of the Sultan's book, will the powers act upon their present threat, for firmness in demand means a real threat, even though the menace is hidden behind soft words? If the Boxers are not actually suppressed, will the Powers take any positive action, either to suppress that society themselves, or to punish the Pekin authoritives for their apathy?

He prays little who prays only when he bends his knee.—Anon.

the form of dogma, for a score of years | PRAYERS FOR THE DEAD AMONG SO-CALLED EVAN-

> It has been well known for many rears that among the Catholic doc trines which have been re introduced into the Church of England, praying for the dead has been specially incul. cated by the Ritualistic party, and even the practice has taken the distinctively Catholic form of offering up Masses for the repose of the souls of the faithful departed from this life.

> This return to Catholicity has not excited so much surprise as it would have done if it had occurred among the self-styled Evangelical sects, for it is indisputable that the Church of England's liturgical and doctrinal standards were constructed on a principle of compromise between the old religion which had existed in England for thirteen and a half centuries before the socalled Reformation, while the Calvinism which was the rival system which aimed at predominance in Great Britain would have swept away everything which Catholics hold to be sacred and of divine institution.

The recent declaration of the Archbishop of Canterbury to the effect that it is lawful for members of the Church of England to pray for the dead created much excitement and indignant pro test among the Low Church or Kensitite section of Anglicans, but the Primate in defending himself against the attacks made upon him in conse quence of this pronouncement was not bold enough to take his stand upon the plain Catholic ground that there is a purgatory or place of punishment in the other life where some souls suffer for a time before they are admitted in to heaven. There can scarcely be a doubt that the Primate's original intention in appointing a prayer to b said for the dead soldiers in South Africa, was to be in accordance with the ancient Catholic teaching that our prayers are a benefit to the suffering ouls, by inducing Almighty God to shorten their period of suffering by admitting them into heaven the sooner This was the teaching of the Christian Church from the beginning, and the same was the Jewish belief before the preaching of Christ, inasmuch as we find that the ancient Jews prayed and offered sacrifice for the dead :

"For it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Macc. xii, 47.)

But the Primate found it useful to defend himself on other grounds, as truth is distasteful to the Low Church faction with which he had to contend That faction cannot endure the truth when it has the appearance of being in accord with Catholic doctrine. The Archbishop therefore gave as his reason for praying for the dead, that ossibly our prayers secure for them a higher place in heaven or an augmentation of happiness there, an opinion which has not any authority in its favor, either from Scripture or tradition.

But it now appears that the Evange lical Churches, from which we would desirability of offering prayers for the of his chair, blessed the people with dead. We notice by English papers his right hand. desirability of offering prayers for the that a lively discussion on this subject is now being carried on, and it is remarkable that there is no shirking of the real question at issue, such as we find in the pronouncements of Archbishop Temple, but they avow that the dead should be prayed for because they need our prayers.

Thus the London Christian World of April 5 puts the question plainly:

"Do our dead still think or love? Have we any sort of relation with them? Can we do aught for them or they for us?"

It then admits that in the early Christian Church, whose chief treasures were the sacred dead, the belief was that both the dead may help us and we may help them, and

"The student of the Catacombs as he marks the signs and deciphers the inscriptions, fieds them a prolongation, reaching through the centuries, of St. Paul's triumphant burst, 'O death where is thy sting?'

That is to say, not only may we pray for the dead in order to increase their happiness or shorten their sufferings, but the Saints in heaven also intercede for us. In fact the writer in the Chris-

tian World says plainly: "This early communion of the dead brings us to the question, what on this subject is the position of Protestant Christians to-day? Signs are abundant that the standpoint from

limit to this outgoing? The notion that those who now rest in God are beyond the reach or need of prayer is heathen and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts.

We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen.

The mind revolts against these limitations. Its prophetic instinct recognizes them as a mistake. The vagaries of spiritualism are a rough protest against the policy of cutting the cable between here and the beyond.

These reasons of the Christian World are not the most satisfactory that can be given to show that prayers for the dead are lawful, and that the saints in heaven' pray for us. The passages of Holy Scripture on which these practices are founded, and the constant teaching of the infallible Church of Christ. against which the gates of hell cannot prevail, are more satisfactory, as they demonstrate these truths which Protestantism has hitherto repudiated. Yet it is at all events a promising sign of the near triumph of Catholic Truth, when we find the most extreme Protestants thus acknowledging that Protestantism was in error in rejecting many Catholic doctrines at the time of the socalled Reformation. They will not, however, repair the evil they have done until they accept the Catholic Church in its entirety, and admit that even as it adhered to the truth in these matters without varying one lota therefrom, so it has retained in all its teachings the " faith once delivered to the

The Catholic Church did not depart from the truth, simply because Christ promised always to remain with her in her teaching of all things which He commanded, and the only return to truth which Protestants can make is by submitting unreservedly to her infallible authority. They will never succeed by patching up a rent here and there in the seamless garment of Christ which they have torn into shreds by giving permissson to every man to believe as much or as little as he chooses of the revealed truths of the Christian religion.

It is a curious feature of the new theology that it places almost implicit reliance on the opinions of Jeremy Taylor, Heber, John Wesley and other moderns, while laying so slight a stress upon Christian divines who came near the Apostolic age and derived their knowledge of Christian truth directly from the teaching of the Apostles.

## A PAPAL AUDIENCE.

Rome Correspondence of New York Sun. And the Pope? Whether one was a Protestant or a Catholic, one could not help a thrill of emotion at the sight of His white figure stood out against the red chair and his face was s clear cut as a cameo, with the prominent nose and under lip accentuating it powerfully. Bending to right and to left, he made the sign of the cross with the outstretched first and second fingers of his right hand, doing it slowly and gently, with a benevolent smile always on his lips. After the bearers had carried him a few yards. be put his hands on the arms of the chair and raised himself to a halfstanding position, at which the cheers swelled of a sudden into another roar, which swept down the hall and fell and not expect this, are considering the with his left hand resting on the arm

The music was lovely, but it was greeted with no absolute hush like that which fell over the audience when the Pope rose from his knees, went up the altar steps and chanted the litany in front of the altar. At first a murmur of amazement went around the hall, his voice was so clear and strong Then there was complete silence. But it was even more impressive to see him than to hear him, for instead of chanting rather mechanically, as officiating priests so often do, he seemed to put his whole soul into it; so much so that his thin white figure was shaken by it. When he spread his arms out in what is often a perfunctory gesture of invocation the movement was almost dramatic in its intens-

ity. He lifted his arms as high as he could stretch them and his whole body straightened up so that he seemed at least several inches taller. As he sank back again it was as great a reaction as if he had suddenly stooped.

Then he turned and faced the people, and many of them dropped down on their knees, in spite of the crush, as with a slow sweep of his arm he solemnly blessed them. \* \* \*
When he was set down at the en-

trance, out of sight of the crowd, it was almost as if a shadow had fallen on the hall. There are few people with a more interesting personality than that of Leo XIII., but that alone does not make it so well worth while to see him. A private audience would have its own advantages, especially for a Catholic. But Protestants should see the Pope when they can feel what he means to the hundreds of men and women beside them. Under these circumstances a glimpse of the Pope will

It is remarkable to observe how deeply we respect, adore and venerate virtue-insomuch that we all go about pretending to be virtuous; yet how little we believe in the virtue of one

te devotion to their interests.

Though every word of Christ is so plain that the rudest mind can understand it, and withal so profound that unaided human genius cannot fathem its full depth of meaning, it is not His teaching which arrests our attention, as we read His life in the New Testa ment, but the image of His goodness which stands out on every page. It is not any special endowment of His mind we first learn to admire and love, but one or other of the qualities which reveal to us the surpassing goodness o His heart. We have no authenti-image of His face, and few men comparatively have any accurate memory of His words; but the story of His ten der love for men need be heard bu once to brand itself on our imagination and abide forever in our memory. T show how His words prove His divinity the unity of Three Persons in one God

head, or any other dogma of faith ma require careful reasoning and length discourse; but the deeds of H heart speak their own story which he who runs may read, and no he man soul needs teacher or interprete when reading that Jesus "went abou doing good and healing all that wer oppressed by the devil;" that H east His lot with the poor and tho who were reputed as sinners ; that!I suffered little childen to come to Him that He wept for His friend Lazaru and bewailed the very prospect of the destruction of the city of Jerusalem that He pardoned and pitied Man Magdalene when others were shunning her and execrating Him for permitting her to lie prestrate in sorrow at E feet. It is not too much to say that t one passage in the New Testame which setties most double and call most perplexities is not doctrinal at but purely figurative, the parable the Good Shepherd, the message fr His Heart to those who wander ap from His fold. Surely the one part the sacred narrative which draws after Him and holds us all transfix is the scene on Calvary in which proof of His love for mankind tra cends all our conception and comp all our love. Since, therefore, it is chiefly by

devotion of His Heart to our welf that Christ wins our love, it is natu that we should show our devotion Him by studying in a special man the excellent qualities of His Heart by venerating above all others love which is its greatest perfecti This is the motive of devotion to

Heart of Jesus. This word devotion was origin used in a religious sense only, bu well did it express its object that r have begun to apply it to every q ity and pursuit they hold sacred; fortunately, some of their applicat to appreciate its his meaning in a religious sense. T patriotism the past three hundred y has been defined as devotion to country; loyalty, as devotion to a son or cause to which one is attach industry, as devotion to one or oth the mechanical arts, sciences, la These meanings help us to appre the stronger attachment and the g er earnestness and steadfastness plied by the term devotion in its r ious sense; since it really mean give ourselves entirely by bin

promise or vow to some holy pe

object or cause.

Devotiou to the Heart of Jesu therefore, not merely some conform of worship by which we ven His Sacred Heart, but it is als habitual readiness to serve Chri other ways as well as by wor chiefly because of the devotion Heart to ourselves. It is any religion by which we offer to Christ a special veneration havi its object the physical Heart of C as inflamed with love of men, affected by their ingratitude; its end, the honor of this same He be procured by love and repar This special veneration is the add which is due to Christ on acco His infinite dignity as the Word nate. It is due alike to His pers His human nature, to His soul, His body and every portion the and it is fitting not only the adoration should be due, but al it should be paid, by all the fa particularly to that part of Sacred Body which, like the is commonly considered the ser symbol of the greatest of a perfections. The love, or cha Christ, which "presseth us,"

hath loved me, so I also love it embraced all men: "And died for all;" it extends to a 'Yea, I have loved thee with a lasting love; and it surpasses ception, as St. Paul terms it : charity of Christ which surpa Now, it is proper that we venerate with special wors Heart of Christ, which is co considered as the seat and sy His love for us. Whatever ph ists may discover, it will als main true that in many langu word "heart" stands for lo affectionate traits of charact

even for the character of a m

Paul says, could not have been

than it was: "Greater love

" it was divine: As the