Seventeenth Sunday after Pentecost

ON FALSE LOVE OF GOD.

"He that hath My commandments and keepeth them, he it is that loveth Me." (John 14, 21.) There is no word, the signification of which is so much misused as the word love. Unfortunately, there are too many sad instances to prove this assertion. No one, however, suffers so much from the abuse of this word as Almighty God. Thousands of Christians pray every morning and evening: O my God, I love You above all things. This prayer for many is mostly one of the lips; the heart knows nothing of it. The manner in which these Christians live shows nothing to verify it. Instead of acts of love, their life shows only those of Their unchristian manner of living evinces naught but acts of ingratitude, disobedience and contempt towards God. What would you think of a child who daily made protestaof a child who daily made protesta-tions of love to its parents and, at the same time, caused them bitter tears on account of its ingratitude, obstin-acy and disregard to all their wishes and commands? Would you call this love? Would you not rather deem it hypocrisy? Precicely the same in prayer pretend to love God, but in stead of showing this love by acts of gratitude, exhibit their contempt of Him, by the manner in which they deliberately transgress His command-Such Christians deceive them selves and are hypocrites in the sight of Heaven. Their love cannot be compared to refined gold, but rather to dross. Such love will not open Heaven, but rather increase their punishment, for "he that hath My commandments and keepeth them, he it is that loveth Me," says our Lord, and St. John, the apostle of love, says: "This is the charity of God, that we keep His commandments, and His com mandments are not heavy." (1. John 5, 3) St. Paul also explains the essence of the love of God in these "Love therefore is the fulwords: filling of the law," (Rom. 13, 10) that is, of the commandments.

cerely are resolved never to offend Him by any deliberate sin, and if they should have been so unfortunate as to offend Him grievously, they know no greater sorrow than to have lost God; they have no greater desire than to be neiled to Him, and once more to received as His children. If a mother, by the hand of death, loses her only child, what grief and lamenta If the husbandman, by a hail storm, loses his whole crop, and see all the fruit of his labor-that which he has gained by the sweat of his brow, the hope of the coming yeardashed to pieces in a short time ; it one sees all his possessions destroyed in a few hours by the devouring element, what sorrow and wringing of hands! But you, my dear Christians, if by mortal sin you have lost God, and with God, everything that makes you happy for time and eternity, are you as much grieved as the poor mother, as sorrowful as the husband man, as sad as the laborer? Alas, no! You laugh and are joyful, and the loss of the Infinite Good causes you neither distress nor grief. If you had lost anything valuable, you would not wait until the coming morrow, you would immediately seek it with dili-gence. But, it is God whom you have lost! Think of it, O Christian, God thing but eternal pain. Do you care? Are you anxious to conciliate God? On no; He can wait for weeks and months, perhaps, until the next Easter season before you are restored to His friendship by penance and true conabove all things? Oh no, this is termed slighting God, but not loving

Those who love God truly and sin

Again, those who love God truly, do not merely avoid offending Him mortally or grieve if they have done so, but they are pained to see others offer insults to His Infinite Goodness. This, for instance, was the case with David, who loved God sincerely. Malignantly pursued by Saul, insulted by Semei, persecuted by his own son Absolom, he bore all with patience, although grievously afflicted at heart. But seeing the shameful But seeing the shameful outrages of the impenitent sinner, he mournfully exclaims: "A fainting hath taken hold of me, because of the wicked that forsake thy law." 118.53) Tell me, my dear Christians. are these your sentiments? Do you feel sorrowful, like David, when you see how grievously God is daily of-The majority of Christians are not, provided they are not thereby wronged. A poor sick laborer is immediately sent away to the hospital lest his fellow-laborers be infected the contagious disease. wicked laborer, however, is retained, regardless of the danger of contaminating by his wickedness, regardless of his daily transgressions against God. Self-interest alone is consulted and he is kept, because he performs his work poses himself to the risk of losing his innocence, of being eternally lost, what do you and the majority of You remain cold and

Good, our love was merely an act of the lips, not of the heart. And, yet, how can we expect to be permitted to love God for all eternity, if we will not give Him our love during the short period of our mortal life. Let us, therefore, resolve to live no longer for ourselves, for our own will and the gratification of our passions, but for God alone. Through love of God, let us reject all sin, and conscientiously perform the duties of our state of life. As faithful and loving disciples of our Lord, let us live, act and work for the greater honor and glory of God, so that we may possess Him, praise Him and love Him for all eternity. Amen.

PROTESTANT CONFROVERSY.

BY A PROTESTANT MINISTER

XLIX.

Sacred Heart Review. We have seen that a patient and candid inquirer, vaguely acquainted with Roman Catholic history and doc trine, would easily perceive, ever though as yet ignorant of every part of the Jesuit Constitutions except the section in hand, that "obligare ad peccatum" means—as Doctor Edward Stelly has shown that it means everystrictly that the offender touches the point of sin." He would find that the explanation "to oblige to sin" is not only monstrous and meaningless, and at variance with the whole tenor and purport of this Chapter, as well as with unvarying use, but with every principle of Christian and Catholic theology. Bucer, it is true, maintains that subjects must obey the commands of their sovereign even when these are contrary to God's law, and his friend and patron, the Elector Palatine, claimed expressly to own the consciences of his people no less than their bodies. Bucer and the Elector, how ever, are in Roman eyes odious here tics, and the Protestant who does no own such people for odious heretics is himself an odious heretic. Bellarmine was not yet born, but could these two men have lived to have fallen into his hands as a Roman Inquisitor, he would soon have shown them what he meant by declaring that those who teach these abominable extravagances of obedience, religious or secular, belong to the flames. Burning people alive is execrable, although it still flourishes in the intensely Protestant South, and remained a part of English law until 1813, but of all inquisitorial sentences such a one as the Cardinal here com mends would have been the most ex

cusable. Catholic theology, as we know, still further developed and emphasized by lesuit authors, is fond of proclaiming that, if the continuance of the world depended on my obeying an evil command. I am not responsible for preserving the world, but I am respons ible for refusing the evil. Of this that famous sentence of English instice is an echo: Fiat justitia, ruat

coelum. Our inquirer now, having satisfied himself that in this section obligare ad peccatum means "to bind under pain of sin "-obligare sub peccato being a familiar equivalent-would next pro ceed to look through the rest of the Constitutions. Finding the reiterated formula: "I will obey where no manner of sin is involved," he would know his interpretation to be right. Finding then that the Jesuits limit the duty of obedience, exactly like Savonarola, to those cases in which it "conyour all-without whom there is no sists with charity," he would be not a little amazed to find the Jesuits, whom he had always been taught to view as the embodiment of servilism, marching under exactly the same device as the heroic though somewhat hard-bitted Fiorentine, whom we have always, and with the best reason, been wont to view as a peculiar champion of spiritual independence. No won der, therefore, that we now see on the title page of a pamphlet extolling the Frate, and suggesting him as even worthy of canonization, the name of a Dominican author and of a Jesuit edi-

> The truth is, that while Jesuits have intensified discipline in the Catholic Church-many eminent menthink have over-shot the mark-they seem to have done a great deal towards rationalizing it, and saving it from the extravagances of lunatic sycophants. the wild sentences quoted from medie-valists show that there was great need of a force strong enough to bring these careering Ishmaelites within conscionable limits.

We see now how the Jesuit Rule has gained that marvelous combination of pliancy and rigor which has made it so tremendously effective. Speaking generally, it appears to be yielding even to the point of being limber. A Jesuit, at least one in whose judgment the superiors have reasonable confidence, seems to be very much left to himself in the interpretation of his duty from day to day, when once his field is marked out, of course, under the general control of his obligation to carry out the purposes of the Institute. His Rule, as we shall see, is yet more indulgent than the Franciscan. Yet. does the will of his master who is in view of the infinite variety of charnot concerned at the offense given to God. If your child is dangerously tion, there is reserved to every Supersick, what anxiety and grief, but if ior, within his range, the right of in-he associates with wicked persons, excepts, for any subordinate, or subordinates, for any longer or shorter time, with the same power of obliging to obedience, under pain of sin, mortal

the Constitutions, indifferently Epluribus unum or Ex uno plura, alth perhaps the latter is the more strictly

I do not deny that the Jesuit theory of obedience has sometimes been found excessive even by rigorous Catholics. With a temperate exposition of this, by a well-read Protestant, I can well believe that I might agree. As a strong Calvinist, at heart a Presbyterian, and a lover of Port Royal, I can not be supposed to be very fond of the Society. Yet we must own that the damning sin of the Jesuit discipline is, that it has done us so much harm. But for this, our free and easy ways, and contempt of all tradition and historic unity-I am not speaking now of the Church of England nor of Scotlandmight have victoriously overrun Latin Christendom, to the Straits of Messina and of Gibraltar. Our failure, of course, has angered us to the heart, yet it is time for us to reflect. If we complain that Rome is too Latin for us, have not the Latins at least an equal right to complain that Martin Luther was too decided y a barbarian Teuton for them? They are not the chastest of mankind; but his defence of polygamy and incest, and his vio lent denunciations of unmarried pur ity, did not appear to them to have come from heaven, while they could not agree with his followers that good works are prejudical to selvation Since, as now seems historically cer tain, Protestantism could never have established itself solidly in Italy or Spain, and probably not even in France, I think we may well be grate ful to the Society, whose disciplined persuasiveness so largely took the place of inquistorial harshness in relucing the Northern movement within

its tenable limits. How often partisan fury makes men miss their mark! The late Bishop Coxe was a scholar, having at least a regular education. He knew, or ought to have known, that "General," with the Jesuits, has no military mean It is of old monastic use, going ing. back at least to 1210, apparently long before it was used in war at all. simply distinguishes the superior of a whole order from provincial superiors. It is merely the abridgment of "General Superior," or "General Guardian," or the like. Yet Coxe, in a very intemrerate attack on the Jesuits, sarcastically encloses "General" in inverted commas, evidently to insinuate that their purposes of war shine through the title. Was this ignorance through the title. or dishonesty? I do not know. Hav-ing long been accustomed to consider what things mean before speaking of them, I do not understand people that act otherwise. Why does the Bishop find war where there is none, and pas by the name of the order, "Company of Jesus," which is expressly military? Is it that the image of a body of Chris tian soldiers, marching on under the eminently Christian and scriptural to serve the purposes of vituperation

Parhans so. Ignatius Loyola was a soldier through and through. The name of his order—of which he meant Societas f ra Latin translation and the strong emphasis laid in it on subordination and obedience, both show the soldier in him. Yet there is absolutely no:hing else military in the Company. Neither the titles, nor the functions, nor the division of departments, nor the nature of the duties, has anything whatever that recalls the nature of an which William the Second, if he should ever turn Jesuit, would scoff, as ratal to all true subordination. Bernhard Dahr has well set this forth. Yet there comes up among ourselves the Salvation Army, military through and through, from beginning to end, all its titles taken immediately from war, all its operations redolent of the camp, held by its "General" under the most rigorous English subordination, contemptuous of all other nationalities, and we extol it! There is consistency for you! I am a great friend of the Army, but why should I be an enemy of the Order, which is so much less military in its make-up?

Charles C. Starbuck. Andover, Mass.

A SCANDALOUS TALE.

Catholic Columbian A sketch that is shocking to the point of blasphemy appears in the August number of the Ladies' Home Journal, from the pen of Mrs Hermann Kotzschmar. It is called "How One Man Loved." It sets out to relate the incident when Joseph found out that

the Blessed Virgin was with child.

It pictures Joseph as a vouth still living with his parents at the time of his espousals, contrary to the Christian tradition which always represents him as an old man at that time. It declares that his father gave him the choice of repudiating Mary on account of the reports in circulation against her innocence, or of being driven from home, and that he chose the latter. It says that Mary resided in a cottage, instead of, as we know, dwelling in the temple. It states that rumors against her chastity were rife even before her marriage to Joseph, and all her ac-quaintances scorned her and deemed er wanton-an utterly false, unfounded and unscriptural statement. It makes out that Joseph loved her with a passion and courted her, and that they

used to meet at a well "when they first knew that they loved," a supposition that degrades their virginal romance obedience, under pain of sin, mortal indifferent. If your good name is attacked, how angry you become, but if God is blasphemed in your presence, you listen to it quietly. Is this loving God with your whole heart and soul?

Alas, brethren, let us acknowledge that hitlerto God was not our highest

at her, threw stones at her and called her vile names—a most repulsive thought, that no one who revers the Immaculate Virgin or who knows the true history of her beautiful life, could willingly entertain in imagination, much less deliberately set down in writing for the press Mary did not writing for the press Mary did not conceive Our Divine Lord until after her espousals, and no one but Joseph knew that she was with child by a power that was not his. It was precisely to save her spotless reputation that God provided that she should have the protection of a ratified but never consummated marriage with the holy patriarch. Joseph himself, according to the most common opinion of the Fathers of the Church, preserved in-

violate his own virginity. Why will Catholics buy such trashy and unedifying publications as that Ladies' Home Journal, with its religious slush and its Protestant affiliations, when they neglect their own periodi-cals? They have in the Catholic World, the Messenger of the Sacred Heart, the Rosary, Donahoe's Magazine, and others, publications fit for Christians to read, and free from such revolting inventions as this misleading and indecent tale.

WEAK AND NERVOUS.

The Condition of a Young Lady of Welland.

UBJECT TO FREQUENT HEADACHES WAS PALE AND EMACIATED AND GREW SO ILL SHE COULD BARELY

From the Tribune, Welland, Ont. Miss Hattie Archer, of Welland, an estimable young lady, whose acquaint ance extends among a large number of citizens of the town, has the following to say regarding the virtues of Dr In the fall of 1897 I was taken very ill was nervous, weak and debilitated At this time the least exertion caused great fatigue. My appetite was poor and I was attacked with frequent sick headaches. I gradually grew worse until I was so weak I could barely walk through the house. I was very pale and emaciated and finally becan entirely incapacitated. Various medi cines were resorted to but gave no relief. Later I was treated by two of the best physicians of the town.

said my blood was poor and watery I followed his advice for some time but did not improve. Then the second doctor was called and he said he could help me, but after tho: oughly testing his medicines without benefit, I gave it up and despaired f ever getting well. My grandmother had been reading at that time much about Dr. Williams' Pink Pills and persuaded me to try them. That was about January, 1898 From the first the results were really marvellous, being far beyond my friends' expec tations. After taking five boxes I can stand more fatigue than I could for two years. I have gained weigh splendidly ; (an take my food with a delightful relish, and again feel cheerful, healthy and strong. I would further say that the change is wholly due to Dr. Williams' Pink Pills. I hope that my testimony will prove beneficial

to other girls similarly afflicted. The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams Pink Pills will not promptly cure, and Even obedience has limits at those who are suffering from such William the Second, if he troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, who for the sake of extra profit to himself, may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

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corn cure. At dealers everywhere.

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day-schools on Indian Reserves—a small call tatached.

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We are quite sure spect for their teach by such of our your still attending school be without profit to tion to an episode whom they have, learned to regard w veneration.
When the great

was preceptor to France, the grandso he had occasion one pupil for some fault the prince, who love the prince, who love most tenderly, was ; bad humor; and i dignity and his sieur, I know very who you are." A calibre would have pedagogue on the s of Cambrai, thoug heart, remained ta never to punish his self to show the pri served manner, tl pained; and when royal youth's dep missed him in the v on the following m had scarcely aris entered his apart gravity and prof manner quite unus with him whom he " Monseigneur, whether you reme

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CONVERT RA resident of Ph who was a but entered ago, was ords Rome on July studies with Rose's, Kent failed and he Upon recover at Freiburg, the Diocese o His mother, an officer of to form a s mer friends.

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