Bacred Heart Review THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLX.

How utterly without conscience Pro fessor Nippotd can be in his attacks on the Roman Catholics, or on particular Catholic bodies, appears remarkably in his declaration that the Empress-Queen Maria Theresa, having long resisted the abrogation of the Jesuit Order, saddenly turned from favor to deep dislike, and gave her consent to the abolition of the Society, on learning from Rome that her Jesuit confessors had been sending copies of certain confessions of

hers to their General Ricci.

It matters not in the least to Nippold that no such communication of Clement XIV. or of any one else to the Empress-Queen, apprising her of this atrocious sacrilege, and no such communication of the Empress of Clement, expressing her horror over this violation of the seal of confession, exists, and that no one pretends ever to have seen them. "They say" is quite sufficient to suphey say" is quite sufficient to sup-t this fearful accusation in the mind of Professor Nippold, being brought against the Jesuits. His statement is made in the simple historical style, as if no one disputed the fact, precisely as he might have said that in 1846 Pope XVI. died and Pius IX. was

Gregory XVI. died and Plus IX. was chosen in his stead.

Of course Professer Nippold knows perfectly well that this story exists in perfectly well that this story consumer various incompatible, and some of them incredible, forms. He knows that the distinguished Protestant historian, Karl distinguished Protestant historian, Karl Adolf Menzel, treats the fable as void of evidence, and gives a wholly differ-ent account of the Empress' final consent, namely, her intimate connections with the Bourbon courts, which were unanimously for the abrogation, and into two of whose houses, France and Naples, two of her daughters were marked.

He knows that Count Mailath, a specialist in Austrian history, does not even mention the report. He gives Maria Theresa's actual answer to the who wished to know what she Pope, who wished to know what shought of the projected suppression. She assures His Holiness that whatever ground of offence the Jesuits ever ground of offence the Jesuits are given in other courts, they might have given in other courts, they had in her States been worthy of nothing but praise. She extols their blame-less life, their zeal, their activity in pious works. She is therefore, she de-clares resolved to release clares, resolved to uphold them, to the great advantage of her subject peoples. In this eulogistic strain the Empress Queen continues during the years of agitation before the suppression, at the time of the suppression, and after the suppression. She has evidently, from first to last, never learned any such herrid fact as that which is supposed to have changed her favor all at once into righteous and implacable wrath, as it most assuredly would have done. Count Mailath goes on to say that

the importunities of her Bourbon allies; her fears for the happiness of her two daughters, if she continued refractory; the urgency of her son, the Emperor Joseph, and of her Chancellor, Prince Kaunitz, at last wrung from her a re-luctant assent. She continued, however, afterwards as before, to declare that while she yielded, as an obedient daughter, to the judgment of the Head of the Church, in a matter of religion, her personal esteem for the Jesuits remained unchanged.

Nippold knows, of course, that Arneth, who has written ten volumes upon Maria Theresa, resting on archivistic researches, and has published innumerable letters from her and to her, doe not indicate any ground of probability for this story. Neither does Theiner, the biographer of Clement XIV., al-though we know that he was no lover of the Jesuits.

The Jesuit Bernard Duhr remarks that in all the Austrian correspondence with France and Rome from 1769 to 1774, in the secret archives of Vienna, there is not the slightest intimation of any sudden change of mind in the Empress concerning the Jesuits. Ignorance cannot be pleaded here, as it might be for such poor wretches as Lansing and Christian, or Townsend. Nippold is an accomplished historical scholar, having access to all the libraries of Europe. If he misleads his readit is not inadvertently, of set purpose. He doubtless ex-cuses himself to himself, like Luther, by saying that it is impos-sible to calumniate an active Papist, for that if he has not done the particular lar thing you impute to him, he has been doing, or plotting, something else precisely as bad. To be sure, an honest man does not reason in this way, but then neither Luther nor Nippold, in this range of subjects, is an honest

It is interesting to see some of the forms in which this story is found. The first form given by Duhr is that of The first form given by Dun' is that of the Abbe Henri Gregoire, Constitu-tional Bishop of Blois, a fanatical hater of the Jesuits. He says that at the first partition of Poland, in 1772, Maria Theresa consulted her confessor, Father Parhamer, as to the lawfulness of receiving a part. Parhamer, finding the matter too deep for him, consulted the Genaral at Rome. Wilseck, the Austrian envoy at Rome, having ascertained this, procured a copy of the confession and sent it back to his mistress, who hereupon wrote at once to the Pope that she now consented heartily to the dissolution.

This story Gregoire got out of an abusive attack upon the Jesuits. He overlooked three vital facts. First, Parhamer never was Maria Theresa's confessor. Second, Wilseck never was her ambassador to Rome. Third, the Empress did not reserve her scruples about the partition for the confessional but proclaimed them to all the world, so that her confessor, if a Jesuit, had no temptation to break the sacred seal He had only to write to Ricci what his august penitent was saying to every-

body.

Another form of the story is that the confessor sent to Ricci, not a particular, but a general confession of the Empres and that it was not the ambassador but Charles III. of Spain who ascertained

the fact and made it known to Maria

Gregoire himself rejects this version. However, it appears as late as 1869, in the Allegereine Zeitung, as if it were an accredited fact. The historian Ginzel, rejecting all explanations of the Empress-Queen's final consent, remarks with warranted scorn that it a strange exhibition of historical conscience to lay the imputation of such a crime upon a great order merely on the authority

of an anonymous on dit.]
A peculiarly queer form of the story, remarked Duir, is given by the scan-dal-mongering Edward Vehse. Says he: "The dissolution of the Jesuit Society in Austria occurred in 1772. Long, long did the Empress refuse to be persuaded to expel these dreaded people. Whenever Prince Kaunit people. Whenever Prince Kaunitz urged her at last to give her consent, ner steady reply was, 'The Jesuits are the bulwarks of all authority.' To all the representations of the Chancellor she had no answer but tears. At last Kaunitz put in her hands a general confession of her own, which she had once made to the Jesuit Hambacher, and which he had despatched to the Jesuit General Ricci. When Ricci was imprisoned in the castle of St. Angelo, among his this confession was among his papers and was sent by Pope Ganganelli to Prince Kaunitz."

In this narration, remarks Duhr, as good as every word is false. The society in Austria was not suppressed in 1772, but Sertember, 1773. The re-monstrances of Kaunitz and the tears of the Empress are pure figments of the imagination. There was then no such Jesuit as Hambacher in Austria, as is shown by the register of the Society. Ricci was not imprisoned in St. Angelo until twelve days after the dissolution had been published at Vienna. As it is highly important to show how

this monstrous accusation demonstrates its falsity in every one of the various forms into which it has transmuted itself, I will finish with it next week. CHARLES C. STARBUCK.

Andover, Mass.

ON THE SACRED THOUGHTS HEART.

We are now well beyond the first quarter of the third century since the untaught Visitation Nun who was chosen in God's designs to do more effective service against Jansenism than the doughtiest of Jesuit theologians in the schools of their order could have been, first gave her message falteringly to the world. Her doctrine, which was soon discovered, by those who pos-sessed insight, to be little more than a picturesque restatement of traditions that had been vindicated at Nicaea and at Ephesus, had a difficult way to win in the beginning; and it was not until the learned impleties of the notorious Synod of Pistoia were rebuked by Pius VI. that Christendom actually awoke to its full significance. To-day to its full significance. To day the devotion may be said to fill all the churches. High and low alike are clients of the Sacred Heart.

Very Rev. William Byrne in his very instructive work, "Catholic Doctrine," has this to say of devotion to the Sacred

"The feast of the Sacred Heart of our Lord was established in 1765. This was the result of a widespread devotion to the Sacred Humanity of our Lord which

had gradually grown up in the Church.

"This devotion is closely allied to
the worship of Jesus Christ in the Holy Eucharist in which He is present. Holy Eucharist in which He is present. His divinity and His humanity have been united in one adorable person. The union of the divine and human nature in Christ is of such a character that they form but one Divine Person, and therefore but one object of adora tion. This union is known as the hypostatic union; by it the two natures so inseparably united that, by kind of intercommunication, the attri-butes of either are rightly ascribed to the Divine Person of Christ. Hence we say indifferently Son of Man or Son of God, always meaning thereby Christ, His humanity in the one case being the more vividly in our thought and His divinity in the other. We cannot, divinity in the other. We cannot, therefore, worship the divinity of Christ without at the same time worshipping His humanity, nor His humanity with-

cut worshipping His divinity.
"The heart is one of the chief organs "The heart is one of the chief organs of the body, and is essential to its life; it is popularly regarded as the seat of the affections and is taken as the symbol of love. The loving heart of Jesus is adored as the heart of the person of Christ, in which person His human nature and divine nature are hypostatically united. Therefore, we adore the Sagged Heart of Christ, because It is Sacred Heart of Christ, because It is the Heart of the Divine Lord made flesh. The Heart of Jesus is, therefore, truly an object of worship."

IMITATION OF CHRIST.

THE EMINENCE OF A FREE MIND WHICH HUMBLE PRAYER PRODUCES

BETTER THAN READING. I do not say from those things which worldly vanity covets with so much eagerness, but from those miseries, which by the general curse of our mortality, as punishments, weigh down and keep back the soul of thy servant from being able, when it wishes, to enter into liberty of spirit.

O my God, Who art unspeakable

sweetness, make me look upon as bitter all carnal comfort, which withdraws me the love of things eternal wickedly allures me to itself by setting before me a certain present delightful

O my God, let not flesh and blood prevail over me, let it not overcome me; let not the world and its transitory glory deceive me; let not the devil supplant me by his craft.

PAINS. LIKE THE POOR ARE ALWAYS "IT Us.—That portion of man's life which is a made up of pleasure is largely composed opain and to be free from pain is a piessure Simple remedies are always the best in treating bodily pain and a safe, sure and simple remedy is Dr. Thomas Eelectric Oil. You cannot do wrong in giving it a trial when required.

Do not delay in contraction.

quired.

Do not delay in gettirg relief for the little folks. Mother Graves Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at bend?

FIVE-MINUTES SERMON.

Eighth Sunday After Pentecost.

COMMON HONESTY.

"How much dost thou owe? (St Luke xvi. 1-9. We all love justice; to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some senti ment of justice welling up within it and the public opinion of mankind ha never failed in the end to condemn manifest injustice. But all this is in the abstract! When we come to ex-amine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as i eems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying injust ice, and we begin to fear that the lofty sentiment so loudly proclaimed from pole to pole is relative rather than ab solute. We all want to have justic done to ourselves as we apprehend it but are we equally inclined to do just ice to others, according to the golder rule? I venture to assert that there is not a single person in the congregation who does not condemn the flagrant in justice set forth in this day's Gospel out how many of us are there who loo within, who apply the parable to our-selves, condemn the unjust transactions in our own lives, and resolve to repair them to the best of our ability? "How much dost thou owe?" is an

awkward question for some of us to meet; not that there are no honest debtors whose debts are their misfortunes, not their faults. Many such there undoubt-edly are. But are there not hosts of disonest debtors whose debts are the result of their extravagance or dissipa and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these to escape their obligations. people too take up the cry of justice, and would feign pass for upright Christians and honorable men. might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does not make every reasonable effort to pay his lawful debts.

The man or the woman who is in debt and who does not conscientiously endeavor to pay the last farthing is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you mean to say that the man who goes his hyteler, or his halor, or his owes his butcher, or his baker, or his rocer a bill, and who refuses payment when he has money to spend for drinks and cigars and excursions, and perhaps a trip to the seaside or the mountains, is an honest man? Would you consider that woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice has the person who borrows \$5, \$10 or \$50 from a neighbor in a pinch, and afterwards neglects to pay it back though requested to do so again and

again ? But what is one bound to do in order to pay one's debts? You are not bound to strave yourself or your family, but you are bound to live on the very verge of poverty until your lawful debts are paid. The most rigid retrenchment must be observed and all superfluities, even the least, should be cut off.

Justice in the abstract is a grand thing to talk about, but common hon-esty is the real thing to practise. How much dost thou owe? and when are you going to pay? are the practical ques-tions that every debtor should put to his own conscience. Remember that there is a supreme day of reckoning appointed for all debtors, and if your appear before that dreaded tribunal with the burden of debt on your soul

"You shall be cast into prison": and in the words of the Lord Jesus: "Amen, I say to you, thou shalt not go out from thence until thou repay the last farthing.

Cardinal Vaughan's Work for Total Abstinence.

Like Cardinal Manning, his immediate predecessor in the See of Westmin-ister, the late Cardinal Vaughan held strong and decisive views on the drink question, which he illustrated for years question, which he interfaced for years by his own practice of total abstinence. "The drink demon," he once wrote, "lies at the bottom of every effort to social regeneration, mocking the philanthropist and the religionist alike. When Bishop of Salford he was always to the front in temperance questions, not merely stock arguments, but original suggestions for the furtherance of the movement. In the very first year of his residence in Salford he established the Salford diocesan crusade for the suppression of drunkenness, which spread rapidly through the diocese. A writer in an English paper says that he remembers one of the general meetings of this organization when some four thousand pledged members assembled in the cathedral to listen to an address from Bishop Vaughan.

A Priest's Duty. "It is a part of a priest's duty to keep his flock from wasting their time and their money in saloons when their families are suffering and the rent to pay. They go on drinking, and there is misery at home, and then Sisters of charity have to go around begging for hospitals, in which these scoundrels have to be taken care of when drink has brought them there. I go into saloons, and when I find men idling there, who would be at work. there, who should be at work, I rebuke . Mothers and guardians and relatives write to me that their young girls are going to saloons and drinking. It is dreadful. I drive them away when. ever I hear of them in saloons."—Very Rev. Dean McNulty.

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THE PRECIOUS BLOOD.

God in His infinite mercy and wisdom nas decreed from all eternity that with out the shedding of blood there shall be no redemption, no remission of sins. It is, therefore, from the Precious Blood of Jesus Christ alone that our salvation There is no redemption, washing away of iniquity, except in the Precious Blood of our most dear Re-deemer. We can never praise and too much the price of our redemption.

It is through His Blood that Jesus communicates to us every blessing; all the graces we receive are laid up for us in His Blood as in a storehouse.

The devotion to the most Precious Blood of Jesus therefore brings us in a closer union with Him. Through this devotion we come nearer to Him, and the virtues of faith, hope and charity are strengthened and renewed in our

This spiritual union is of great im portance to Christians, especially in our days, because the knowledge of Christ and His love is the centre of a onrist and His love is the centre of a virtuous life, and is at the same time the pledge of eternal happiness, as Christ Himself assures us. The spiritual misery of so many Christians is caused by the fact that the knowledge of Cheletand of His law is become of Christ and of His love is becoming ore and more lost to them.

We belong to Jesus; His divine Blood was the predetermined price of our redemption. He is the Alpha and Omega, the beginning and the end of the whole creation. He should be the aim and object of our life. But indeed how many are there who lose sight of Him, their God and Redeemer, their last end? They may as yet call them-selves Christians, but they have no selves Christians, but they have no more left of Christ than the mere name. And why does it happen that there is so much in our times? It comes from the fact that the world tries to expel Jesus from the family, from the schools, and from public life and public affairs. And without Jesus there is no blessing and no salvation. Devotion to the and no salvation. Devotion to the Precious Blood of Jesus strengthens our faith in Him, the Son of the living God, and the Redeemer of the world. Who can doubt this when he sees Him leeding on the Cross, and thus shedding His Precious Blood as the ransom of our sins? "Every doctrine in theoogy is a call to the Precious Blood. Every ceremony in the Church tells of it. Every sermon that is preached is an exhortation to the use of it. Every sacrament is a communication of it. Everything holy on earth is a fruit of the Blood of Jesus." (Faber.)

The Blood of Jesus is our only hope. It is the hope of our redemption and of

forgiveness of our sins. What can excite in us a greater conidence in the mercy of God than the meditation of our redemption? To its fountain God calls the sinners; there they are washed and cleansed from their defilement; there the sinner is lightened of his burden, and a new life for God and His Kingdom, is instilled into his soul.

It is also the Blood of Jesus that kindles in us the self-sacrificing love. Man becomes a new nature, "renewed in Jesus Christ." By the Blood of Jesus the soul becomes more and more radiant and fit for any work or suffering that he may have destined for His oving follower.

Every drop of Jesus' Blood is an inisputable testimony that God does not want to condemn the sinner, but to save him for all eternity. Every drop of Our Lord's Blood is a voice that calls to man; God does not want the death of the sinner, but that he may return and live. Have you really any reason to fear and be troubled about the sins of your past life? Behold the devotion to the Precious Blood of Jesus, and the meditation on it, will fill you with hope and confidence. St. Mechtildis in a and confidence. St. Mechtildis in a vision heard how our Lord Himself en vision neard now our Lord Himsel en-couraged the most despairing sinners to the devout veneration of His most Precious Blood, so that they might have confidence in this ransom of their souls, and take their refuge to the price of their salvation. The devotion to the Precious Blood is also the inexhaustible fountain of all graces and blessings which we obtain from our Heavenly Father as often as we offer up to Him the most Precious Blood of His Onlybegotten Son. Thereby we also restrain the power of the divine justice, so that God does not always punish us as we deserve for our sins. This Blood was deserve for our sins. This Blood was the price and ransom paid to redeem us from the power of the devil and the slavery of hell.—P. A. Gietl, in the Messenger of the Spiritual Benevolent Fraternity.

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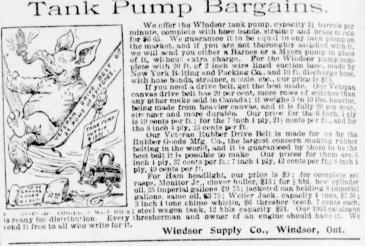
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GEO. WEGENAST,

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STAND EXERTION. From the Sun, Orangeville, Ont.

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CHATS WITH YOU

To fold one's hands at take their course is to t evil into worse. You wh you have nothing left to that very thought lose wh Cather up the fragments

Gather up the fragment to you, and keep them wi care. In good time this yours will be your con-effort made will come to y the effort missed will turn If nothing but a branch is to cling to, cling to that you stand alone in defencause do not throw down join the rout. For stren tory and nature. From i of both you will learn the fort me alike may come fro cause, that it is not wi detail, and, above all,

know how to wait and be A Catholic Gentl "A Catholic Gentic Rev. Owen H. Hill, S. calaureate address to the Fordham College, "is a vate life and a publica-of right principles and rity. He takes a stron stirring affairs of his ti-traces of his great faith of history. He is poss-true virtue from love of ligion to love of count ligion to love of count

A Young Man s Every son, when he go carries with him the home to which he belon either exchange or dissi does well, his success it is not only an orname but a crown of honor to In the battles of life are multitudes doing th laborious days, shaking

and keeping straight in

the narrow way, for the far-off whose hearts will their well-doing or brok There are few sights than when a youth who in another city, or in and bears on his face tokens of his well-doi some Sunday to the which his boyhood has sits side by side with th that love him. Where is there a dis

keen or a disgrace so inflicts who comes no he dares not, having in or in the distant city name and rolled the he the dust? Every youn himself and to his par grace the good name w ceived. If he respects himself he will be care name good.—Church P Insure Your Li

The saying is quit a wise one can keep it. of a safe and profitable one's savings is an in natter whether the investment be large are many failures and
The measures of you
ures must be gauged b

your economy and sav set, and your persever Of course the weekly ing of an employe is small, but the sequen can be read in the c everlasting axiom, 'little acorns grow." Much hinges upon a

of the first small ac the first best investm can make is to buy policy. There is no of such intrinsic wo bought for so little myouth it costs less t period.

The young man wh \$10,000 or more life nizes that he has alre something which co he has enlarged his o dorsement and receither a desirable but

engagement than th good-sized endowme ance policy on whi have been faithfully dends have been le amount and p the maturity of th Columbian. Bishop-Elect Colte Bishop Colton be from insurance he ha

as to the practise of or the needs of old

hesitate to express preference for a s place of deposit. I delivered recently, Economy is a we little understood. cause so often conf-mony. But how w Economy is founded mony on meanness. (iture of our means; ing of our very nece in the momentary se best advantage In this sense it is c supposes a true appr is hard earned and way; but it can no at our means of e

the course of years strength, and so it and judiciously exp "Economy, to I should be habitual things. It is not, ing in some things others, but saving many are 'penny wish?' Economiz things, they will ones; or, again, is in many small thin gate by far more True economy re-will not vary, no