

SECRET HEART REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXLV. As the Jesuits have always passed, among Protestants, not to speak of their many Catholic antagonists, as the incarnation of insidious policy...

An amusing anecdote bearing on the character of St. Ignatius is related by Oettinger, the famous Lutheran prelate, divine and theologian, living about 1760. An eminent gentleman had come on an official visit to the Latin school where Oettinger lived...

Said he: "When Count Zinzendorf preached at Tubingen, where I then was, a friend of mine told me that in the pulpit the aspect of the great Moravian nobleman and Bishop appeared to him so venerable that I, and all the rest of us, seemed in the comparison mere schelmengesichter, rogues' visages..."

The Lutheran audience, much to their credit, instead of falling into a rage at this plain speaking, exploded in a general burst of laughter over the discomfiture of the gentleman from abroad, who seems to have acknowledged his defeat by silence...

Concerning the wars of the Middle Ages, I have little to say. Although I venture to say that I probably know quite as much about them, and about their causes, as this gentleman, and that I am quite as capable of judging them impartially...

I do not even suppose that even this writer would venture to describe the Crusades as incited by the Papacy for mere ends of its own. As Lord Macaulay well says, it was better that the Catholic world should gather around the Bishop of Rome, against the advancing Turkish swarms...

Yet, in a higher sense, the Crusades are far from having failed. They beat back, and broke up, and bewildered, the Turkish hordes so that even the profound selfishness of the Christian princes of the fifteenth and the sixteenth century, and the paralysis induced by the religious wars of the Reformation, no longer left it possible for the misbelieving barbarians to conquer Europe...

Good health, good habits, good morals, are the richest cargo ever brought across the Atlantic and the richest bequest never inherited by a child, says Rev. Robert Powers. What can be grander than to see a young emigrant as he starts out in the spring time of life taking a stand and saying: "I am satisfied to accept the primeval curse of the Creator—that man must earn his bread in the sweat of his face..."

John Sobieski, in 1683, which saved Vienna, and drove back the Ottomans, is to be hoped forever, from the heart of Christendom.

To me the encomium pronounced by the Encyclopedia Britannica upon Pius II. appears very extravagant. Yet, however self-seeking we may believe Aeneas Sylvius to have been before he achieved the chair of self-regard there appears no trace during the five or six years of his reign...

When St. Pius V., a century later, through Don John, destroyed the Turkish fleet at Lepanto, no one who knows the character of this Pope imputes to him any crafty calculation of profit, more than to Cervantes when he lost the use of his hand in this great sea-fight...

AN IRISH-AMERICAN MAYOR ON THE SALOON EVIL.

The Mayor of Rhinelander, Wisconsin, Matthew Stapleton, is an Irish-American and a Catholic. In a recent issue of the Catholic Citizen, Milwaukee, he has a strong letter in which he denounces public officials in Wisconsin for not enforcing the liquor laws. He says: "With all due respect to our State law-makers, never could quite understand why the State should be so interested in the protection of wild deer in northern Wisconsin, where they pay so little attention to the suffering of the drunkards' poor wives and children caused by the illegal sale of liquors nights and Sundays..."

"I believe that equal and exact justice between man and man should be the object of our laws. I believe that special privileges can not be granted to one class without injustice to the others. If the saloons in Madison and Milwaukee now pay \$200 licenses to run and \$50 for the privileges that they have. "What Wisconsin needs most of all is a general cleaning up. The saloon at the four corners with the dance hall overhead, running contrary to the State law, is as bad as those of the cities."

"The saloon-keepers have ruined their own business by selling to minors, and allowing gamblers, gambling, slot-machines, roulette-wheels, and, in fact, every evil device that could be crowded into their business; above all, running their saloons nights and Sundays. To do the above business with a profit, it requires thousands of young law-breakers moving around the streets nights and Sundays who will in the near future be patients in our work-houses, asylums and State-prisons at the expense of the honest taxpayers of the day."

On my son, my grace is precious; it suffers not itself to be mingled with external things or earthly consolations. Thou must therefore cast away every obstacle to grace, if thou desirest to have it infused into thee. Choose a secret place for thyself; love to dwell with thyself alone; seek not to be talking with any one; but rather pour forth devout prayers to God, that thou mayest keep thy mind in conjunction and thy conscience clean. Esteem the whole world as nothing; prefer the attendance on God before all external things. For thou canst not both attend to me, and at the same time delight thyself in transitory things.

Good example is the best armor of the lay apostolate. Tobacco and Liquor Habits. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A voice of the people is occasionally touching the tongue with it occasionally. Truly marvellous are the results from taking his remedy for the liquor habit; it is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto.

FOUR-MINUTE SERMON. THE HAPPINESS OF TRUE Penance. Rejoice Jerusalem, daughter of the Mass for this is called "Laetare, or rejoicing, Sunday."

It may surprise you, dear brethren, to be told that this is a day of rejoicing; you will be amazed, no doubt, that, in the midst of the rigorous Lenten fast, when men should bewail their sins and do penance for them, and souls of mirth and joy are hushed, the Church should bid us rejoice. Yet thus she does to-day. In mid-Lent even she would have her children rejoice, would have them forget for the moment penance and turn their hearts to thoughts of gladness, that, by so doing, she may teach them that the rigors of this season, the self-denial and curbing of the flesh she imposes on us, is undergone that we may realize more fully the spirit of her teaching—that we may, in truth, preserve or get back if we have lost it, that interior joy, that spiritual jubilation which is the portion of every one who serves Christ as He should be served.

Our religion is one of joy, because we are Christ's and He is ours; and what more can we ask, or what greater can be bestowed upon us, than the having of Christ; Christ, at once perfect man and true God; Christ Whose life is the model of our lives, Whose grace is the source of all joy; Christ, to have Whom is to have a brother, and, at the same time, the eternal God; the God by Whose word were made all things that are, Who knows no limit to His power, Who has in Himself all perfections that man can desire or conceive of; a brother—a man like ourselves, with a human heart like our own, with affections like those of other men; a brother burning with tender love for us, knowing our weakness, knowing our wants and ready to succor us; a man who was himself tempted, who has himself suffered the miseries of this life, who, in a word, was made like to us in all save sin. This is Whom we have when we have Christ, and should we not rejoice at having such a One?

We should and do rejoice; our hearts are always full of gladness when we are in God's grace, and Christ is ours, and we are His; and this is what the Church wishes for all her children—the friendship and the love of God. She ever has Christ herself, and so is never sad; though she may mourn with Him suffering, still there is joy behind all her sorrow. If she puts on sombre garments, if she calls man to penance, if she fasts and covers her head with ashes, she is still glad in the depths of her heart. She is calling you and me to share the gladness, to get it back if we have lost it by mortal sin; she is bidding you and me to keep that gladness by chastising our bodies; she is warning us that we may lose God's grace, as alas! too many before us have lost it, unless we are vigilant.

Dear brethren, listen to the Church's voice to-day; come, all of you, come and share her joy. If you are not in God's grace do not let another day go by without making your peace with God. Oh! how much you are losing, and for what? For some trifling satisfaction which cannot bring true happiness; some mean gratification of your lower nature; for sin you are letting slip by the offer of God's friendship and the joy of a good conscience. Do you want to die as you are living? If you do not, repent of your sins; do not leave you leave this church promise God that you will sin no more; that you will be in fact what you are in name—a Christian.

SCRIPTURE READING. HIS HOLINESS AND THE CIRCULATION OF THE BIBLE. Pius X. has expressed his satisfaction at the way in which Italy to spread cheap editions of the Holy Scriptures among the people. To the scholars of the St. Jerome Association, who edited the works, the Pope is reported as having spoken in the following terms: "Gladly do I give my blessing, and that with both hand and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasant, thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures, and books of devotion there may be for the priests none is better than the Gospels. This is an unsurpassed book of devotion the true bread of life. I grant an especial apostolic blessing upon all who preach the Gospel, who hear and read it, whether on a Sunday or a week-day. I bestow my blessing on all the St. Jerome Society, and all who co-operate in the sacred work of spreading the Gospel."

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FOR THE SICK. It is the correct thing. To send for the priest as soon as a person becomes dangerously ill. For the sick person, if not in imminent danger of death, to make his confession during the first visit of the priest and to wait for a second visit for Holy Communion.

For the nurse or some member of the patient's family to place a chair for the priest by the side of the bed, raise the patient to a comfortable posture, inquire of the priest if he desires anything, and then withdraw whilst the confessor is being heard. To keep everybody from intruding in the sick room whilst the priest is hearing the confession and giving spiritual consolation. When the priest is expected with the Holy Communion, to have the room put in order and everything made ready.

With a clean table prepared, covered with a clean white cloth and upon it at least one candlestick holding a blessed wax-candle lighted, a crucifix, two small glasses, one containing holy water and the other pure fresh water (for the ablution after Communion), and a tablespoon. For some one holding a lighted candle to meet the priest at the door when he arrives with the Blessed Sacrament, and to precede him to the place prepared for the Holy Communion. For all in the room to kneel when the priest enters with the Sacred Host. After the priest has sprinkled the bed with holy water, repeated the antiphon, "Asperges me, Thou shalt sprinkle me," etc., and said the prayer, "Exaudi nos Domine," for an attendant to recite the Confiteor if the patient is too weak to do so. To have the hair combed, the face washed, the mouth rinsed out, and the bed of the sick person made tidy before the priest arrives. For one who suffers a prolonged illness to receive Holy Communion frequently, even though not in danger of death. To know that the receiving of Holy Communion, even as Viaticum, will not hasten death. To know that a sick person need be fasting in order to receive the Holy Viaticum. For a person who is dangerously ill to attend to all worldly matters the first thing so that there will be nothing to distract the mind from spiritual concerns. To receive Extreme Unction whilst the patient still has the use of his senses. To sponge of the parts to be anointed—the eyes, the ears, the nostrils, the mouth, the hands, the feet—before the arrival of the priest. To know that Extreme Unction can be received only once in the same sickness, unless there is partial recovery and then a serious relapse in which case it may be received again. —The Correct Thing for Catholics.

CARDINAL MANNING'S CONFLICTING ENGAGEMENTS. Rev. L. C. P. Fox, O. M. I., in Donahoe's. The zeal which prompted Cardinal Manning to labor for the glory of God, too often urged him to try to accomplish more than he was physically or naturally able to perform. He worked too hard himself, and did not leave enough to his secretary. Thus there was a want of order in his arrangements which was often very disappointing and inconvenient to those who vainly expected him. On one occasion when I was stationed in the Church of the English Martyrs in his diocese he had promised to come thither to administer the sacrament of Confirmation. We had upwards of five hundred poor people gathered together for that ceremonial on a Sunday afternoon, and amongst them were some mothers with babes on their breasts. We waited for the Cardinal for two long hours, and then one of the Fathers drove to the Archbishop's house, some six or eight miles distant, and found that he was giving Confirmation in some other church. Ours was but one out of no fewer than three appointments that he had made for the same hour. He never wearied in toiling for the well-being of his own diocese, but the state of his health, which was far from good, and his rigid abstemiousness obliged him to take a couple of months' rest every year. But what rest was that? He received numerous invitations to preach sermons in various parts of England and even in Ireland, and he was in the habit of accepting more than he was able to accomplish. This period of hard, incessant work he would call his holiday, and when it expired he would return to Westminster, looking more meagre and worn out than before he left home.

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"No chance," has of case of those who fall great army of failures will tell you that the opportunity like others, would give them a bo told you that the good filled, that every occasion was crowded, the chance for them, and opportunities were gone. After one of Alexan he was asked if he inte "Opportunity!" he th "I make opportunities t everywhere. —O. S. M

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