

SECRET HEART REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXII.

On page 386 of Professor Emerton's work we have: "From this time on (1230) the relations with the Mohammedan powers begin to take on the character of international dealings, which the fury of the crusading zeal had heretofore rendered impossible. The practical considerations of commercial and industrial advantage were making themselves superior to those of religious fanaticism, and with this we approach the threshold of a new period for Europe."

Were the Crusades an outbreak of religious fanaticism? That there was a good deal of this intermingled with them is indisputable, as there was also a great deal of ambition, and loose living, and other evil things. Vast movements of rude races must always be deeply defiled with the lower motives. Yet intrinsically it seems to me that it would be much more accurate to describe the Crusades as an outbreak of religious warmth and reasonable indignation than of religious fanaticism. Fanaticism is very well defined by Isaac Taylor (the elder) as malignant zeal. Now the Crusades were not essentially malignant. During the four hundred years that the Holy Places were possessed by the Arabs, who treated the Christian pilgrims with consideration, there seems to have been little or no thought of a Crusade. It was not until the savage Turks came in, who overwhelmed the pilgrims with contempt and outrage, that Western Christendom arose in its wrath. This was not fanaticism, it was a well-warranted exasperation. Even now, lukewarm as diverse as Christendom is, the Turks would soon be wiped out of Palestine if they renewed their old cruelties towards Western visitors.

However, it appears to me throughout that to Professor Emerton religious warmth and religious fanaticism are very much one and the same thing. Justly or unjustly (and probably I have not duly weighed all his expressions) his able and interesting work gives me the impression that his sensibilities to religion are very much like those of the White Lady of Avenel, as portrayed by Scott, to human affections, which she describes as passing over her being like images over a glass, leaving herself hardly touched. Almost everywhere that the author speaks of religion he seems to give the impression of a faculty.

It is not strange then that his reference to St. Lewis on page 387 has been by no means satisfactory to Christian feeling. Says he: "The death of the king in the midst of his oriental adventures has thrown a halo about his exploits and helped to win for him later the patent of conventional sainthood."

Doubtless the two crusades of Lewis IX. contributed materially towards his canonization; but he was a saint before he was a Crusader, and might not in probably have been canonized had he never gone to Egypt and Palestine and Tunis. A sense of justice so eminent as to move a King of France, surrounded by dubiously loyal vassals, to surrender a number of fiefs which he believed to have been unrighteously resumed by the Crown; a singular but thoroughly judicious mildness towards vanquished rebels; such a love of his subjects as entitles him above almost any other king of the world to be known as "the Shepherd of his people"; perfect purity of life and married love; a cordial affection towards his children; an almost unequalled deference to his illustrious mother; a devotion at once profound and intelligent, very much like the balanced apprehensions of Massillon afterwards, and combined with a cheerful and natural interest in all the pursuits of common life, such a character might well have been raised to the honors of the altars had he never quitted France.

When that intense Protestant, Dr. Arnold, calls Lewis IX. "noblest and holiest of monarchs," he is not thinking of his crusading zeal, nor of any merely "conventional patent of sainthood." He is thinking of the many-sided and cheerful saintliness which was bound up in the man himself.

Probably Professor Emerton is not even capable of apprehending, much less of comprehending, the far to Christian feeling involved in the slight but hardly mistakable ring of contempt, not to say of contemptuous dislike, to be felt in this reference to the holy king.

Lewis IX. lived in the time of the Inquisition and of the too easy banishments of the Jews, and he did not overpass the limitations of his age, but Mr. Henry C. Lea very reasonably treats this as of small account in judging of his character. Making this due allowance, it would be hard to find a better balanced and more thoroughly healthy sanctity than his, and what king except Alfred equals him?

It is equally honorable to him and to the Papacy that while, on the one hand, he remained resolutely neutral between Rome and the Hohenstaufen, on the other hand this was judged by the Roman See no reason why he should not be canonized. On page 420 the author allows himself other incorrectness in using "Plantagenet," like "Guelph," for a family surname. Geoffrey the Handsome was popularly called "Plantagenet" but this soubriquet did not become a family name until as much as two hundred and fifty years later. The anachronism may easily be allowed to Scott or Froide but hardly to an historian.

On page 411 the author, describing the contrast between the Real Presence, issuing in the definition of Transubstantiation (received, he is noted, by Greece and Armenia, no less than by Rome), says: "This form of the doctrine, the grossest and least spiritual possible, became the accepted belief of the church, and remains so to this day."

Now I have no great metaphysical and doctrinal scruples, and could not easily, of myself, defend the Catholic

doctrine as the real presence against the appropriate description given by Emerton. No doctrine can be so refined or sublime but that common minds will present it coarsely. Yet when a man so much better acquainted with theology as Matthew Arnold, while equally removed from a real belief in the Gospel, reproves those who call Transubstantiation unspiritual, I think I am right in giving more heed to Matthew Arnold than to Ephraim Emerton. Moreover, when even a Congregationalist, a man so peculiarly spiritual and refined in his religious apprehensions as the late Dr. John Palsford, has said to a friend of mine something, also, which he not indelicately intimates in one of his devotional works: "For my part I can not see what there is amiss in the doctrine of Transubstantiation," I beg leave to think that the Edinburgh Paritan is worthy of much more attention than the Harvard Professor.

Hyacinthe Loyson is a well instructed theologian, and having now for thirty-four years been out of communion with Rome, can not well be thought to hold any doctrine out of mere submission to authority. Yet he declares that the doctrine of Transubstantiation, as expounded by the best French theologians, with full allowance of the Holy See, is in no way amenable to the approach of irrationality and materialism, while his friend Dean Stanley, a man long since removed from Catholic ways of thinking, agrees with him in praising those doctrinal expositors as eminently religious and reasonable. I think common prudence, and the common courtesies of authorship, might well have urged our historian to abstain from flinging opprobrious epithets at the greatest Church of Christendom in a matter so obviously beyond his depth. Indeed, as we shall see, he has not even taken pains to ascertain the most transparent sacramental doctrines of the Catholic Church. On the political and purely historical side he is eminently competent, on the theological side his incompetence is past expression.

However let us do the Professor justice. Here is something, on page 508, of a far more appreciative tenor. "Another restraining force was the deep religiousness of the medieval character. The knight, the lord, the rellan, wild marauder, plunderer of churches though he might be, was still, underneath all, a religious man—this is, he was liable to sudden gusts of passionate self accusation, for which religion alone could console. For we have abundant illustration that many a man who might easily have broken through all the restraints of constitutional forms was held down to a life of comparative decency by a sense, however fitful in its expression, of religious obligation." CHARLES C. STARBUCK.

Andover, Mass.

FAMILY LIFE AMONG THE MEXICANS.

Mr. Frederick R. Guernsey, writing in the Mexican Herald, says that in Mexico there is such a tendency to coddle the boys of the family, that they lack the initiative and stamina necessary in the Mexico of to-day when a great commercial future is opening up for that country. He says, however, that the cause for this "coddling" is found in the affectionate family life of the Mexican people. He goes on to say: "There is no denying that family life is very sweet and tender and gracious here in Mexico. It is as I have said, a patriarchal life. The father is the chief of the family in the full sense of the word, grandparents are affectionately cared for, and their advice taken. Children grow up together, strongly attached to one another, and, if death takes away a member of a family, the grief manifested is touching, for it is very genuine.

"Family fetes are the saint's days of the members; birthdays, unless they coincide with the saint's days, are not specially observed. On the father's or mother's saint's days, all the children are sure to be at home, all the cousins come, and friendly neighbors, and there is a jolly time and much and abundant feasting. Each child's saint's day is religiously observed, and presents are made, and there is typical old-fashioned Mexican dinner, new dresses for the little girl or a new suit for the boy, as the case may be. There is a sort of prolonged Christmas all the year through in a numerous Mexican family.

"Thus families are closely knit together, and the shabbiness of even a brief separation is keenly felt. Any one planning a journey to a neighboring city must go around all his kin and friends and offer his services in the place he is to visit, to carry a message, to purchase anything required, etc. It is a big thing to make a journey of a hundred or two hundred miles! It is an *acontecimiento*, an event. Some daring young men have made trips to the United States. One would think they were journeying to the moon. True, well-to-do people go to Europe, but usually a whole family travels together, just as in social life a group of members of one family sail forth to make calls. The gregarious instinct is strong.

"And it all comes from the very affection of the members of a family, their sense of interdependence. Warm, hearty, charming, often lacking individual initiative, the Mexicans are true Latins. It is a pity that this commendable family unity should stand in the way of Mexican prosperity, at the outset of the new commercial era. But it does. . . . However, in an age of enlightened selfishness, of a growing cold heartedness and egoism, it is delightful to note among the Mexican people this kindly affection and harmony in the family life.

These are the people, by the way, that American Protestant missionaries want to civilize and Christianize. The Society of Jesus was founded in 1540. It was dissolved through the intrigues of the Bourbon Courts in 1773; and was restored by our Holy Father the Pope in 1814.

FIVE-MINUTE SERMON. Seventeenth Sunday After Pentecost. THE CHRISTIAN VOCATION.

I beseech you to walk worthy of your vocation in which you are called.—(Ephesians 4:1)

In the Gospel Our Lord says that the perfect love of God and of our neighbor fulfills all the law and the commands of God through the prophets. At another time He said: "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a vocation—that is, is called to a Christ-like, a God-like life. Something more is expected of him because he has received infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world. Over and above what are called the Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called Evangelical counsels—namely, poverty, chastity, and obedience. Some folks fancy these counsels apply only to monks, nuns and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high degree, and yet not even all these in the same manner. A secular priest, for instance, is not called to practise poverty in the same manner as a priest of a religious order, although he or even a layman living in the world may practise that counsel, as he may the other counsels, too, just as perfectly as any monk ever heard of. All depends on the grace one has. His vocation and his responsibility and his position in heaven all hang on his fidelity to grace.

All Christians should practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Not because he is a monk, nun, or priest, but because he is a Christian.

Every Christian must practise the counsel of chastity. How can we help us in these degraded times, to judge by the fashionable indecencies sanctioned by so called society people—the horrible abuses of the holy state of marriage, the filthy accounts appearing every day in the newspapers—one would think that even the Sixth Commandment was abolished. Now I need not enter into particulars, but you know, without further argument or illustration, that every Christian man, woman, and child should be unworthy alike, if they did not, almost every day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of the Christian perfection of chastity.

So also of obedience. One must obey the Ten Commandments and the laws of the Church. Oh! yes. And have we not also to obey the special decrees of the Holy Father, of our Bishop, and of our pastor? What sort of a Christian is he who is his own shepherd or one who is always "standing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does Christian humility mean nothing in act? That is a narrow road of obedience and a long one, as you all know; and blessed is he who joyfully walks therein. Instead of wanting to shirk these counsels, and put all upon the shoulders of religion, every one ought to be praying hard that God will, of His divine bounty, give us, too, men and women living in the world, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ like life.

Why Rich and Poor in the World. (Rev. Francis Cassilly, S. J.)

But why has God allowed such an arrangement in the social economy? Why has He made some rich and others poor? "This is an injustice," the agitators cry, "and God is not a God of injustice. No; riches and poverty come from man, and by man they can be abolished." This is the stock in trade argument of all agitators. None could be flimsier. If all were rich who would do your work in this work-a-day world? Who would plough, reap and spin? Where would our food and raiment come from? If all were rich who would you hire to do your work? If everyone were rolling in wealth the whole world would be poor. We should all starve, and the wind, moaning through the tangled weeds and forests of an uninhabited world, would chant the dirge of the human race done to death by riches.

LIQUOR AND TOBACCO HABITS

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CATHOLIC VIENNA.

The Catholic spirit in the treatment of the poor is illustrated and emphasized by the correspondent of an English paper, the Manchester Guardian, who writes from Vienna, telling how they deal with the "pauper" problem in that Catholic city. He says (as quoted by the Catholic Times) that "The nicest discrimination is exercised in order to secure to each man, woman and child what is his or her due. No child there ever goes into the world with the stigma of pauperism attached to its name. If it have parents who can support it they are made to do their duty: if it be a foundling or an orphan its native town adopts it, and the Waisenrat and Waisenamt watch over its welfare. The Vienna municipality is the owner of seven large orphanages, and in these children are trained almost as carefully and tenderly as in any private home. They are taught to consider their orphanage a home, a place where they have a right to be, not where they are upon mere sufferance; and every effort is made while they are there to render their lives bright and happy. Still more remarkable is the kindness shown to ward the aged poor in Vienna. After seventy they are not expected to work and are looked after as pensioners, being allowed complete freedom. Why should we not be equally humanitarian in this country (England)?" Because public sentiment on the subject is not prompted from the source and by the spirit of true love for the poor. When England was Catholic the poor were not treated as "legal paupers."—N. Y. Freeman's Journal.

OBSTINACY IN SIN.

Among the frequent and unquestionably necessary pulpit themes of the day is the manifest persistence with which individuals follow lives of sin. Notwithstanding the fact that great pains have been taken to impart to their ample instruction in regard to their religious obligations and also that they are repeatedly admonished concerning the same, they willfully continue in their sinful ways. Neither the word of God nor the voice of His ministers is able to impress them. They have become deaf to both and obdurate in their evil. In a word, they are living illustrations of what we learned in our catechisms to be obstinacy in sin. Resting judgment upon the pulpit evidence referred to, the number of the guilty is by no means small. According to the same authority, they have come to this state by easy stages and through repeated neglects. First it is a delayed repentance. This is followed by frequent relapses, which foster a habit. The habit begets obstinacy, which, in turn, leads to despising both the laws of God and the laws of man. The dangers of the sin are clearly pointed out both by St. Peter and St. Paul. Speaking of those who are guilty of it, the former says: "It had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them." And the latter: "If we sin willfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment." How like they are to the Jews, of whom St. Stephen said: "With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost."

It is evident, therefore, that if we would save ourselves from this serious sin, we must guard against the small faults. Guard against habitual sin, which is sure to lead us to hardness of heart, obstinacy and a contempt for God's holy law.—Church Progress.

The Drinkers Fall Out First.

"The common notion," says the Ave Maria, "that spirits give stamina is disproved to a nicety by Sir Frederick Treve's experience among the English troops in South Africa, recounted by the Queen of London. He alludes to the enormous column of 30,000 men who marched to the relief of Ladysmith; those who wore the first to fall out were not the fat or the thin, the young or the old, the short or the tall, but those who drank. So well marked was this fact that the drinkers could have been no more clearly distinguishable if they had worn placards on their backs."

Teach the Catechism is the latest admittance of Pope Pius X. to the pastors of souls. But the injunction to teach also implies the duty of learning. Hence the Holy Father in his encyclical letter also addresses himself to the laity.

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KNOWLEDGE WITHOUT SIGHT. (Secular Exchange.)

A clergyman was once accosted by a doctor, a professed deist, who asked him: "Do you follow preaching to save souls?" "Yes." "Did you ever see a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes." "Well," said the doctor, "there are four of the five senses against one upon the question whether there be a soul." The clergyman then asked: "Are you a doctor of medicine?" "Yes." "Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes." "Well, then," said the clergyman, "there are also four of the senses against one upon the question whether there be a pain. And yet, sir, you know that there is a pain and I know that there is a soul."

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No external force should be allowed to draw from pleasant events alike some bit of the deeper significance, often overlooked, then to required knowledge constant for guidance and strength thought life fashioned a brought to bear only good actions.—M. L. Lishbrook

Fatal to Character. Wavering and inconstant are fatal to all character one who is thus cursed with any close-knit fiber of stamina timber. Such man's confidence in himself, judgment, and are detrimental effectiveness.

Worthy of Immit. That the qualities of the character of the great Boston, whose death recent under circumstances of suddenness, may be found stated by our Canadian clip the following reference early career from our temporary, the Catholic Times.

Secure in a fame based on interpretation of public in the consciousness of a career, he passed into a life amid all the poison exalted official station, lighted up in practice public office means constant public services. He tasks committed to his grasp of detail, and a visioned justice.

No backing of wealth, fluence, aided the decision struggles for a place in the into which he had been he was a child. Not tags of an early education assistance. He left school only eleven years of support the little home was had established in the Chelsea. From that time he had been at the Harvard Law not the inside of a school he was only fifteen years sent to Ohio, and for a in the coal pits delving sometimes running a stand at other times local cars. There was littlement at this time to even prospect, of the later years became a part in the affairs of the world.

During the time of upholstery trade, he d his leisure time to study the lack of equilibrium from the school term, and he make up by individual personal sacrifice, what of his early life life. He haunted the libraries very best works on economy and even so could find. Works of which dealt with his and with the delicate also attracted his attention came an omnivorous reader recognized that a twelve years of age required an education him for the doing of a great struggle of life to supplement the bribe received at school and intelligent system.

Boston's dead may be feeble and perishing wealth of quiet, an unsullied name be left in the honor his career in his race and religion elevating inspiration will impart to the adopted and reverend his name adopted lands.

Entangling. Look out for your Keep it clean and dry. As you value freedom, clean reputation, and passage in your up to yourself up—firmly morally, or in any yourself clear of credit of all kinds, so that freedom and with out. Keep your manhood so that you can squarely in the face, self in a position where gize or cringe or crawl before anybody.

A little ability persistent determination genius so tied up. A productive, effective untrammelled, so that a giant's intellectual faculties in such a do a pygmy's work, crity? Keep your costs.—Orison Sweetness.

Some Helpfulness. Would you cultivation and dispense to fellow-men? Then the thought that happens to you come God.

The old friends and firmly built, little thought, and us, are like those bygone days, which and are ever ready, fence.

Without religion is deprived of its richness there is no greater the evil and fostered and surrounding us. Many of God's content us in the dignity. Satan often sets virtue to make vice. Many lives are are without religious because there is elevation of the gifts. Many of us are to