Savred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXIII.

I have said that on the historical and political side of Medievalism Professor Emerton shows himself eminently competent, but that on the theological, or, nore particularly, on the sacramental his incompetence is past descrip aide. tion. This appears especially on pages 543, 544, 545, 546, 587. We will ex

amine these in succession. On page 543 we have : "The essen tial quality of the sacramental act was that it gave to the person upon whom it was performed a 'character' different from that which he had before."

If this exposition is correct, then there are only three sacraments, Baptism, Confirmation and Orders, since these three alone, the Church teaches, convey an "indelible character," and convey an "indelible character, whereas the other four may be repeated

indefinitely. Next: "Now the only body cap able of performing the sacramental acts had come to be the organized priest-hocd."

If the anthor had simply said : "Fiv of the seven sacraments can only be ad-ministered by priests," he would have been right. By over shooting the mark he has spoilt his case. Baptism, as all Catholics know, the foundation sacramay, in case of necessity, be regularly, and even without necessity of the regularly, may, in case of indeesity, be regularly, and even without necessity validly, ad-ministered by "any human being pos-sessed of reason," be it priest, deacon, lay person, mar, woman or child, Cath lic or herefie, Jew, Moslem or Pagan. ueed, it is only because the Cathone Church, while not recognizing any Protestant ministry, acknowledges P ants, being human beings, as intrinsi cally capable of baptizing, that she claims spiritual jurisdiction over them. Otherwise she would no more claim authority over them than she claims it over Jews

Secondly, while the sacrament of Baptism may be valid y administered by any lay person, or even by any non-Christian, but is commonly administered by priests, the sarament of matrimony can not be administered by priests, but only ratified.

True, the Church, while anathematiz-True, the Church, while anathematiz-ing those who contend that a non-sacer-dotal Christian marriage is necessarily void, has not defined it as of faith that it is sacramental. It might be like a It is sacramental. It high to have the Jewish marriage, veruen, but not ratum, true, but not raised to sacramental rank. However, as we know, the tenor of Catholic teaching for ages has been that the essence, as of the contract, so of the sacrament, lies in the conjugal consent, so that the contracting parties form the complex minister of the sacrament to themselves. Indeed, Arch bishop Heiss and the "Catholic Dicremark that since Pius IX. tionary has authoritatively declared that whereever a Christian marriage is valid it is also sacramental, this practically settles that the priest does not administer the sacrament, but only ratifies the con tract as an authorized witness, where the Church requires this for validity, as, for Catholics in most Catholic coun tries. In fact the Congregation de con tries. In fact the Congregation de con-cilio has decided that, in Catholic countries, under the decree Tametsi, which is not in force elsewhere, a simply ton-sured man, holding a parochial title, while incapable of administering any sacerdotal sacrament is capable of ratifying a marriage in his parish, since his action here is not sacramental but simply juridical.

Therefore, concerning the sacrament of natural generation, and that of spiri-tual regeneration, the author is completely astray in confirming their admintration to the priesthood.

The author is equally out in saying, on the same page, that only the organi-zed piesthood was capable of adminis-tering sacramental acts. On the contrary, the Church allows that if a validly ordained priest (say a Bishop, for completeness) should break away from Catholic organization, and from all ecclesiastical organization, and drift bout like the wandering Levite in the Book of Judges, he yet retains the in alienable capacity of administering the five sacraments which are, as to valid-ity, independent of jurisdiction, and, in extremis, the sixth, Penance. Of course he loses the capacity to ratify a marriage, where the decree Tametsi prevails, but here, as we have seen, the sacramental action would not be bis.

"During his period of childhood he "During his period of childhood has was theoretically without such ain as brought guilt with it, but at the age of puberty he was received into the fall membership of the Christian community of potential sinners, by the act of cor-firmation, whereby his sinlessness for the moment was established." It is hard to conjecture what under

It is hard to conjecture what under the sun the author can have meant by all this jargon, for in itself it means ab solutely nothing. I am reasonably sur that if the Grand Lama, having at least a theological mind, should coach up a little on Catholic doctrine, he would give a more intelligible account.

However, the author must have had some spectral imagination of a meaning when he wrote. Perhaps by minute in-spection we may be able to pick out to pick some shreds of conjectural significa-

ti n. What the author means by such sin as did not bring guilt with it, it is hard to understand. The author allows that children might sin, but not so as to incur guilt. Pray what kind of a sin would that be which involved no guilt? What is sin, by universal Christian teaching? It is the voluntary reglect or contempt of the will of God. What is guilt? It is the liability to the cor-relative expression of the Divine displeasure, positive or negative, temporal or eternal. Can there be a sin which oes not displease God, and thereby involve guilt? Such a statement is ab solutely unintelligible.

Conjecturally, however, the author means that children were held capable of venial, but not of mortal sin. Therefore, they could incur temporal, including purgatorial, but not eternal guilt. But if he means this, why does he not say it?

now long are children incapable of mortal sin ? Catholic theology sets seven years as the term. At this age, it is held, a child is capable of mortal sin, and therefore of all remedial sacraments of confirmation, penance, Holy Encharist. Extreme Unction.

or Emerton, however, extends Profes

Professor Emerton, nowever, extends the limit to maturity. Not till then, it see s, can a Catholic become a "potential sinner," that is, as the author must mean, if he means anything, then cnly can he incur the danger of eternal guilt. Even this dange seems, he is exempt from until he is confirmed. This sacrament alone makes him a "potential sinner," that is, him a capable of mortal sin, since a venial sin apparently no sinner at all. ner is, tion, Then as it is Confirmation, as he informs us, which first gives a Catholic the power to sin mortally, here is an overwhelming temptation never to be confirmed. Then those Belgian Catholics who, as I have heard from a Belgian priest, (May the Lord forgive that Belgian priest for thus maligning a body of men who, in the judgment of all who know them, stand among the first for regularity, zeal and devotion to duty. ED.) sometimes do not see a Bishop in their town for twenty or thirty or forty years, must be regarded as in a peculiarly happy case. Accord ing to Professor Emerton, they danger of going to purgatory, but in no danger of going to hell, as long as they stay at home. Can not our author see what a ridiculous mess he is making of the whole matter ?

By Confirmation says the author, a man's "sinlessness for the moment was established." It was nothing of the kind. The Catholic Church holds unwaveringly that nothing whatever can possibly take away the inherent iree om of the human will, for sin, or for virtue. Confirmation, therefore, like every other sacrament of the adalt, while it cffers grace, can not force the acceptance of it. It conveys the inacceptance of it. delible character of spiritual maturity, out this, like that of Baptism, or of Orders, is sometimes received in mor tal sin. Even when the grace of Confirmation is received at the time it does not ensure absolute sinlessness even for the moment, for there may be a lingering attachment to some venial

watch, because your adversary, the devil, as a roaring lion greth shout, seeking whom he may devour " (First Epistle of St. Peter v. 8-13).

THE CATHOLIC RECORD.

St. Paul teaches the same lesson of St. Fail teaches in these words: "Let personal vigilance in these words: "Let us watch and be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation " (1 Thess. v. 6.8). "For the grace of God our Saviour hath appeared to all men, instructing us that, renouncing impiety and worldly desires, we should

implety and worldly desires, we should live soberly, and justly, and plously in this world" (Titus ii. 3). A great doctor of the church, St. Augustine, in the fourth century de clared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity. This condition of things was brought about by the vicious teaching of the pagans, who sanctioned every form of sensual gratification. In one of his sermons who sanctioned every form of sermoning gratification. In one of his sermonic these words: "The heart of the drunkard has lost all feeling. When a member has no feel-ing it may be considered dead and cut off from the body. Yet we sometime are lenient, and can only employ words We are loath to excommunicate and cast out of the church; for we fear lest he who is chastised should be made worse by the chastisement. And hough such are already dead in soul, yet, since our Physician is Almighty, we must not despair of them."

Aga n in a letter to a Bishop, writ-ten in the year 393, St. Augustine refers to the intemperance then prevalent in the city of Carthage, "The pestilence," he says "is of such a magnitude that it seems to me it cannot be cured except by the authority of a council. Or. at least, if one church must begin, it should be that of Carth-age. It would seem like audacity to age. It would seem like audacity try to change what Carthage retains. Then he proceeds to urge that the Then he proceeds to arge that he movement against intemperance be conducted in the spirit of meekness, siying: "I think that these abuses must be removed, not imperiously, nor beachly, by instruction rather than by harshly; by instruction rather than command, by persussion rather than by threats. It is thus one must act in a multitude ; we may be severe towards the sins of a few. "

From the words just quoted we see that St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crime of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarnished truth is seldom stated concerning those who co operate with them in the nine ways of being ac cessory to another's sin; and this means especially those, who, in cities infected with intemperance, keep saloons, and those who invite men to drink whom they have reason to fear will abuse it. We know that there are leaders in the ways of vice as well as in the ways of victue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend iniquity, who teach and foster vice for their own personal pro fit, may properly be called blind lead-ers of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the world.

THE RULING PASSION.

CONTINUED FROM PAGE THREE. W'at I get ? W'at you can gif' me lak'

He was still the favorite musician of the countryside in great request at parties and weddings; but he had ex-tended the sphere of his influence a little. He was not willing to go to church, though there were now several to choose from ; but a young minister of liberal views who had come to take charge of the new Episcopal chapel had persuaded Jacques into the Sunday-school, to lead the children's singing with his violin. He did it so well that school became the most popular in the village. It was much pleasanter to sing than to listen to long addresses. Jacques grew old gracefully, but he certainly grew old rapidly. His beard was white; his shoulders were stoop ing; he suffered a good deal in damp is hands, but in his legs. One days from rheumatism-fortunately not spring there was a long spell uable weather, just between freezing He caught a heavy cold and thawing. He caught a heavy cold and took to his bed. Hose came over to look after him. For a few days the old fiddler kept up his courage, and would sit up in bed trying to play; then his strength and his spirit seemed to fail together. He grew silent and ind forent. When Hose came in he would find Jacques with his face turned to the wall, where there was a tiny brass crucifix hanging below the violin, and his lips moving quietly. "Don't ye want the fiddle, Jack? I'd like ter hear some o' them old-time tunes ag'in."



tell you, 'Ose, but I can't. No, it is not possible to tell dat, nevair !" It came into Hose's mind that the

case was serious. Jack was going to die. He never went to church, but perhaps the Sunday school might count die. for something. He was only a French man, after all, and Frenchmen had their own way of doing things. He certainly ought to see some kind of a preacher before he went out of the wilderness. There was a Canadian priest in town that week, who had come down to see about getting up a church for the French people who worked in the mills. Perhaps Jack would like to talk with him.

Would like to talk with him. His face lighted up at the proposal. He asked to have the room tidied up and a clean shirt put on him, and the violin laid open in its case on a table beside the bed, and a few other prearations made for the visit. Then the visitor came. a tall, friendly, quietlooking man about Jacque's age, with a mooth face and a long black cassock The door was shut, and they were left alone together.

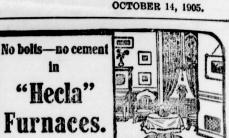
"I am comforted that you are come, on pere." said the sick man. "for mon pere," said the sick man, "for I have the heavy heart. There is a secret that I have kept for many years Sometimes I had almost forgotten tha it must be told at last: but now it is the time to speak. I have a sin to confess-a sin of the most grievous, of the most unpardonable."

The listener soothed him with gracious words; spoke of the mercy that waits for all the penitent: urged him to open his heart without delay.

church of St. Jacques. It stards on the very spot where there was once a cabin with a curved roof. There is a gilt cross on the top of the church. The door is usually open, and the interior is quite gay with vases of china and brass, and paper flowers of many colours; but if you go through to the sacristy at the rear, you will see a brown violin hanging on the wall. "Well, then, mon pere, it is this at makes me fear to die. Long that makes me fear to that makes me tear to the. Long since in Canada, before I came to this place, I have killed a man. It was —'' The voice stopped. The little round clock on the window sill ticked very brown violin hanging on the wall. Pere Baptiste, if he is there, will

distinctly and rapidly, as if it were in take it down and show it to you. calls it a remarkable instrument-one

"I will speak as short as I can. It of the best, of the most sweet. was in the camp of 'Poleon Gautier, on the river St. Maurice. The big Bap-tiste Lacombe, that crazy boy who But he will not let any one play upon it. He says it is a relic. wants always to fight, he mocks me when I play, he snatches my violin, he goes to break him on the stove. There is a knile in ny belt, I spring to Bap-tiste. I see no more what it is that I do. I cut him in the neck — once, twice. The blood flies out. He falls down. He cries 'I die.' I grab my down. He cries 'I die.' I grab my violen from the floor, quick; then I run to the woods. No one can catch me. A blanket, the axe, some food, I get from a hiding place down the river. Then I travel, travel, travel through the woods how may daws not. the woods, how many days I know not till I come here. No one knows me. give myself the name Tremblay. give myself With my nake the music for them. violin I live. i am happy. I forget. But it all returns to me-now-at the last. I have murdered. Is there a last. forgiveness for me, mon pere ? The priest's face had changed very wiftly at the mention of the eamp o the St. Maurice. As the story went on, he grew strangely excited. His lips twitched. His hands trembled. His At the end he sank on his knees, close by the bed, and looked into the countenance of the sick man, searching it as a forester searches in the under-growth for a lost trail. Then his eyes lighted up as he found it. "My son," said he, clasping the old fiddler's hand in his own, "you are Jacques Dellaire. And I — do you know me now?-I am Baptiste Lacombe. See those two scars upon my neck But it was not death. You have not murdered. You have given the stroke that changed my heart. Your sin is forgiven-and mine also-by the mercy of God! " The round clock ticked louder and. The round clock ticked louder and. louder A level ray from the setting sun—red gold—came in through the dusty window, and lay across the clasped hands on the bed. A white-throated sparrow, the first of the season, on his way to the woods beyond the St. Lawsence, whistled so clearly and tenderly that it seemed as if he wave reneating to these two grav-haired



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only learning how to play the first notes of life's music, turns to the great

Master musician who knows it all and

who loves to bring a melody out of who loves to bring a merody out of every instrument that He has made; and it seems to lay the soul in His hand; to play upon as He will, while it calls Him, Our Father!

Some day, perhaps, you will go to the

and if you do, you must take the street by theriver to the white wooden church of St. Jacques. It stands on

busy place where Bytown used to

prayer of the little children who

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OCTOBER 14, 190

CHATS WITH YOU

Success in Fail "I never fail," says a writer, " for my orders a quer, but only to fight, a I do conquer also that quer, but only to nght, I do conquer also, that over and above." This the motto: "Duties are are God's." To accomp or the other is often w our power, and in that c no sense responsible for accomplishing it should i ment be regarded as fail aim is the only essent who is true to the best carries out daily the ord ing what God purposes him, does really all tha wishes; hence truly such

little he has to show. Failure, as we would often high testimony to work, showing him too world and much better a world abd mide becks in next. Ill success in often arises from a conso sitive, a taste too fas forgetfulness too roman too retiring. Many m thrust into the backg they were not brazen-fa push themselves forward Many have remained

the ladder because the stoop to the tricks and others rose. They we too particular, too car ing and staining their remained contentedly i soot pushed to the from

True happiness her place in beaven hereaft who fail in this way. it is sheer laziness or dence, patience, and which is at the root of quite a different line place. But they whose access need have no who have merely achi-goods of wealth and fa receive all respect from ating of earth and lass the God of glory.

Some Helpful 1 Even the longest life while the day lasts we strenuously to do so of men and Christian

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President Garfield

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This sentence, therefore, involves : double, and, on each side, an essential

Next, on page 544, come those statements which, as I notice, have absolu tely paralyzed American Catholics with astonishment. These have not been able to make out how a gentleman who was brought up an Episcopalian, and who even now is at least a Unitarian, should be so grotesquely incapable of apprehending the Catholic doctrine of sin, and of the sacraments. I can not call his misrepresentations a caricature, for a caricature comes within compass of a resemblance to the original, while Professor Emerton's statements of the Catholic doctrines of sin and of the sacraments are about as near to Catho as they are to Brahminism or Buddhism.

He begins, on page 544, with a suffi ciently correct statement, as far as it goes. The child, he says, at his birth goes. "was met by the first sacrament of Baptism, whereby the portion of 'origi nal sin,' or actual guiltiness, which he had brought into the world with him, was removed."

So far, so good. Professor Emerton, how ver, seems to imagine that Baptism, in Catholic estimation, is a merely negative sa rament. He seems to take no account of the fact that it is held to convey the positive graces of Regener ation, Justification, and initial Sanctification, to reinvest the soul in the supernatural righteousness in which man was created, and if one dies before actual sin, to raise him at once to the Beatific Vision.

So far his representation is not erron-

sin. We will next hear what the author has to say about the Eucharist.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON

Eighteenth Sunday After Pentecost. DRUNKENNESS.

Take heed to yourselves, lest pethaps your hears be overcharged with surfeiting and drunkenness, and the cares of this life. (Lu. e xi. 31)

These words of our Lord recorded by St. Luke contain a very direct admoni tion against intemperance and its asso-ciate vices. Gluttory and drunken-ness are closely allied, inasmuch as the former is generally associated with excessive eating, and the latter is used to denote excess in intoxicating drink. only from a religious standpoint Luke but from medical science, St. $kn \in w$ and could teach the injurious effects on the human system produced by the unrestrained gratification of the appetites. His knowledge in these matters were evidently recognized by those associated with him in preaching the Gospel, for St. Paul speaks of him as the beloved physician'' (Colossians iv. 14).

There are many passages of Holy Scripture that show forth the dangers of drunkenness. In the old Testament we read that Noe and Lot were both trught by sad experience the shat **e** and degradation arising from the loss of self control through the excessive use of intoxicating drinks. No sanc tion can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since the vice of drunkenness was first condemned by the author ized teachers of religion. Amon vices it is properly classified Among th with gluttony, which is one of the seven

deadly sins. The Apostles sent forth by our Lord to teach all nations strenuously incul-cated the duty of sobriety and watch-fulness on each individual Christian St. Peter and St. Paul especially insist on this personal vigilance as So far his representation is not erron-eous, but is utterly inadequate. What follows, however, leaves all this completely out of sight. Here it is.

But the artifice failed. Jacques shook his head. His mind seemed to turn back to the time of his first arrival in the village, and beyond it. When he spoke at all, it was of something connected with this early time.

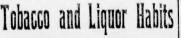
" Dat was bad taim' when I near keel Bull Corey, hein?"

Hose nodded gravely.

"Dat was beeg, storm, dat night when I come to Bytown. You remem-ber dat?" Yes, Hose remembered it very well.

It was a real old-fashioned storm.

"Ah, but befo dose taim, dere was wuss taim' dan dat—in Canada. No body don' knew' bout dat. I lake' to



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were repeating to these two gray haired exiles the name of their homeland. "Sweet-Sweet-Canada, Canada, Canada!" But there was a sweeter sound than that in the quiet room. It was the sound of the prayer which

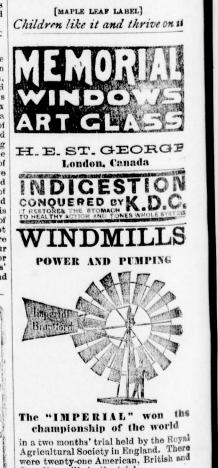
begins, in every language spoken by men, with the name of that Unseen

There cannot be a warfare between science and religion ; there has always been a conflict between science and ignorance.

A BABY CHANGED.

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