HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

II-MARTIN LUTHER. for the True Voice by Rev. Charles Coppens, S. J.

Martin Luther, the leading spirit of the Protestant Reformation, was born at Eisleben, in Saxony, on the 10th of at Eisleben, in Saxony, on the 10th of November, 1483, nine years before Columbus discovered America. His parents were not blessed with the goods of earth, but his father seems to have been a good man, and his mother certainly was a pious Catholic woman. Both strove to raise their boy in the knowledge and fear of God and in the knowledge and lear of God and in the practice of the moral and the Christian virtues. This was no easy task. They gave him the best intellectual education their means allowed and the ducagave him the best intersectual educa-tion their means allowed and they did not spare the rod to be bush his very refractory spirit. Much of a man's character through life depends on the character through life depends on the way he has profited by his early opportunities. Luther profited by his chances to acquire knowledge, but not doellity and Christian humility. He himself relates that his mother once whipped him till he bled, and he adds ironically that it was all about a miscrable nut. It matters little what miserable nut. It matters little what the occasion was; the reason of the severity was no doubt his stubborness. severity was no doubt his stubborness. This is apparent from another state ment of his, namely, that when his father had one day punished him cruelly, as he calls it, he was filled with are against his parent, and came hatred against his parent, and came very near running away from home. That he was an unusually stubborn boy is clear from the fact that, when school, he once got fifteen thrash-

at school, he can ings in one morning.

Once broken in, he worked hard to Once broken in, Schools were mostly can education. Schools were mostly get an education. free for poor students in those Catholic times, and he managed to eke out a sparing subsistence by various devices one of which was to sing in the streets and collect alms from the kindly dis posed among his hearers. The Lord had given him a charming voice; and this, together with his devout demeanor this, together with his devoit demeanor at the Holy Mass, which he attended daily, brought him, in his sixteenth year an unexpected and considerable blessing. For he thus attracted the favorable attention of a rich charitable lady, Frau Cotta, who received him as permanent guest in her family, till at eighteen he went to pursue higher

studies at Erfurt University. There he read Virgil, Livy, Cicero, Plautus, etc.; he also studied law and philosophy under the tuition of the Au. gustinian monks. The whole univer-sity soon wondered at his ietellectual powers. At nineteen he was made a bachelor, and at twenty two a doctor During these years his of philosophy. ety appears to have been sincere, and keeping with his natural character, deeply earnest.

But it was the period of history when the Humanist movement, aroused by the migration westward of Greek scholars flying from the Moslems, had turned the attention of the educated in Europe rather to the classical pagan models than to Christian ideals perfection. Luthur was seized with this spirit to such an extent that his highest ambition was to attain distinc tion in profane learning. Whereas Whereas eight years' course of the study of Holy Scripture, he seems to have ignored it ntirely, giving all his attention to profane letters. Thus it may well be that, when later on he took to the reading of the Holy Bible, he found this precious treasure almost a new book to him, though it had been the most familiar of all books during the preceding centuries. So there are to day thousands of Christian literateurs and scientists who have never read the Holy Gospels. The late historian, Joannes Janssen, in his monumental work, "The History of the German People," has forever dispelled the ole, " has forever dispelled the that used to surround the life of Luther with a halo of glory. The main Luther with a halo of glory. The main facts narrated in the present rapid sketch are taken from his pages. He writes with great impartiality, giving to each historical personage all the credit he deserves. We naturally ask credit he deserves. We naturally ourselves, how was it that Luther his head full of secular ambition, and already highly distinguished by his learning, and honored so early in life with the degree of doctor of with the degree of doctor of philosophy, how was it that he abandoned the world to become an humble Augustinian friar? Janssen narrates the facts as follows: "Among the be facts as follows: "Among ounger Humanists whose circle (Luther) joined, Croters Rubianus and Joannes Lange were his special friends, but he himself passed among his asso-ciates as a musician and a learned philosopher rather than as a poet. He joined heartily in their social pleas ures, and delighted them with his sing ing and music. But he would often pass suddenly from mirth and cheerfulness to a gloomy, despondent state of mind, in which he was tormented by searchings of conscience. In the year 1505 he sustained a great shock in the sudden death of a friend, who was stabbed in a duel; and in the same year he was caught in a terrific thunder storm, during which his life was in danger. As I hurried along with the anguish and fear of death upon me, he wrote later on, 'I vowed a vow that was wrung from me by terror.' Soon after he from me by terror.' Soon after he gathered his friends together at a supper, which was enlivened by lute playing and singing, and then inform ed them of the resolve he had made to renounce the world and become an Augustinian monk. "Today you see he said, 'but afterwards no All the entreaties of his friends were useless. They accompanied him weep ing to the door of the monastery was characteristic of Luther that the only books which he took with him

Luther himself admits that he was driven by despair, rather than the love of higher perfection, into a religious career. He wrote: "I entered the career. He wrote: monastery and renounced the world, despairing of myself all the while." He despairing of myself all the white.

fell a victim to excessive scrupniousness of conscience. The only remedy for such an abnormal state of mind is perfect obedience to a wise director.

op ed

But obedience and docility were uncongenial virtues to his stubborn mind. He soon yielded to despondency to such an extent as to neglect for we together the recitation of the Divine together the recitation of the Divine Office, to which after his vows he was bound under sin. Following his own notions he would fast and discipline himself, and bury himself in solitude till he nearly lost his reason.

He saw more sin in himself than he could atone for by his works of penance; and instead of trusting in the

ance; and instead of trusting in the merits of Christ, as the Church has always taught her children to do, he gave himself up to black despair. Here is the picture he draws of his sad condition at the time: "From miscondition at the time: "From mis-placed reliance on my own righteous-ness, my heart became full of distrust doubt, fear, hatred and blasphemy of God. I was such an enemy of Christ that whenever I saw an image or a pic-God. ture of Him hanging on His Cross, I loathed the sight and I shut my eyes and felt that I would rather have the devil. My spirit was completely broken, and I was always in a state of relancholy; for do what I would my righteousness' and my 'good works' brought me no help or consolation."
(Jansen, Vol. III. p. 84.) It is a common experience to see scrupulous souls, if they are self opin

ionated, rush from extreme timidity to excessive rashness. It was so with Luther. He made up his mind that, by reason of inherited sin, man was be come totally deprayed, and possessed no liberty of the will. Here was the root of the Lutheran heresy. He con-cluded that all human action whatever even that which is directed towards good, being an emanation from our corrupt nature, is, in the sight of God, othing more or less than deadly sin; therefore our actions have no influence on our salvation; we are saved by faith alone without good works. "When we believe in Christ'' he said, "we make His merit our own possession. The garment of His righteousness covers all our guilt." He wrote some years later to a friend: "Be a sinner, if you will, and sin right lustily; but believe still more lustily, and rejoice in Christ, who is the vanquisher of sin."

Again: "From the Lamb that takes away the sin of the world sin will not separa e men, even though they should commit fornication a thousand times a day, or murders as frequently. is Lutheranism full blown, carried to its logical consequences, not probably as he understood it as yet; but it was con ceived by him at the time in embryo and elaborated later on. He need only time to mature and opportunity and stubborn resolve to propagate these errors and establish a new reli

gion. After one year of novitiate Luthur had been ordained priest in 1506. Two had been ordained priest in 1506. Two years later he was promoted to a pro tessorship at the recently founded University of Wittenberg. His novel system of justification was meanwhile maturing in his active brain. His Protestant eulogist, Mathesius, says that as early 1515 he was denounced as hearth. But he works as denounced as a heretic. But he spoke so eloquently in defence of his original views that he gained over to his side almost entire student body and most members of the faculty at the young university. He aroused the admiration and enthu slasm of the faithful in the city, and he became a special favorite of Fred-erick the Elector of Saxony. His mind was big with projects, and the Reformation was ready to leap forth frem his brain armed cap-a pie, as Minerva did from the head of thundering Jove.

E PLURIBUS UNUM

The unity of the Catholic Church is one of her most glorious characteris-To find peoples of every clime and every tongue all united in one faith, believing the same doctrines, retics. ceiving the same sacraments, and all under one hand—Christ's Vicar, the Pope, Bishop of the Eternal City of Rome - is a unity the like of which is found nowhere outside of the Catholic Church. Nor is this unity confined to particular classes in the severl nations but extends to all. Rich and poor, learned and ignorant, old and young, saint and sinner, men of every class and condition, are all united in one common belief, that the Catholic Church is the true Church, and that, believing in her teachings, fulfilling her commands and practicing her counsels, they will one day reach God, the

Creator, in heaven.

Is it not apparent to all who will reflect that this unity which so markedly distinguishes the members of the Catholic Church is not a mere human thing, but that it is divine? Has it not its only counterpart in that unity we see existing in the heavens where all the other planets revolve about the sun from which they draw their power to move in their own particular orbits, and united to which they form the one and united to which they form the one great, vast and harmonious universe?
All realize what a power there is in unity. Take our own beloved country, for example, and see what a

strength and a progress union brings. If the states of this republic had no general Government binding them to gether, what a clashing there would be of interests, and how almost impossible would be their peace, and consequently their prosperity and happiness. And yet with union what a magrificent country it has become! It was made up of men from every nation under the sun, and yet subject to one general president and congress. Under the same laws it is one great nation of freemen working out a mighty destiny.

May we not say that in all this our
fathers "builded better than they knew," and that the great Father in neaven guided their work and inspired the principles and measures that ani-mated them? It is, indeed, a fair copy into his retreat were the pagan poets Virgil and Plautus." (Vol. III, p. 81.) of what the Catholic Church is, and a long as the citizens of these United States guard well the sacred charter of States guard well the sacred charter of their liberty by keeping faithful to God and to His holy law, so long may they expect their grand Government to last and be a boon to themselves and succeeding generations.

It is in the Church that we see this notes displayed in its highest decree.

tles, we behold it beginning humble and lowly at first, and fraught with many trials and dangers, and yet in time it waxes strong and conquers all the obstacles that come before it, so that it grew to what it is to-day, the mightiest nower on earth, the greaters mightiest power on earth, the greatest factor for the world's good, as it is the

greatest force for the preservation of law and order, so necessary to its peace, its prosperity and its happiness. But this is not to be explained other than by attributing it all to God. Through Christ, sent of the Father. Who founded it, and ever abides with it, and through the Holy Ghost, ever hovering over it and illuminating and directing it, the Church has been perpetuated down through the years, end of time, "for the gates of hell," He said, "shall not prevail against her." And all this is made precise. through the union which the Apostles and their successors and the faithful they teach preserve with one another, and in turn with Christ, Who founded the Church! This blessed unity is the fulfillment of the prayer which He uttered before leaving this earth when He prayed that "the apostles be one, as He and the Father are one," which prayer once made must be heard and has been answered as we have seen.

through the divine unity that has ever existed in the Church.
Whilst this union is in direct agree ment with the design of God, and had to be accomplished as His holy and un alterable will, it must be remembered that individuals can oppose it and have opposed it from the beginning and will to the end. There will be always some who will depart from the path of truth and righteousness, blind in their reason and perverse in their heart and duped by the cunning of the evil one, but the general rule will prevail and the great masses—the faithful children of holy Church-will stand firm on the side God and His Church, and shall be the means of carrying the Church trumph down through the ages. U is a virtue that each individual Catholic must cultivate, if he would hope to persevere in keeping close to the center of unity as exists between God and His

For this one must have the spirit of respect and respect that is due the Church. To think with the Church and to act with the Church, as the late Cardinal Manning enjoined, is the duty of every one who would deserve the glorious name of Catholic. Our Lord Himself has commanded obedience and compliance with the Church's wishes, for He said "He that will not hear the Caurch let him be considered as a heathen and a publican." There is a vaunted spirit of so called liberty broad, of which Catholics must be It is not liberty, but license; it ware. is not freedom, but slavery; it is not la * but anarchy. This spirit that would throw off all responsibility to any one but self and which thus would deify the human will in opposition to anything divine. The voice of holy constantly warning her children of the danger, and bids them give no ear to the false principles and teachings which satan is thus sowing all around them.
Let all give ear to no other voice but
hers, for "He that hears you hears Me,
and he that despises you despises Me,
said our Lord of His Church, and then
mill be preserved that native for which will be preserved that unity for which He prayed, and which has ever characterized His Church and marked His followers.—Bishop Colton in Catholic Union and Times.

QUESTIONS THAT DISTURB.

The Sun, New York, prints the collowing letter from an Episcopalian

layman: "To the Editor of the Sun-Sir: Permit one who meekly wishes to show forth some of the dangers which are besetting the foundation and faith of the Episcopal Church to bear a thought, er little, which can not fail to show a real, distinct and decisive danger to those who hold to that foun-

dation and to that faith.
"Is there faith among the laity of the Episcopal Church? If so, is it the fire or is it the smoke, thick and dull, which is mistaken for the true essential? tial? If faith does exist, not faith in God, but faith in the precepts and teachings of the Church, is that faith lasting or will it blow away and cause to drift away from the fold many who hold to that faith supposed and taught to be 'once for all delivered to the saints?

"I should like to hear the voice of others of the laity on this matter. alternative? Is it 'What is the

Rome or Protestantism?
"Will Crapsey and his supporters tend to draw 'all men unto Him?" Will they not lead men as cattle are lead to the slaughter? What can slaughter be but infidelity and What can that cankerous germ of Protestant sectarian ism, which is constantly against itself

and can not stand?
"Will it lead to Rome? Will those who think, who feel, who pray, look for peace there—will they find it? I ask those who have gone thither. Will they find beneath the framework of that

great old faith-faith? "And yet Rome is the 'mother of the faith,' not like England's King the faith,' not like England's King, 'Defender of the faith.' If so he be, why does he allow his canons of Westminster to preach as they do? Is he head, or is Christ? Is he like the head, or is head, or is CEPIST? IS AD Alas, how sad Pope, the vice regent? Alas, how sad for the English Church if he were!

for the English Church in he was. The "I ask these few questions. The answers, if so they may be called, are vague. Great questions, like great vaguely man, must necessarily be understood and thought about.

" Pasqin Leroy.

of Thomas a Kempis—how well they apply to many in our own day who believe too readily what the believe too readily what they hear about others: "Alas oftentimes is evil more readily believed and spoken of anand be a boon to themselves and succeeding generations.

It is in the Church that we see this unity displayed in its highest degree.

Starting with our Lord and the Apos is evil, and very apt to slip in speech."

THE TRUE PORTRAIT OF OUR THE CHARACTER OF THE PRIEST. LORD.

(From the French,)

From time immemorial it has been the regret of Christians that there was ne existing portrait of our Lord upon whose authenticity they could depend. This fact, however, is not strange when we consider that as a people the Jews were not given to painting or sculp-ture. Several authors, among them St. ture. Cyril and St. Justin, have maintained that Our Lord did not possess that corporal beauty with which the majorof mankind believed Him to have been endowed. This opinion, however, seems strange and unreasonable, and not at all in conformity with ancient tradition. We also find it contradicted tradition. by St. John Chrysostom and St. Gregory

Mgr. Landroit has, in one of his conferences, thoroughly considered this question. "There have been Christians," he says, "who wish to prove that Oar Lord did not possess any exterior beauty. * * * I prefer to believe that the body of Jesus Christ was beautiful. I believe with St. Jerome, St. Chrysostom, St. John Damascence, St. Bernard, Albertus Magnus and St. Thomas that the person of Our Lord Jesus Christ was wonderfully attractive; that His face, sweet and serious, His glance which reflected the glory of heaven, called and drew all hearts." "For beauty," says St. Denis, "comes from a Greek word Denis, "comes from a Greek word which signifies to call." Listen to the

Doctors of the Church :
"The very presence of Christ," says St. John Chrysostom, "was filled with a grace most admirable. That is what the prophet means by these words, He was the most beautiful among the children of men.' "

History is not altogether silent on the subject of portraits of Our Lord, but it is so often confounded with tra-dition that it is difficult to separate them. St. Augustine tells us that in his time no authentic portrait of the Savior was in existence. Like the Jews against artists, who were prejudiced against artists, who were, at that period, all makers of idolatrons images. They were men refused baptism unless they would abandon their occupation. This severity was modified later. The Princess Constanting, asked Richard the first Christians were prejudiced Princess Constantine, asked Bishop Eusebius of Caesarea to procure her portrait of the Savior, which proves two things—that they were rare, and that the Church did not object to them. The same Eusebius, in his "Ecclesias tical History," speaks of St. Paul, of St Peter and of Christ, "painted in portraiture, through tradition derived from a pagan practice." There is also an allusion to the formula section. an allusion to the famous statue erect-ed in the city of Paneas in honor of the

According to the testimony of St. Irenaeus and St. Epiphanius, the agnostics were the first to make little figures of Carist, crediting Pilate with the original model. These were of gold or silver, crowned with flowers, like the statues of the sages of antiquity.

Nicephores has the following to say

on the personality of Our Lord: hold, according to the testimony of the ancients, and inasmuch as language can reproduce it. the portrait of Jesus Christ. His face was of exquisite beauty and most expressive. His height measured seven palms. His hair was blonde, but very little inclined to curl. His eyebrows were black and finely curved. His eyes of light brown, clear and trans parent, were at once infinitely sweet parent, were at once infinitely sweet and penetrating. His nose was some what long. His beard light and of medium length. He wore His hair quite long, however, for the scissors had never touched it nor any hand, save that of His mother in His child hood. His neck was slightly inclined so that He had in His deportment neither obstinacy nor haughtiness. His face was oval, resembling that of what pink, had in it something which recalled the color of yellow corn. His physiognomy combined gravity and wisdom, sweetness and kindness without any trace of hardness. In a word, ne bore a remarkable resemblance to His most pure mother.'

Publius Lentulus, Governor of Judea. in a report addressed to the Roman gave the following portrait of which certain authors at tribute to Pilate, writing to Tiberius. It is taken from an old manuscript dis-covered by M. Duthilloul, in 1853, in the library of Douai:

A man of great virtue has appeared in our time; they call Him Jesus Christ; he raises the dead to life and heals all maladies. They style Him the Prophet of Truth, and His disciples

me Him the Son of God.
"He is a man, in truth, of fine stature and worthy of admiration, with a venerable face, inspiring with both love and awe all those who gaze upon it His hair is the color of ripe chestnuts, falling behind His ears, beautiful and shining upon His shoulders, divided in the middle according to the custom of

the Nazarenes.
"His face is without spot or stain. of an agreeable vermilion color. The His eyes are between a green and olue; His beard is thick, long and of he same color as His hair and parted t the chin. His hands and arms are beautiful to behold. He is terrible in His denunciations, benign and amiable n His exhortations, cheerful yet grave; He has never been seen to augh, but sometimes to weep; He is reserved and modest speech and beautiful among the chil-

The real historical value of these de scriptions may perhaps be contested; but they bear testimony to the traditions existing at the time they written, and agree in a manner sufficiently striking with the portraits of Our Saviour attributed to St. Luke and

Nicodemus.

An image of clay found in the Catacombs of St. Agnes at Rome, and medals struck under Tiberius several years after the death of Our Lord, exactly reproduce the characteristics above described.—Mary E. Mannix, in Domini-

ACCUSATIONS OF ITS ENEMIES THE BEST TESTIMONY OF ITS ALL ROUND EXCELLENCE.

Of all practical problems with which the Catholic Church has to deal, perthe training of secular priesthood. In the training of secular priesthood. It is the most serious because it affects wider issues than any other: "like priests, like people." The character of her children—their methods of thought, their attitude, interior and exterior toward life and faith—all depends under God upon the character, method and attitude of their pastors most the most intricate of all problems, since to the making of the ideal priest there must go as many elements as there are needs of the flocks to which he has to minister. He must be a spiritual man, able to deal with every conceivable spiritual requirement (and the interior life is, after all, santle and elusive than the natural order); he must possess a large number of natural virtues—geniality, humor alertness, discretion and the rest—and all at least touched by grace; he must be to some extent a man of business he must be able to preserve cheerful-ness in solitude, and dignity among the crowd; he must know how to hold the ancient faith without displaying either ignorance or contempt toward modern hought; he must be ready to adapt himself to the standpoint of each mem ber of his flock; he must not truckle to the rich nor patronize the poor; he must be slow with the stupid and quick with the talented, and sympathetic with all. And above all, he is never off

duty. Now, it may be confessed, without undue complacency, that, considering the elaborateness of the problem, the ch's practical solution is surpris-The very accusations ngly brilliant. of her enemies are the greatest testi nonies in her favor. Her priests, it is said, are both superstitious, seminaryred visionaries and brisk men of world; both utterly unbusiness-like, medleval and fond of novelties; pliable and unbending; with all the faults of the professional and the frailties of the amsteur. In other words, priests at eir best are very much what they

It is noticeable, too, how the type has persisted from earliest times to the present. Saint Augustine, for ex mple, is a kind of apotheosis of the nodern pastor; and the tales that have some down to us of the characters and ethods of our ancient spiritual fathers have a strange family likeness to the histories of more recent priests .- Dub-

THE SENSE OF RELIGIOUS PROPORTION.

Ave Marie.

We have from time to time reproduced in these columns, from the Angli can magazine, the Lamp, extracts which might quite congruously find a place in any Catholic periodical. So are, in truth, has the Lamp strayed from the paths of orthodox Protestantial of the father one sm-unless indeed the farther strays the better one's claim to the title of Protestant, a protesting manthat the magazine is sometimes misplaced in the categories of religious publications. Only the other day, for instance, we saw it referred to in the Lit ary Digest as a "Roman Cath. c organ." This, Roman Cath o organ." This, of course, it is it, as the Digest editor should know; for ex officio it is his business to be informed as to the religious professions of the periodicals which he quotes. At the same time the general reader of articles written by Anglicans of the advanced Lamp standard may be forgiven for mistaking the creedal affiliations of the writers. A case in point is the contribution of Sir George Arthur, Bart., to the Nineteenth George Arthur, Bart., to the Antecentry's symposium on "The Report on Charch Discipline," reference to which was made in our "Notes and Remarks" last week. Here is a page from the contribution in question:

It is the unenviable distinction of a large proportion of the Anglican clergy they are the only ministers of any religious cult in the world, Christian or non Christian, who systematically set at naught their obligations to render public homage to the Deity they profess to worship. How do the they projess to worship. How do the Commissioners comment on this grave subject? They busy themselves through many pages of their report with censures directed against various practices and usages. They express ore displea ure with certain church men who are unable to believe that the body of the Ever-Virgin Theotokos be body of the Ever-Virgin Theotocos became a prey to corruption, and who accordingly keep the feast which their torefathers knew as "Lady Day in Harvest." They are very severe with some whose devotion to the Redeeming Love of Christ takes the concrete form of the worship of His Sacred Heart a devotion which no more rests, they suppose, on the visions of Margaret Mary Alacoque than does the bservance of Michaelmas postulate a belief in the apportion of the Arch angel on Mount Gargano.

The Commissioners denounce such illegalities as Corpus Christi processions and the rite of Benediction. mention in order to condemn, as though it could somehow be included under the erm "Invocation of Saints," a form of petition addressed to Christ to hear the prayers of the saints—a confusion of thought of which not even a theological tyro should be guilty. The list of things censured is a long one. Nothing is too small for the finely meshed net of the Commissioners' reprobation. To take a single instance. They solemnly quote the testimony of a witness who himself "saw a young girl wearing a white veil 'pick up a candle
"near the Mary altar" and then place it lighted on a stand! One is tempted to wonder whether the situation could have been saved by the substitution of an old girl with a black veil.

Surely a plea may be put in on behalf of a sane estimate of relative values. Can any just comparison be drawn be-tween the case of the man who, in the exuberance of his devotion, commem-

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Dyspepsia, Indigestion, Belching of gas after eating, mean weakness

By means of its muscles, the stomach should churn the food—changing solids into liquids—mixing in the gastric juice

to start digestion. If the stomach is weak—then food is not properly churned and mixed with gastric juice. Then you have indigestion and then dyspepsia.

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orates the Falling Asleep—if you will, the Assumption—of Christ's Mother, and that of the man who, in his utter lack of devotion, forbears to commemorate the Ascension of Christ Himself? Yet one or more instances of this grave omission are to be found in every English diocese but three. In the dioc Carli le, where only one parish exhibits a Eucharistic vestm nt, there are actually 14 churches without an Assension Day service; 190 in which no service is held on holydays; and no less than 241, out of a total of 293, which have no daily service at all. Man-chester has nearly as strange a record, with its total of 543 churches, in 383 of which daily service is neglected; while 268 have none even on saints days, and

13 leave Ascension Day unhonored. Yet, while the Commissioners wax indignant at what are, after all, signs of overzeal, they view these evidences of overzeal, they view those evidences of laxity—irreligion would hardly be too strong a word—without turning a hair. That a person who is bound by his promise to the Church and his duty to the State to celebrate divine service every day twice in his Church should defraud God and his parishioners by leaving the parish Church unused from Monday morning till Saturday night, is a fact that strikes the Commissione merely as a "deviation from the legal standard resulting from negligence or inadvertence," and as not possessing any further significance. Can it be a subject for wonder if the plain man regards the Report as sadly lacking in indication of a due sense of proportion?

A LECHEROUS PROPAGANDISM.

It is about time that some method be devised either to degrade the Chicago University professor or to wipe that institution off the educational map. The place has become a cess pool of paganism. And the malodorous opinions which emanate therefrom poisoning the atmosphere of our civil-

zation. Ridicule and press castigation appear to produce no change. At least there has been an oversupply of both without results. And if we judge aright the task of correcting the freakish doctrines which its hybrid pro-fessorships are continually propounding has grown to be an irksome occupation.
It is the originator of vagaries only found elsewhere in the wards of the incurably insane. Its one purpose seems to be the debasement and ultimate the state of construction. mate destruction of every Christian sentiment.

From time to time we have exposed these purposes, placed on view the moral and mental character of the institution and endeavored to counter-act its baneful influences. But scarcely has one mental debauchery been corrected before another is at hand to be disposed of. And if reports be trae, the last is about the most disgraceful.

Prof. Zeublin of the institution has been studying the question of divorce. If he be quoted correctly his conclusions are embodied in the following solution: "A probationary marriage should precede other marriage. I suggest a probationary period of six months, when the man and woman can find out if life together is possible." Think of it, six months of legalized

and experimental lust! What a lecherous propagandism! Could anything be more nellish? Could any scheme be devised more effectual, not only for the destruction of the marital relation, but also of all virtue in womanhood? How long would the family, the State and the nation stand under such an experiment? It suggests a relation which even the beasts of the forest refuse to recognize.

Many bold and dangerous opinions have issued from the professors of Chicago University. It does not greatly surprise us. But we did not think that one of them would dare to publish the contract of the contra licly advocate the incorporation in our laws of the doctrine of naturalism. But this is the substance of his opin-ion, and he should be publicly exe-crated for expressing it.—Church Progress.

Behold now is the acceptable time, behold now is the day of salvation.—
(2 Cor VI-2.)