

## ST. FRANCIS IN SALVATION ARMY UNIFORM.

There has come to us a very charming little biography of the sweet saint of Umbria, written by Staff Captain Douglas of the Salvation Army. We took it up one Saturday afternoon, after the week's work in the editorial office was through, and though ordinarily we would be very loath to add to the reading of manuscript and printer's proofs a further reading of familiar biography, yet we frankly admit that so entranced were we with the simple story, so simply and unaffectedly told, that we could not lay it down until we had read it through.

There is, undoubtedly, something very drawing in the complete consecration of life and energies to the service of God and His poor at the Gospel invitation; and in the life of the sweet saint of Assisi this manifest consecration was so whole-souled and made with such unconscious simplicity and humility, while at the same time it endowed him with such wonderful power over the tepid in the Lord's service, as well as the obdurate in sin, that sluggish blood is stirred again at the recital, and one is made to feel how half-hearted is one's service, and how very short of the Gospel ideal is a life lived amidst pleasant surroundings, while bodies are in need and souls perish for want of the bread of life.

However, while we read the twofold tale of the rich young man, surrounded with abundant friends and all the luxuries of life, readily braving the scoffs and jeers of his townspeople and making himself a fool for Christ's sake, as related by a Salvation Army lassie, we could not but feel that she was plucking a flower from a garden not her own, pinning it to a uniform that Francis himself would have repudiated, and, while exploiting the beauties of color and delicacies of tints of this purloined blossom, taking very good care not to tell her audience that this flower was not her own, but rather belonged to a garden owned by the Pope and carefully tended by the priests of the Catholic Church.

Nowhere in the volume is there a hint given to us of the inner devotional life which was the true source of all of St. Francis' greatness. I doubt if the biographer, even in a little way, appreciated the workings of divine grace in the soul of the young man. One would imagine that he went through an experience meeting and was induced to come up to the "penitent's bench" and get "saved."

The reality was, he learned the true principles of the Catholic faith, the same then as they are now. They were positive, decided beliefs in God the Creator, in Jesus the Redeemer, in the one only and true Church established by Christ; in the sacramental system with its seven perennial fountains of grace to feed and nourish the divine life in the soul; with its practice of early sacramental confession to a consecrated priest, and frequent reception of Holy Communion—the real body and blood of Jesus Christ. In this way, cultivating purity of heart and blamelessness of life, he grew to man's estate, and with soul tender and wistful of the inspirations of the Holy Spirit, was led to undertake the literal, and hence complete, sacrifice of all things for the love of his Master.

It is not difficult to find a good deal of the same enthusiasm that made Francis the lover of souls he was, among many of the adherents of the Salvation Army, as it is not hard to find a practice of total abstinence among the Turks and a devotedness to prayer among the Brahmins, which put many of the followers of the Nazarene to shame; but cannot one be mistaken in imagining that the mere giving up of all the world holds dear—of wealth and worldly honor—and the devoting one's self to the washing away of evil and the rescue of the fallen by itself, is a real, true following of Christ? A good pagan might do it and find abundant self-satisfaction in the hardest and most austere life, and in it all be only feeding his pride or carrying out a fad; even in other circumstances and with clearer light and better knowledge, instead of performing a meritorious religious act, be heaping up damnation for himself. Sometime the prettiest of flowers grow on the ash dump or in the rubbish pile. It does make all the difference in the world in what garden a flower grows, and into what soil the plant has struck its roots, and from what elements it draws its sustenance.

In the sketch, from the beginning to end, the author has not said that her saint was a Catholic; but in her effort to make him a model of consecration to the followers of the Salvation Army leads her less knowing readers to think that he was a sort of medieval staff captain, who went out in the high ways and the byways and with popular songs gathered the crowd, and then lured them away to a barracks in order to exhorted them to come to Jesus.

St. Francis would have hated the red and blue uniform and despised the halcyonish bonnet, because to him they would have been the trappings of heresy, and with all the saints, and with St. Francis most of all, devotion to the Pope as the human representative of Christ on earth, and love for Rome as the fountain of pure doctrine, were of paramount interest. General Booth is frank enough to say in his preface that there is a difference between the spirit of St. Francis and that of a consecrated member of the Salvation Army, while he implies that since the results striven for are about the same, we should be satisfied. So the manufacturer of Brummagem jewelry might say, so in fact does Madame Tussaud. I will make, says she in effect, a museum, and will place a

policeman in wax at the door whose naturalness is so striking that for very fear of arrest you will not dare to be dishonest. I will put an attendant made only of wax, in the halls who will so deceive you that you will go up to him and ask him whether he is a sure enough man or not. I will place lovers on the bench who will be so affectionately life-like that they will seem to be settling the matrimonial problem of their lives; but it will all be only the simulacrum of what is real and honest. Oh! how often are the elect deceived, and how often are even very good souls cajoled into security by the appearances of good work done, when all the time they have the dreadful thought haunting them that they are not in their father's house but are serving in the camp of the enemy, and they wonder why God is not satisfied as long as they are doing good to His creatures. St. Francis on his deathbed would have reversed the whole tenor of his life, would have counted all his marvellous works as worse than nothing, if there had gone with them a denial of any one of the doctrines which Christ taught; or, to put it in a more practical way, if the Pope had not approved of his labors, and if Holy Church had not put the broad seal of her commendation on what he had accomplished.

It is passing strange that one who knew the spirit of St. Francis so well as Miss Douglas did, should not, with a keenness which belongs to her, have traced his actions to their sources and pointed out the motives underlying them. Why, think you, was St. Francis so anxious to rebuild the neglected church of St. Damian? Why was he so zealous for the cleanliness of the temples he visited as to take the broom himself, and sweep them out? It was not, we may be well assured, because he loved cleanliness for its own sake—cleanliness for its own sake has never been a Francis trait—but rather because of his belief in the Real Presence of God in the church; because he knew when the priest said Mass and consecrated the sacred elements there was a substantial change in those sacred elements from bread and wine into the real Body and Blood of our Lord, and in the tabernacle there remained the living Presence. And such was his reverence for the awful power of the priest to whom was given this privilege that in his humility he dared not aspire to do such a tremendous act, but preferred to remain a simple deacon all his life. So, too, with the conversion of sinners. His scheme of salvation was not surely "to come to Jesus" and get "saved;" but repent of your sins and show yourselves to the priest, confess your sins every one of you with sorrow in heart, and receive the sacramental absolution imparted only by a duly ordained minister. And all through his blessed work was his sympathetic with the spirit of the Church. When St. Clare came to him, burning with the same desire to convert souls to Christ, indeed, this was not her quest—though, indeed, this was not a resurrection of faith which would not let her rest—immutable faith which could not be changed and which he would have sacrificed his life rather than deny, but only a matter of discipline and a question of methods—yet feeling that the Church knew best because it was inspired in its daily life by the Holy Spirit, so reverent was he of traditions that he took her to a quiet home, where in prayer and good works she could most effectively assist in his great crusade. He did not give her a tambourine and set her on a street corner. He believed in the efficacy of prayer. "Unless the Lord build the house, in vain do they work who build." He believed that the best work could be done by women through their fervent prayers that pierce the clouds; joined with such womanly work as becometh her who, as St. Paul says, should be silent in the church.

Undoubtedly more of the spirit of St. Francis is needed, and badly needed, in those days. The accumulation of wealth in the hands of the few, and the consequent impoverishment of the many; the building up of walls of social barriers far more impassable than the stony battlements of the feudal kings; the ever widening gulf between the various classes of the people; the loss of the deep Christian sentiment of love for the poor that comes with the acquisition of wealth—all these call for a social crusade as far reaching as the one that St. Francis inaugurated. Modern social reformers think to fix things up by enacting laws. They will prevent men from becoming millionaires by a graded inheritance tax, they will think to break up vast holdings by destroying the right of entail; but wealth goes on accumulating just the same, and men of wealth drive their coach and six through any law that is made. In it all they forget that the true panacea is in the teaching contained in the Sermon on the Mount, and its practical exemplification in the lives of Christian men and women. He who will lose his life for My sake shall find it. Seek first the Kingdom of Heaven. If you will be My disciple, go sell all you have. A few more earnest souls who will take the counsel of the Nazarene literally can easily become the leaders of men, as St. Francis was, and it is marvellous to see how quick and energetic is the power of this leaven among the hearts of men once-hardened by avarice or sordid by sin. The cult of St. Francis has been widely extended, due very much to the fact that the modern world wants this kind of medicine. We shall not find fault, no matter who it is that makes the most of the remedies from the pharmacy of the divine Church which Christ has established for the healing of the nations; only let them

be honest. Let them say, "We have no remedy like this in our drug store, but we took this one from Rome." It is not just to St. Francis, nor true to his spirit and teachings, to tear off the labels and rub out the trade-mark as Sabatier did, and as others are doing, and then say, "See the new remedy I have."

In conclusion, let me commend to Staff Captain Douglas and other of her Salvation Army comrades a little incident which she takes good care not to repeat in her life in its entirety. In the beginning of the year 1210 St. Francis called his disciples about him and said: "Our good and merciful Lord wishes to extend our little family. We must now submit our way of life to the most holy Pontiff of Rome. For without his consent and approval it seems to me nothing can be stable of good in matters of faith or in the religious life. Let us go, then, to our mother, the Holy Roman Church. Let us make known to the Pope what our Lord has begun to do for us. We will then continue our work according to his will and his commands." St. Francis saw no safety nor permanence in his work except in perfect obedience to the Holy Father in Rome.

As lovers of St. Francis, the members of the Salvation Army may go and do likewise.

I should like to add a few more passages from the sayings of St. Francis which ought to have been included in the Salvation Army life in order to make it what it purports to be—a real sketch of the life of the saint:

"I conjure you, my brethren, embracing your feet with all the love I am capable—I implore you to show all respect and honor to the Body and Blood of Christ, by whom we have been reconciled with God the Father, and peace has been established in Heaven and on earth."

Again, one of the root principles of his life was his extraordinary devotion to and love for the Blessed Virgin. He calls her "his lady and his queen, in whom is all fullness of grace and every sort of good: the palace, the temple, the mother of our Lord Jesus Christ." Again, says St. Francis: "We ought to confess all our sins to the priest, that we may receive the Body and Blood of our Lord Jesus Christ, because whoever does not eat His Flesh or drink His Blood cannot enter the Kingdom of Heaven." A complete life should have included these, and a consistent follower of St. Francis should not stop short of Rome and all that means. It is a pity to give up the good things of life and undergo all the hardships that are included in this life of a Salvation Army woman-officer, and yet not accept the teachings of the Master in their entirety.—Rev. A. P. Doyle in the Catholic World.

## TO THE POOR THE GOSPEL IS PREACHED.

The *Homiletic Review* for August contains a remarkable article by the Rev. T. D. Witherspoon, of the Louisville Presbyterian Seminary, entitled, "A Suggestion as to the Non-Church Going Masses."

Mr. Witherspoon begins by laying it down as a general proposition that the laboring masses do not attend Protestant churches. In illustration of this fact, he says:

"The pastor of one of our large city churches stated publicly, a short time since, that he would like very much to have the working people come to his church, but that the painful fact was that if two hundred of the working people were to come in at the front door, an equal number of his best supporters would go out at the back door."

On the other hand, Mr. Witherspoon tells us that the laboring masses do attend the Catholic churches. On this point he says:

"You will notice that this difficulty is not to any considerable degree found in Roman Catholic churches. In the splendid cathedral the wife of the millionaire and the working-girl kneel and worship side by side; neither is disturbed by the presence of the other."

From the spirit in which he writes, it is evident that Mr. Witherspoon feels keenly the truth that no church which is not the church of the poor and ignorant, as well as of the rich and educated, can maintain its claim to be the Church of Christ. He explains the fact which he deplores by saying that the social element is unduly predominant in Protestant churches. They are social clubs nearly as much as they are churches, and the members are all expected to become acquainted with one another, and meet one another at the church societies. This explanation seems to amount to saying that the poor do not go to Protestant churches because they know they are not wanted there. And, indeed, Mr. Witherspoon implicitly admits this when he urges that "the non-church-going masses must be made to feel that they are welcome in our churches."

The remedy which Mr. Witherspoon suggests will hardly go to the root of the evil. Indeed, it may be doubted if any remedy can be devised which will go to the root of the evil. It seems to be of the essence of Protestantism to be the religion of the rich and intellectually proud rather than of the poor and intellectually humble. But, in criticising the remedies which have

been suggested and tried, Mr. Witherspoon has some things to say in which we most heartily concur. Thus he says:

"It has been proposed to change the character of the services, and make them attractive to the masses. And so we have the great whoop and hurrah, with orchestras and prima donnas, and sensational sermons, and pulpit harlequinade. Alas, the game is not worth the candle! We cannot turn the house of God into a Sunday-night opera hall."

And again:

"We must give up all taffy, all claptrap, all sensationalism, all whoop and hurrah. We must come back to the gospel in the simplicity and its power."

Here, Mr. Witherspoon unwittingly hints at one of the reasons why the Catholic churches are able to attract the poor, and the Protestant churches are not. Catholic priests have never descended to those artifices which this Protestant clergyman justly stigmatizes as "pulpit harlequinade." They have been content to preach the gospel in its simplicity and its power. Poor people don't go to a church from social motives. Either they go to worship or they don't go at all; and most certainly those pyrotechnic displays of pulpit eloquence, touching on all topics of the day except religion, which the "popular preachers" of this city are so fond of giving, are by no means conducive to a devotional spirit. For the poor, at all events, the strongest attraction the church can hold out will be found to be the preaching of the Gospel in its simplicity and power, coupled with such simple yet fervent worship as can be joined in alike by the educated and the uneducated, by the rich and by the poor.—The New World.

## Mary's Place in Christian Worship.

Since the mournful disruption of the sixteenth century there have not been wanting great minds among those alienated from the Church, who were able to appreciate the dignity conferred on Mary by the Motherhood of the Divine Word; and to realize to some extent the light in which she should be regarded by all who believe in her unique dignity. To the poet Wordsworth Mary is—

"Our tainted nature's solitary boast."

Lewis Morris sings of her as—

"The sweet maid mother pure and mild,  
The deep love undimmed."

And the same writer says—

"Two glorious Presences made glad the earth—  
The Stainless Mother and the Eternal Child."

Shelly addresses a petition to her which for wealth and beauty of epithet, and warmth of devotion, is not surpassed by anything that either St. Bernard or St. Alphonsus ever wrote. The whole petition is exquisitely beautiful, but you will be able to judge of the whole from a part—

"Seraph of heaven, too gentle to be human,  
Yelling beneath that radiant form of woman  
All that is insupportable in thee  
Of light and love and immortality;  
Sweet Benediction in the eternal cure;  
Veiled glory of this lampless universe;  
Thou moon beyond the clouds; thou living  
Form  
Among the dead; thou star above the storm;  
Thou Wonder, and thou Beauty, and thou  
Terror;  
Thou Harmony of nature's art; thou Mirror,  
In whom as in the splendor of the sun  
All shapes look glorious which thou gazeest on."

To the names of Wordsworth and Morris and Shelly, we may add those of Southey, Longfellow, Byron, Tennyson, the Brownings, and Coleridge, and many others, who, though not Catholics, were sufficiently imbued with the grandeur attaching to Mary's motherhood to enable them to realize, more or less fully, the position she should occupy in Christian worship. They caught at least a ray of that blaze of inspiration regarding Mary's glory, which must have flooded the souls of a Raphael, a Murillo or a Fra Angelico or a Michael Angelo, while the canvas glowed beneath their brush with the features and figures of their Madonnas, which are at once the admiration of the world, and the despair of modern art.—Rev. Dr. O'Loan.

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood disease. There are a number of varieties of cures. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

## DR. CHASE'S KIDNEY-LIVER PILLS

## BAD BACK PAIN.

Being troubled off and on with pains in my back, caused by Constipation, I tried several kinds of pills I had seen advertised and to put the truth in a nutshell, Dr. Chase's Kidney-Liver Pills are the only pills that have proved effectual in my case.

JOHN DEVLIN,  
Unionville, Ont.

Dr. Chase's K-L Pills are always effectual in the worst cases of Constipation, Stomach Troubles, Back Pains, Rheumatism, and all Blood Disorders or Impurities.

ONE PILL A DOSE.  
25 CENTS A BOX.

## Coleman's SALT

DAIRY, HOUSEHOLD AND FARM  
PRIME SHIPMENT GUARANTEED  
CANADA SALT ASSOCIATION  
CLINTON, ONT.



**NO ONE KNOWS**  
how easy it is to wash  
clothes all kinds of  
things on wash day  
with **SURPRISE SOAP**  
until they try.  
It's the easiest quick-  
est best Soap to  
use. See for yourself.

## DIRECT LINES!



**GENERAL FOREIGN AGENCY**  
11 MULLINS ST., Montreal.

## PASSENGER AGENCY FOR LINES

**Direct to Naples and Genoa for Rome.**  
Direct to Gibraltar (Spain), Algiers (Africa).  
**Direct to Plymouth for London.**  
Direct to Cherbourg for Paris.  
**Direct to Boulogne Sur Mer for Paris.**  
Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium and the Continent.  
**Direct to Hamburg for all points in Germany, Austria, Russia.**  
Direct to Sittard for Germany, Austria, Russia.  
**Direct to Londonderry, and rail to any part of Ireland.**  
Direct to Glasgow for all parts of Scotland and England.  
**Direct to Liverpool for all parts of England and Scotland.**

TOURS from any port and on all European Railways. RATES for any special trip cheerfully furnished.

## TOUR IN MARCH, 1898, TO ROME (For Holy Week)

Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. ALL EXPENSES \$475. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre.

For particulars apply to

F. PENFOLD,  
P. O. Box 247, MONTREAL.

Or, Catholic Record Office, London, Ont.

## THE WILL &amp; BAUMER CO.

Bleachers and Refiners of Beeswax, and Manufacturers of

## CHURCH CANDLES.

The Celebrated Purissima and Altar Brand . . .

and Baumer's Patent Finish Beeswax Candles . . .

Acknowledged by all to be the best and in use upon the altars of the Catholic Churches throughout the United States.

Samples and prices will be cheerfully sent upon application.

The Will & Baumer Co.  
SYRACUSE, N. Y. 187-18

For sale by Thos. Coffey, London, Ont.

## AGRICULTURAL COLLEGE

GUELPH The Ontario Agricultural College will re-open Oct. 1st. A broad and thoroughly practical education, at very small cost, for young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

JAMES MILLS, M.A., PRESIDENT.

Guelph, Sept. 1, 1897.

## J. E. Bruxer &amp; Co.

Toronto's Leading Fashionable Tailors

222 QUEEN ST. E.

All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right.

## NEALON HOUSE

197 and 199 King St., TORONTO.

J. O'Connor, Proprietor. Lately renovated and furnished throughout. Home comforts. Choice brands of liquors and cigars. Terms \$10.00 per day.

## PLAIN FACTS FOR FAIR MINDS

This has a larger sale than any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fifteen cents. Free by mail to any address. The book contains 360 pages. Address Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

## CANCER

Tumors and all Blood Disorders conquered; settlement at home. No knife or plaster. Full particulars by mail or at office; much valuable matter in 100-page book, all free. Write Dept. "C. R." The Abbot Myron, Mason Medical Co., 577 Sherbourne Street, Toronto.

## PROFESSIONAL

DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Even the most chronic ailments. Hours 10 to 4.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot Street, London. Private funds to loan.

## 12 STEARNS' BICYCLES

AND . . .

## 27 GOLD WATCHES

ARE . . .

## GIVEN AWAY

EVERY MONTH

TO THOSE WHO SEND THE LARGEST NUMBER OF

## SUNLIGHT SOAP WRAPPERS

Your Greecer will give you particulars, or drop a postcard to

Lever Bros. Limited, 23 Scott St., Toronto

## High-Class Church Windows

Hobbs Mfg. Co.

London, Ont.

ASK FOR DESIGNS

## The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES:

High-class English and Bavarian Hopped Ales

XXX Porter and Stout

Pharmaceuticals of world-wide reputation.

W. O'KEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

When fact that every weaved, or deed, or always liberty a heavy course "The improve the mo develop Scherr might life ha were n their upon Rev.

"F ha than chest, those are n their