

PROTESTANT CONTROVERSY.

Some thirty years ago there was a considerable talk over the will of Father Farrell, of New York. I do not now recollect distinctly whether this drew attention to account of the large amounts bequeathed or on account of the peculiarity of the bequests, or both. However, one of the leading New York newspapers, commenting upon the will, observed that it seemed to mark the coming in of a new era in American Catholicism. Hitherto, says the wise editor, priests have been content, when they died, to let the Bishop gather up anything that in their bank accounts and do as he liked with it. This is one of the many more or less which Protestants are continually finding in the Catholic Church. Knowing nothing about it, usually, and caring to know nothing except such things as they could not help finding out, and having a vague notion that priests, at ordination, give up all their personal rights, of every kind, to the Church, that is, to the Bishop, then, if something happens to strike their eye at variance with this notion, they forthwith stiffen themselves and proudly, and say, Ah, see how Americanism is kneading into softness even so stubborn a material as Popery. This is like the sage discovery I remarked upon some time back, that the existence of an occasional married priest in America was a proof of the influence of the American spirit, whereas it is simply a proof that the Church continues here the immemorial privilege of the Eastern clergy, to live in wedlock. So with this matter of priest's wills. The right of making them is as old as Christianity. The vow of poverty, as we know, has nothing to do with the priesthood, and is never taken by the mass of the clergy, and forms no part of the ordination service. Of course every Catholic knows that the vow of poverty is taken simply by those who bind themselves under monastic engagements, taken indifferently by men or women, clergy men or laymen. A priest, as a priest, has just the same right as a layman to own an estate of any amount, and to bequeath it at his pleasure. I waive the question what, in the view of many theologians, are his abstract obligations concerning the savings from his benefice. There has never been any dispute that a secular clergyman has an absolute power to bequeath as he pleases his personal estate and its lawful increase, and all bequests or gifts made to him. Yet a constant correspondent of the Champion, an agent of the same Church in another part of Spanish America, says: "Fray N. N. is reputed to have died worth half a million dollars. Evidently he took his vow of poverty very lightly." Let me remark that *fray* or *traite*, in the use of these men, designates any priest, monastic or secular. The fact that the deceased was capable of leaving a large property, and that, though rich, he died in high standing in the Church, shows that he was a secular, and therefore unbound by any vow of poverty. But Mr. F. is determined that a priest shall not die rich without being trounced for it. As the deceased had never taken any vow of poverty, Mr. F. invents one for him, and then scolds him for having broken it. "Keep a thing seven years, and you will be sure to find a use for it." Mr. F. has been living months or years in Argentina or near there, and has never cared to learn the difference between a secular and a religious. Now at last, in this case, his voluntary ignorance stands him in good stead. It enables him to send a departed soul to its account, which it had never assumed. The disgracefulness of such ignorance in a resident of a Catholic country, sent there to discuss their religion with the people, evidently weighs quite as lightly on him as the vow of poverty that he had never taken weighed on the departed Fray N. Mr. F. and his comrades do not appear to be exactly overwhelmed with conversions, and therefore I judge that they have considerable time for hobnobbing amuses alike, they do not put one another to the blush, but are all amiable and pleasant together. If their devout imagination supplies them at any time with a malevolent remark at the expense of the Catholic Church, they are not restrained by any embarrassing knowledge of contrary facts, such as I have been sometimes reproached by fellow clergyman for forcing on their attention, and soiling the wings of their polemical oratory. A Mexican bishop has owned—and one would think that he would be very much ashamed to own it—that there had been relics for indulgences in his diocese. He denies explicitly, however, that any priest had ever assured the laity that a particular soul, at a particular time, was released from purgatory, as this would be in contradiction to Catholic doctrine. The Champion, however, does not allow itself to be put down by a mere bishop. It would not allow itself to be put down by the Pope. After all, this class of people are not ignorant at haphazard. They are ignorant by calculation. They reckon in this way: What is the most effective presentation of this or that Roman Catholic doctrine for Protestant purposes? Now can I find this doctrine so stated in any writer, of either religion, that is of any note? If so, that is enough. Be it something not said by Pope Gregory IX., and misreported by a later writer, or some

thing really said by that absolutely untrustworthy author, Doctor Merle D'Aubigne, it is all one. This, henceforth, is authentic Roman Catholic doctrine. Anything else is a blind. It may have been solemnly declared from the Apostolic Chair; it may be found in all Catholic theologians; it may be heard from parish pulpits in countries in which a Protestant is almost a curiosity. It makes no difference. The authentic "Roman" formula has been found, in exactly the shape that we want, and there we must stick. For instance, Tezel was a vena and brutal man. The Elector Albert was an extravagant and worldly prince. As Janssen shows, he would have turned Protestant if he could have secularized his electorate. Yet even these two men set forth the true doctrine of indulgences. They declared that these could only be obtained by the penitent, and that no one must lose an indulgence for want of money. Nevertheless, as Lepicier and Janssen and Baudouin show, some of the greedy questors actually turned indulgences into a substitute for Penance, having power to free, without amendment of life, not from purgatory but from hell. Luther, in his theses, does not dwell on this abuse, nor impute it to the Church. What he may have done later, in pursuance of his doctrine that anything is lawful to hurt the Pope, and that a Protestant will not lie for his good end is a poor stick, I do not know. At all events, he brings no such imputation in his theses. Yet ever since then, this shocking depravation of indulgences has been commonly current in the Protestant world as the genuine Roman doctrine. Everything else has been disparaged as a clumsy attempt to cover up the real thing. Catholics have appealed to the unvarying language of the Church from before 1100 as showing that the doctrine of Leo XIII. is the same with that of Urban II. But what signify Leo XIII. and Urban II. compared with the caricatures of Merle D'Aubigne? So also these same questors, with more support of authority, assured the people that indulgences gained for the dead were of immediate and infallible effect. Since then this error has been papally approved. No one may believe that the Church can exercise an act of jurisdiction over the dead. Indulgences for the dead are only available by way of intercession, and therefore, like all prayer, are only effective through the free bounty of God. Yet the Champion, Bishop or no Bishop, that every Catholic is bound to believe that every Gregorian Mass, said in the spring, infallibly sets free one soul. It declares also that the Pope can shut or open the gate of heaven, at his pleasure, to any man. Of course every Catholic knows this to be blasphemy. It borrows this from the mendacious priest of whom we have spoken, and who, of course, knows himself to be lying. I may come back after a while to make some further comments. At present, however, I purpose going through Dean Hodges' recent lectures, partly for criticism, partly for commendation, partly for exploitation. Charles C. Starbuck. 12 Mesacham street, North Cambridge, Mass.

League of the Sacred Heart. Humility. GENERAL INTENTION FOR DECEMBER 1899. Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart. The mention of humility sounds like a discordant note in the harmony of praise with which the world is everywhere celebrating its achievements and progress as the century draws to a close. The word finds no place on our lecture platforms, in the newspapers, or in the public utterances and messages of men of civil prominence or station. The virtue itself is despised and blamed for hindering human advancement; it is stoutly and hopelessly terming to praise for it in an age which is more necessary is humility, and if it seem useless to recommend it, then all the more need of prayer that men and nations may be lowered in their pride, and appreciate the advantages and motives which should keep them humble. No virtue is more plainly, strongly or frequently recommended to us in Holy Scripture than humility, and yet for no virtue has the human heart such a dislike and abhorrence. It is the virtue which Christ especially commends in Himself for our imitation. "Learn of me for I am meek and humble of heart." (Matt. 11, 29.) and it is the one to which St. Paul was inspired to attribute Christ's exaltation and our redemption: "He humbled himself, becoming obedient unto death, even unto the death of the cross. For which cause God hath also exalted him and hath given him a name which is above every other name." (Phil. 2, 8, 9) It is a title to God's favor: "the humble and contrite heart thou wilt never despise." (Psalm 51, 19)—the most effective aid to prayer: "the prayer of him that humbly eth himself shall penetrate the clouds." (Eccl. 3, 4, 5)—the safeguard of wisdom: "for where humility is, there also is wisdom." (Prov. 11, 2)—a condition of salvation, and a sure way to glory: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever shall humble himself as this little child, he is the greater in the kingdom of heaven." (Matt. 18, 4)—and the rule is often repeated: "He who humbly himself shall be exalted." (St. Luke 14, 11.)—"humility goes before glory." (Prov. 15, 33)

Still men dislike and abhor humility. Besides being naturally distasteful and difficult to attain, it is but too often misconceived or put before them in a false light, or described in terms which sound to them so extravagant, that they turn aside and listen to the promptings of pride, which, alas! is so plausibly commended in our present day literature, as to make men forget or overlook the judgments pronounced on it in scripture. Thus, humility is too often recommended and practised as a virtue which is chiefly exterior. This is why some imagine that it requires a bowed head, or a furtive glance, a drooping carriage, timid utterance, slow gait and other such graceless habits. Now, though true humility shows itself in looks and words and actions, it belongs properly in the mind and heart. Indeed, nothing can be more easily affected, nor more deceitful than the exterior manner of this virtue. "There is one that humbly himself wickedly, and his exterior is full of deceit." (Eccl. 10, 23) This is simply hypocrisy, which an honest man must despise. Again, humility is often described in such a way as to create the impression that it is more a virtue of necessity than of one's free choice and cultivation. By dwelling too much on the need and benefit of temptations, afflictions and humiliations, the notion is formed that humility is forced on one from without, whereas it is only by the way we can prepare to profit from humiliations and other trials coming upon us from without. Not less deplorable is the opinion that some come to form, that humility makes one retiring, inactive, timid, and even little minded or grovelling, as if it were inconsistent to say, as in the *Magnificat*, that God "hath regarded the humility of his handmaid," and, in the next breath, glory in the fact that "He that is mighty had done great things unto me." Finally, the terms used to describe humility, or rather some of its practices, sound so strange and exaggerated to those who are not accustomed to them, as to mislead some to an extreme and indiscreet observance of this virtue, and repel others from what they consider its extravagances. Thus, to speak of self-abasement or self-contempt to those who are not familiar with the first motives of humility, may result in impressing some souls with an exaggerated sense of their unworthiness, and others with a hatred for the virtue that strikes suddenly at the root of their self-esteem and exaltation. We have thought it worth while to mention some of the erroneous notions that prevail about the virtue of humility, because we can realize better our need to pray for this virtue when we consider how much men are deceived about a matter that is so simple in itself, and so fundamental in the life of the soul. First of all humility is a virtue, and according to the Fathers and Doctors of the Church, the foundation of all the virtues. As such it is a habit, or abiding quality of the soul disposing it to certain actions for its own welfare and perfection. By it the soul is prevented from being carried to things above its capacities; its impulses are checked from tending inordinately to great things. For this the soul must know its capacities and its deficiencies, and it must restrain every faculty from seeking to attain what is above its powers, repressing exaggerated views of its own gifts and excellences, and denying every desire or appetite for things that surpass its nature. Humility, therefore, is the virtue which enlightens our minds to know what we are and whence we have all that we possess and disposes the will to be content with what we may reasonably hope to attain. It does not conceal from us one good trait, or exaggerate or minimize any perfection or excellence that we may legitimately aim at; in deed, humility is often tersely defined as truth, because it represents all so fully and clearly, and disposes us to keep in our place, in our true relation with God, as that one from whom we hold our being and to whom we belong, in whom it helps us to recognize, respect and venerate the gifts of God just as in ourselves. The chief act of humility, is therefore, submission to Almighty God as the Author and Lord of all things. It disposes us to reverence Him in all things, and to obey His law and prize it above all that we possess. St. Ignatius suggests a way of knowing in what measure we humble ourselves thus "under the mighty hand of God," to use St. Peter's phrase. Beginning with the disposition to die, or forfeit anything in this life rather than offend God by grievous sin, he puts next the disposition to die or forfeit everything rather than to offend God vainly, and finally sets before us the disposition to die or suffer any pain or disgrace rather than give way deliberately to the slightest imperfection. Nothing can help us better than these considerations of the saint, to appreciate how closely humility is connected with divine love and how necessary it is to keep us united with God in charity. It is in this way that humility is said to be the mother and safeguard and foundation of all the virtues, even of the greatest of all, which is charity. As humility regulates our submission to Almighty God, so also it regu-

LASTS LONG LASTERS FREE— soap—low in price—highest in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear. Surprise Soap is the name—don't forget.

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY to appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons desiring to assist in the live competition with the Archdiocese of St. Boniface, or with the undersigned who has been specially charged with the promotion of the work. Our Missions may be assisted in the following manner: 1. Yearly subscriptions, ranging from \$5 to \$100. 2. Legacies by testament (payable to the Archdiocese of St. Boniface). 3. Clothing, new or second hand, material for clothing, for use in the Indian schools. 4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy. 5. Devoting one's self to the education of Indian children, by accepting the charge of day schools on Indian Reserves—a small salary attached. 6. Entering a Religious Order of men or women specially devoted to work among the Indians; e. g. for North-Western Canada the Oblate Fathers (the Grey Nuns of Montreal), the Franciscan Nuns (Quebec), etc. Donations either in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. G. Cahill, O. M. I., St. Boniface, Man. Indian Missionary.

MURRAY & LANMAN'S Florida Water "THE UNIVERSAL PERFUME" For the Handkerchief, Toilet and Bath. REFUSE ALL SUBSTITUTES! THE WILL & BAUMER CO'S Church Candles. The Celebrated Paraffina and Altar Brand. and Baumer's Patent Finish Beeswax Candles. Acknowledged by all to be the best in use upon the altars of the Catholic Churches throughout the United States. Samples and prices will be cheerfully sent upon application.

Catholic Home Annual for 1900. With Cover Printed in Colors. 64 Full Page and Other Illustrations. Stories by the best writers. Historical and Biographical Sketches, Poems, Anecdotes, Astronomical Calculations, etc. A FEAST OF GOOD THINGS. Maurice F. Egan: "Joan Triumphant." Illustrated. A very pretty little blending of romance and religion. It is the old but ever new tale of the course of true love, whose end is matrimony, made strange, since it is one of the last stories of one of the ablest Catholic writers, who died only a few months ago. M. E. Francis (Mrs. Francis Hurdell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme. Blaine: "The Nursing of the Count." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. Anna F. Sadler: "Marie de l'Incarnation." Illustrated. A sketch of the fondness and first Superior of the Ursulines of Quebec. Eleanor G. Donnelly: "Not Dead, But Sleeping." A Poem. Illustrated. Very Rev. G. Greenway: "C.S.S.R." "Thoughts on the Fifth, Sixth, and Ninth Commandments." Illustrated. "Per Marjam." Illustrated. A Poem in honor of our Blessed Lady. At the Barracks. Illustrated. A story of French camp life. Soldier and Martyr. A tale of the early Christians, with the flavor of "Fabiola." The Pietreque Costume of the Catholic Customs of Switzerland. Illustrated. A delightful study of an interesting people, their manners, and their dress. Our Lord in Egypt. Legend. Some Notable Events of the Year, 1899. 1500 Illustrated. Ought to be in every Catholic home. Single Copies, 25 Cents Each. \$2.00 per Dozen. For sale by THOS. COFFEY, Catholic Record London, Ont.

CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address ERNEST GIRARDOT & CO SANDWICH, ONT.

CHURCH FURNITURE SCHOOL DESKS THE GLOBE FURNITURE CO. LIMITED WALKERBURY, ONTARIO. RENOVATED SINCE 1826 BELLS CHURCH SCHOOLS & COLLEGE. G. MENESEY & CO. GENUINE WEST PROX. N.Y. BELMONT, N.Y. EST. 1826. PRICES FREE.

THE LONDON MUTUAL FIRE INSURANCE COMPANY THOS. E. ROBSON, D. C. McDONALD, PRESIDENT, MANAGER. The Only Mutual Fire Insurance Company Licensed by the Ontario Government. GOVERNMENT DEPOSIT, \$50,038.75. The advantages of the "London Mutual" in a local sense, are that—it is the only Fire Company owning its own property and paying an adjustment is made by one of the expert and inspectors of the Company and the full indemnity is paid at once without any vexatious delay. A. W. BUREWELL, 476 Richmond-st., City Agent also for the London and Lancashire Life Co. and the Employers'.

must be exercised in clear from the fact that no virtue can be exercised or cultivated without it. It is needed to make the mind submissive in an act of divine faith; to keep the will from prestuming on divine mercy and to help us endure anything rather than break God's law and lose His love. It is needed also for the moral virtues, since justice is impossible without a virtue which values all things at their proper worth, and prudence cannot be exercised, a disposition to subordinate the lower to the higher, as for temperance, humility is the noblest part of it, and really disposes the soul to the moderation which this virtue cultivates. Finally, humility is essential for an act of fortitude. Never can we succeed in a difficult task, or overcome obstacles in our way unless we know exactly our strength and our weakness, and the resources to which we can confidently look for support. Without such knowledge, we are rash and presumptuous, and cannot cope with the difficulty which is usually attendant on doing good or resisting evil. Far from making us inactive or weak, humility facilitates the exercise of every virtue, and disposes us to do great things for God, by filling us with contempt for human praise, the motive which most of all makes men mean and little-minded. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Why? Because the humble heart is entirely submissive to God's law absolutely resigned to His will. Because: "the kingdom of heaven is not meat and drink, but justice, and peace, and joy in the Holy Ghost." (Romans 14, 17) Because the humble man is high in God's favor: "He hath regard to the prayer of the humble; and he hath not despised their petition. Because "the prayer of him that humbly himself shall penetrate the clouds; and till it come nigh he will not be comforted, and he will not depart till the most High behold," so simple, strong and confident is the assurance with which he feels already in His love that God deigns to recognize him for His own, since he looks upon himself as nothing but upon God as his all.

THE HORSE—noblest of the brute creation—when suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of DR. THOMAS' ELECTRIC OIL. Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street, (open Night at Day. Telephone 588

THOS. COFFEY, Catholic Record London, Ont.

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street, (open Night at Day. Telephone 588

FIVE-MINUTE'S SERMON. THANKSGIVING. Where are the nine? (St. Luke xvii 11). Of the ten lepers whose cure is related in the gospel only one returned to give thanks, and he was a Samaritan; the others went their way; they were cured indeed of their dreadful disease, but disgraced by our Lord's sad question, Where are the nine? Thanksgiving, should follow after God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies themselves. Just as, in our bodily life, in order to get the benefit of fresh air, breathing-in must be followed by breathing-out, so the giving of thanks must follow the reception of all divine favors. The grace of God is to the soul what the breath is to the body, and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe-in God's grace and we breathe-out thanksgiving. Thanksgiving is furthermore a matter of justice. The holiest debt we owe to God or man is the debt of thanks. Every honest man gives thanks for favors received from other men, and every upright soul gives thanks to God. It is the most indispensable of all our obligations, because it is the least that we can do. In all our traffic with heaven, gratitude is the only coin we can mint ourselves. Thanksgiving is that part of our sanctification necessary to us—and who can deny it?—then a great many of us are insensible debtors of the worst kind. Now you may hear it said sometimes that the man who does not pay his debts is as bad as a thief, and in many cases this is perfectly true. So the difference between an open sinner and a thankless Christian is that between a thief and a man who by his own fault does not pay his debts. Indeed, we sometimes feel as if God ought to thank us for the favor we do Him by confiding in us, and sending us His mercies, and Communion and daily prayer, forgiveness of injuries and resisting temptations so puff us up with conceit that we are apt to blame God because in view of our holiness He does not excuse us from the ordinary ills of life! As a matter of fact it is with God and us as with a storekeeper and his customer. You know why a man cannot get trust at a store: it is because he was trusted before and didn't pay his debts. Now pretty nearly all the pay that God asks for His favors is that we shall give Him thanks, and if we will not do that much He can hardly think us worthy of His further bounty. If we do give thanks He multiplies His favors: for He is determined to keep us in His debt, and as fast as we return thanks so much the faster does He lavish His love upon us. So when we ask why we suffer this miserable stagnation in our spiritual career, perhaps the true answer would be that we are members of a big multitude of that original thankless nine. Oh! let us thank God that we have the blessings of the true religion, that He is our Father Jesus Christ our Redeemer, and the Blessed Virgin Mary our Mother. Let us thank Him for His gracious promise of the everlasting joys of paradise. For these unspendable favors our thanks should be ceaseless.

Let us give thanks, too, in our fervent morning prayers that we have escaped the dangers of the night, and in our night prayers that we have been saved from the noon-day demon. When we rise from our meals let us offer a word of thanks, making a least sign of the cross, blessing God for the health He gives us and our families. Let us thank Him for our afflictions—yes, even for temptations; for the pains we suffer thereby are the growing-pains of the soul. Especially after receiving Holy Communion let us give long and heartfelt thanks for all God's dealing with us; for we have then received the greatest of all His gifts, His only begotten Son.

RELIGIOUS ORDERS OF PRIESTS. The Jesuits, the Dominicans, the Redemptorists, and religious orders generally constitute the best troops of the Church militant; they form the strongest arm against the powers of evil. The Church in her heaven-given wisdom knows that it greatly concerns her welfare to have at her command an army of well-disciplined troops such as the religious orders furnish her with, and every diocese is benefited by them. It is in the religious orders that the most exquisite fruits of our Lord's teaching are found. There were no religious of the most beautiful passages of the Scriptures would lose their full force, for scarcely a word of perfection is lost with sufficient exactitude by those who have our Lord who, though they love Him much, yet live in the world and are not bound by the three vows to observe them to the letter. Indeed, their very position in the world does not admit of it. Yet our Divine Lord surely meant when He cleared for Himself a perfect Church, without spot or wrinkle, that she should be forth not only an abundance of ordinary fruit, but also the choicest of which the grace of the Holy Spirit could form in human hearts. Holy Church knows that this can never be attained without religious orders. Hence the Church has shown a special love for religious. She loves them because she believes them to be the "bosom friends" of her Divine Master, and she loves them, too, for she is aware of their usefulness. It is easy enough to theorize