

SHORT INSTRUCTIONS FOR LOW MANSION.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

EXTREME UNCTION.

DEAR PEOPLE: We will preface our first instruction on the sacrament of Extreme Unction with a story taken from the Gospel. A certain man going from Jerusalem to Jericho fell among robbers, who stripped and wounded him, leaving him half dead by the road side. A priest and a levite came that way, but they passed on without doing anything for the dying man. A Samaritan passing by saw the wounded man, was moved with compassion, and going up to him bound up his wounds, pouring in oil and wine.

Brothers, we all have to travel over this dangerous road from Jerusalem to Jericho, from the cradle to the grave. Along this road are many dangerous defiles, but the most perilous of all is the pass which is called Death. Robbers are there waiting us. The devil puts forth at that moment his last and greatest effort to rob us of our eternal reward, to despoil us of all the merits of a life-time. If we are in sin he will try to stifle remorse of conscience. If the thought of repentance enter our souls, he will endeavor to distract us. No matter what our state may be he will put forward all his ingenuity to get possession of us. Circumstances are in his favor, for bodily sickness comes on. We are prostrate on a bed of suffering. We are wounded in body and soul. The priest and the levite see us suffering, but are indifferent. Our relatives take good care that we will properly dispose of our property and sign the proper documents bequeathing it to them. Our friends say there is no danger of death. If we have a contagious disease they will not come near us, and indeed it is just as well that they should abandon us. The priest and the levite pass by. The Christian priest, the Lord's anointed, the minister of the compassionate Saviour, comes in. He is the Good Samaritan. In health and strength he may have been but little loved and little appreciated. These are not the thoughts that pass through his mind as he enters the sick chamber. "Peace be to this house and to all that dwell therein," he says as he crosses the threshold. How calm and sympathetic is his manner. How comforting, how full of hope his words? The heart melts when he speaks. "I believe thee from thy sins."

None but he can give efficacy to these words. I cannot the eternal debt against all the sins of my life. These are words of power, of hope, of pardon. Then he prays the blessed oil of the holy sacrament of Extreme Unction upon the failing, sinking member of the body. He binds up the wounds of the soul. These wounds may be deep and sore, but no matter, his is the power of Christ. You may be rich or poor, influential or insignificant, well thought of or despised, in your own home or an outcast, in the hospital or the prison or the almshouse or the rest house, it matters not, the Good Samaritan will come to you when you are dying. There are few places in the world where you might be lying unnoticed that the Catholic priest will not run to your aid if he knows you are dying. Unlike the Hebrew priest and levite, the Catholic priest will never pass you by when you are in need. He is indeed the Good Samaritan.

We will dwell to day on two points only. We will show that Extreme Unction is a sacrament and afterwards speak on the subject of this sacrament. The apostle, St. James, says: "If any one be sick among you let him call the priests of the Church. Let the priests pray over him, anointing him with oil in the name of the Lord. The prayer of faith will save the sick man. . . . If he has committed sin his sins will be forgiven him."

The fathers of the Church have always spoken of Extreme Unction as a sacrament of the new law. The life, or rather the death of all the saints is a solemn witness attesting that Extreme Unction is a sacrament of the Christian dispensation. All, and only sinners, that is, those who are or who have been at any time capable of sinning, are the proper subjects of this sacrament when in danger of death from sickness.

Children who have not attained the use of reason are not anointed, because this sacrament was instituted principally to fortify the soul for the supreme struggle against sin which has to be waged by the dying, and, as those who have not come to the use of reason have never sinned, have nothing to expiate, and have no such struggle to make, consequently they do not need this sacrament. For the same reason, those who have been idiots from childhood and who have never at any time used the use of reason, are not anointed when dying. The subject of this sacrament must be in danger of death from sickness, but old age is considered an infirmity entitling one to receive this sacrament when death is apprehended from it. A sailor about to enter upon a dangerous voyage, a soldier on the eve of a battle, a person about to be put to death, are not subjects of extreme unction, which is the sacrament of the sick and not only the sacrament of those in danger of death from sickness, but of those who are in danger of death from any cause.

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Orin Catlin, 49 Pearl street, Buffalo, N. Y. says: "I tried various remedies for the piles but found no relief until I used Dr. Thomas' Electric Oil, which entirely cured me after a few applications."

From the Calcutta Indo-European Correspondence, June 27.

A CONTRAST.

THE REAL APOSTLE—DAILY LIFE OF A YOUNG CATHOLIC MISSIONARY.

Extracts from notes written by the Rev. Willibrod V., Benedictine of Allgäu, missionary at Tomillah, Diocese of Dacca, published in *Les Missions Catholiques*, 27th April, 1888.

"Now, so that in your cell at Notre-Dame on Montana, you may be able to follow the Belgian monk in his missionary day, here is his daily routine:

"He gets up at five o'clock; after the Divine Office and meditation, he offers the Holy Sacrifice; then comes a second recitation of the monastic office; after breakfast on tea and bread. Immediately after he goes to visit his sick, and his school, and then to his till noon, for often the huts of the sick poor are at great distances. At noon, the principal meal; it generally consists of sweet potatoes, which are not equal to our potatoes, and a bowl of rice and curry, washed down by two or three glasses of water. After the meal, an hour of repose, according to the custom of the country, and then a fresh recitation of the Breviary and correspondence of the Breviary and correspondence of the preparation of instructions, for the successive heat prevents one going out. Supper about seven o'clock, consists of eggs, fruit and tea, as a rule, but on a journey, one eats what one can get. In the evening, another visit to the schools till ten o'clock, and one only gets to bed about eleven. And then one can not always sleep, for very often the heat, and above all the mosquitoes, keep one awake; sometimes even one has to leave one's burning bed and sit on a cane chair, and if the irritation is too great there is only one way to stop it, a dip in the river or the pond close by.

"Such is our daily life, but how often we are obliged to modify the routine, to meet the needs of the moment! By day, by night the Missionary is called to hurry to the sick, in the middle of a meal he has to leave to confess a dying Christian, and when he comes back, after a very long distance, he has to start again in another direction. Unhappily our priests are too few for so large a Vicariate. Our parishes are almost as large as the diocese of Belgium. With three or four priests, it would be possible to make this district a real paradise, above all if we had care for the sick. The population is a little unpolished, but so gentle, so good; we can manage these Bengalis, but still we must be able to teach them, to see them at home, and because of their large number, we have very little time to give to each. Remember their poverty compels them to work all day, we can only see them at home after the evening meal.

"In spite of these difficulties, the good work goes on, and our only regret is that good can not be done on a larger scale. In our pains and fatigues, in the midst of the burning Bengal summer, we feel, sometimes very sensibly, that our Lord comes to our assistance. The days in which we suffer most are precisely those when we feel most happy in Him. 'In Whom we live and move and are' is the motto of St. Paul. And then we have sometimes the consolation of seeing our brethren whom we love. The missionaries, at times fixed by the Pro-Vicar Apostolic, meet at the residence of one of them. We relate everything remarkable which has happened, for good or for evil, in the different districts, since the last gathering. We make a little retreat, and we dwell on the happy days passed in the Abbey of Allgäu in our dear Belgium. We draw fresh courage from these meetings, when we wish more frequent; we pray our Lord to bless our Apostolic labors, and to grant us holy perseverance, while waiting for the recompense we hope to receive in Heaven."

THE SHAM APOSTLE—DAILY LIFE OF A YOUNG PROTESTANT MISSIONARY.

Extracts from a letter written by Mr. Matthews, Missionary at Ramnagar, September, 1887, published in the Quarterly Report (No. 16) of the S. P. G. Madras Diocese, July to September, 1887.

"Now as to how I spend my time. At 5:30 a. m. awakened by calls of Iyer! Sar! Sar! half past five! a cup of cocoa is then put on the small table by my bed and I rub my eyes and consume it. This cup of cocoa is called in Tamil *chola* chola. After this meal I go out for half an hour's stroll with my gun or go for a ride on Vicer's pony. There is not much to shoot here, at present, there are some large hawks, kites and vultures, a lot of peacocks and a few wild ducks and snipe. When the rains set in, however, there will be lots of geese, swans, ducks, snipe, and the next order of the day. Then I go round the industrial departments. After this I have an hour with letters, newspapers and pipe, and then write answers to correspondents and receive complaints, visitors, etc., till eleven o'clock breakfast.

"That meal concluded, I commence my Tamil lessons; at half past two my Tamil comes and also the punkah boy to keep us cool during our two hours work.

"After Munshi work comes office work, seeing to what is being set off by post, making entries in day books, etc. Then comes tea. After this meal I sail forth and see how the boys are getting in their gardens. Their ignorance of English seeds, and their questions as to what the flowers will be like are most amusing. Sometimes I take my butter fly net and look for poohs. The boys then come for dinner, and then comes correction of press proofs. The boy who has to take every night under the mosquito nets in order to avoid the crowd of humming insects is very funny. "I am looking forward to a good week's shooting soon. The collector is going to take me with him to Sawyely where there are lots of deer but no tigers. The Zamindar there is very fond of sport, so I expect I shall have some good fun. This morning I went round our tanks and shot some pigeon, sand larks, and a bird called a paddy bird rather like a small heron. . . . Last night I went to dinner with the collector."

Our readers are well aware that the

picture which the young Benedictine

draws of his daily life is a fair picture of the life of Catholic missionaries in general, and that the sentiments he expresses are common to all. On the other hand our separated brethren can not complain that we take Mr. Thomas as typical of the Protestant missionary, for does not the S. P. G. in publishing his charming letter, remark: "It is so full of interest, that we make no apology for printing some extracts from it?" But why should we make any comparison between Catholic and Protestant missionaries? We have no wish to do so, for they have nothing in common except the title, which for Catholics has one meaning, for Protestants, quite another. But we make the comparison for Protestants themselves, for it is not uncommon to find them speaking of Catholic and Protestant missionaries as if they were only two aspects of the same thing. Just in the same way the "High Church" School would have us believe that Catholic and Protestant Bishops were equally Bishops, while in our sense the letter are not Bishops at all, they are leaving no room for comparison. It does not blame their missionaries for being what they are, and no better than they pretend to be, we simply wish to let them have a slight idea of the Catholic conception of a missionary. Mr. Thomas is doubtless an amiable young man, and we do not find fault with him for adopting the career of a going benevolence, affected by Anglican ministers, which leaves him plenty of time to enjoy himself shooting paddy birds, the *Kuchuk nakhin* of the griffin. The S. P. G. expects no more of him. He fulfills his part of the contract, and the S. P. G. fulfills its part in the payment of so many rupees a month pay, to say nothing of Munshi and travelling allowances, and when Mr. Thomas marries a girl as amiable as himself, in the words of the song, is doubtless "waiting some day," the S. P. G., according to its fixed rules, will increase his emoluments, and so with every other addition to his household, so much a boy, so much a girl. But these attractions, which lead quiet men into the easy paths of the Anglican ministry, are not very Apostolic, and the application of the word "Missionary" to Protestants is apt to cause a smile with those who know all that is implied in the term "a missionary vocation."

For a set off to the picture as drawn by himself of the sham Apostle at Ramnagar, we have gone to Eastern Bengal, simply because we have taken the material nearest at hand, but Mr. Thomas would not have far to go to find the genuine article in his immediate neighborhood.

A Protestant Tribute to Irish Virtue.

Mr. W. T. Stead, the editor of the *Pall Mall Gazette*, is well known for his efforts in the cause of social purity. Lecturing on this subject recently at Edinburgh, he let fall some remarks, which, we think, may have surprised many of his hearers. "He himself," he said, "was a Protestant, and he presumed most of those present were Protestants; but there was no thinking the fact that they took a Protestant family and a Catholic family, and put them in a London slum, and perhaps that three or four years afterwards half of the Protestant family had gone to the bad, while every member of the Catholic family had retained his or her virtue."

What a tribute this is! It makes one proud to be a Catholic. *Non soli innocentes* has always been the Church's best appeal. Mr. Stead goes on to say that it is the same with Catholics in Ireland; no matter what their circumstances, they are virtuous. On this point, and the testimony of Protestant travellers agree. "He had," Mr. Stead said, "been astonished to see in Ireland people living in miserable hovels who, whatever else they might be, were most virtuous. This he attributed to the teaching of the priests in the confessional, and in the family, of the duties of parents to children, and of children to parents and toward one another. The result was a moral miracle, at which they, as Protestants, Presbyterians, or whatever they might be, had reason to bow their heads in shame.—*Ave Maria.*"

Female Beauty.

It is a fortunate thing that all men do not have the same taste in female beauty, for otherwise they would all fall in love with the same woman, which would be a bad thing. Although the preferences are very different styles of form and features, yet generally it is, undoubtedly, a fact that an appearance indicative of health is pleasing to all. A woman may be without regular features yet, if healthy, she will be beautiful to someone and pleasing to all. A sallow complexion, a dull eye, a system debilitated by unnatural discharges in short, all the ills attendant upon the irregularities and "weaknesses" peculiar to the sex can be banished by the use of Dr. Pierce's Favorite Prescription. Ask your druggist.

A STINGING SENSATION IN THROAT AND PALATE called heartburn, and oppression at the pit of the stomach after eating, are both the offspring of dyspepsia. Alkaline salts like carbonate of soda may relieve but cannot remove the cause. A lasting remedy is to be found in *Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure*. Those associate organs, the liver and bowels, benefit in common with their ally, the stomach, by the use of this benign and blood-purifying remedy.

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A Dozen Years.

"Dear Sirs,—For twelve years I suffered from dyspepsia and liver complaint and was so weak I could not leave my bed for eight months, and had little hope of ever being cured. Three years ago I tried Burdock Bitters, and am thankful to say I now enjoy good health, and I advise all who are afflicted to try B. B. B." Mrs. Harriett Hobbs, My Avenue, Brockton, Ont.

A DISPASSIONATE VIEW.

Eurdette in Hawkeye.

"This," said the returned missionary to Poor Heathen whom he had brought over, "is a church."

And the Poor Heathen greatly admired the church. By and by he asked: "What is that big fat man with the big watch on, who looks at the church as though he thought something of putting in a fifty dollar note, and raising ten rent five hundred dollars a year. 'That is a trustee,' said the returned missionary."

"He does most of the praying, I suppose?" said the Poor Heathen, who in his blindness knows very little about the way we do things.

"No," said the missionary, "he doesn't believe in praying; he is a Bob Ingersoll man, and believes that no body should know nothing that they know that he knows that they know that he knows that they don't. He is not a member of the church, but he is a good clear headed business man, good manager, strong on real estate deals, and so he's a trustee. Doesn't take very much of a Christian to be a trustee except in the country. In town a church wants a good business man for a trustee."

"And who is the man that stands in the door and glares at people as they pass in and tries to keep them out?" asked the Poor Heathen.

"That is the sexton," replied the missionary. "He does not believe in opening the church for religious services at all. He says that the church was built to have social weddings in, and that for preaching and prayer meetings and other side shows that nature the trustees should hire a hall."

"Who is that very young man who pushes people out of the way that he may have room to pass in, and stoops very low when he enters the twenty foot door, and sits directly under the steeple lest he should strike his head when he stands up?"

"That," said the returned missionary, "is the new Superintendent of the Sunday School. They are all that way at first. By and by, when he has forgotten every line of his beautiful speech; when he has started the wrong tune to an entirely strange hymn, and corrected himself by striking the right tune on a key so high that the choruses of Normandy couldn't sing second base to it; when he has talked fair square and outright, on the first ten questions in his question box, he will grow less by a ten than he does now and be a good, useful, earnest and humble Superintendent. He's only young and new, like an August persimmon now."

"Here comes the owner of the church," the Poor Heathen said. "He looks as though he had decided to make pemi can of the sexton and trustees and not hold any service to day."

"No that is not the owner of the church," the missionary said; "that is the leader of the choir."

"Who is that meek, timid little man who is trying to creep in without letting the sexton see him, and who has just taken off his hat to the leader of the choir?"

"That is only the pastor of the church," the returned missionary replied.

"Will you go inside?"

And the Poor Heathen said he would, because he rather guessed, from their looks, the sexton and the leader of the choir had made up their minds to settle that morning which of the two should take the church and run it.

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