

MISTAKEN IDEAS OF SANCTITY.

M. J. in Catholic Mirror. Many persons imagine that it is extremely difficult, if not impossible, to acquire sanctity, and are frightened at the mere thought of undertaking a work of such great magnitude. They are mistaken in their conception of true sanctity, in what it consists, and the means of acquiring it. The task is by no means as difficult of accomplishment as they suppose; and, were they to make the trial for themselves, they would soon become convinced of the truth of this statement.

When our Lord said, "Be ye perfect, as your heavenly Father is perfect," He did not use these words in an exclusive or limited sense. He addressed them to us all; for he willed the salvation of all. "This is the will of God, your sanctification." True, He did not expect that we should succeed in reaching, even in a small degree, the infinite perfection of the Model proposed for our imitation. He simply intended to impress upon our minds the necessity of having lofty aims and doing all in our power to attain the highest possible standard of moral excellence. When we do this He is satisfied, and will supply the deficiencies on our part.

The vast majority of persons content themselves by pursuing the ordinary course, never striving to advance beyond a certain point already fixed as the limit of their aspirations. This is why so few succeed in acquiring exalted virtues, which cannot be attained without the exercise of generosity. Such persons are impressed with the conviction that any effort on their part, beyond the ordinary performance of what is strictly obligatory, is unnecessary and uncalled-for. They say that the greater perfection belongs to the saints, who are differently constituted, and whose example they are not called upon to imitate. Hence lies a serious mistake; for it is precisely for imitation that God has furnished the heroic examples of His chosen servants. The glorification of God and the edification of men are the chief ends for which His saints lived and labored; and these objects are promoted by their only in so far as we follow in their blessed footsteps.

Some say that we must not attempt to pattern our lives after those of our holy persons, since to do so would be extremely hazardous—would be aiming at singularity. Whilst this course may be safely followed in certain cases, it can scarcely be considered as general application; for, if so regarded, there would be no incentive to spiritual progress. There is more danger to be apprehended from spiritual apathy than from a generous resolve to go forward on the path to perfection, upon which the saints have trodden. The term "singularity" may be very good when its meaning is defined and properly understood; but it may lead us astray unless its meaning is restricted and clearly comprehended. If by singularity is meant a certain strangeness of manner assumed simply for the purpose of appearing odd without regard to the opinions of others, and in order to be at variance with the approved conduct of those possessed of good sense and sound judgment, then it is neither praiseworthy nor permissible. But if the term is intended to imply that we must not act out our own judgment in matters of conscientious duty, however well matured it may be, when it conflicts with the opinions and imperious dictates of our neighbors, it becomes not only our right but our duty to act aside such dictation, and follow the judgment which we have formed as to the wants and spiritual necessities of our soul. Of course it will be understood that before entering upon a strict line of duty wise counsel will be sought; for no man is a safe guide unto himself, however wise and learned he may be considered. What is herein stated is in the nature of suggestion, it being intended only to stimulate to more earnest endeavors in the service of God, holding up the saints as models for imitation.

The saints were not constituted differently from ourselves; nor were they free from the trials and temptations incidental to our lives. They were confronted with and harassed by tribulations far greater than any which we are called upon to endure. It was their loving submission and patient endurance of those trials that rendered them so pleasing to God and merited the sustaining graces which they triumphed over in their difficulties. Had they been less humble they would have grown tired and murmured against the divine will. By such filial and wickedness they would have become a prey to the enemy of salvation, whose object and constant effort it is to ruin souls. In this respect their example is of incalculable benefit to us in the warfare in which we are engaged.

Sanctity does not, as many suppose, consist in the performance of great deeds which win the praises of men and excite a certain feeling of pleasure or satisfaction in our own hearts. It consists simply in the faithful and conscientious discharge of the duties of our station in life, keeping before us constantly the desire of pleasing God and a willingness to correspond as far as possible with the graces which He may be pleased to vouchsafe to us. If we view and perform our duty from this standpoint, we are on the way to perfection whether our station in life be an exalted one or our lot is cast amongst the humble.

Among the obstacles to acquiring sanctity or perfection the most serious, perhaps, is that of discouragement. We are so constituted by nature that we cannot endure the thought of failure in any enterprise which we undertake. It is not flattering to our pride to know that our efforts have been unsuccessful; for we would have people think highly of our skill and wisdom. In spiritual affairs this same quality predominates. We are anxious to succeed—according to our fancy—and every failure discourages and humiliates us. We think we are not progressing; and in this, as in all things else, our judgment must prevail. We appear more anxious to satisfy ourselves than to please God; and hence the more we contemplate and mourn over our failures the less we think of Him and the slower is our progress towards Him. The remedy is to forget ourselves as far as possible; and fix our gaze steadfastly upon the object before us—God, in whose service we are employed. If we do this we shall be encouraged to go forward with confidence; for God looks upon us lovingly as we ap-

proach Him borne down by the weight of our iniquities. So long as we remain upon earth, we shall have great-opportunities, St. Francis of Sales, we shall never so ourselves without miseries nor behold G-d without mercy and love. Timid souls should take courage from this assurance that God ever greets them with a smile of love. He wears no frown for those who are intent upon serving Him with fidelity, even though they suffer from imperfections inseparable from their weak and fallen nature. These imperfections He wisely permits to remain in us not to discourage but to strengthen us; for "power is made perfect in infirmity," and He wishes to ground us in solid virtue by making us patient and humble. We shall one day praise God for having allowed us to know the unathomable depth of our weakness.

The means of acquiring sanctity are prayer, the frequentation of the Sacraments, and most other good works as are dictated by Christian charity. The Sacraments are the mediums or channels through which divine grace is communicated to our souls. The more frequently we approach them, provided we have the proper dispositions, the greater the measure of grace conferred upon us. As no one need hope to acquire virtue or advance in holiness without the help of these agencies, the necessity for frequenting the Sacraments becomes apparent. Hence all those who attained perfection were accustomed to make frequent use of the Sacraments. The great St. Teresa used to say that she would approach the altar daily were it necessary to risk her life in so doing. And in so acting she only gave proof of the practical workings of the strong and ardent faith which was characteristic of all the saints, who fully realized the real presence of Christ in the Sacrament of His Love. They were able to penetrate with the eye of faith into this profound mystery of love, and thence draw forth the strength and grace which enabled them to overcome the varied obstacles and temptations that beset them. It was from this source that they derived light to know their own imperfections and increased power of mind to conquer them. This knowledge also begot them that tender compassion for the weaknesses of others which is peculiar to holy persons.

In modeling our lives upon those of the saints it is not necessary to adopt many rules of conduct. Some persons burden themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weary and oppress than cheer and invigorate the soul. Hence they make little progress in solid virtue. The mind should not be encumbered with too many details or formalities, nor the heart dried up by too strict adherence to prescribed methods of piety. Both the mind and heart should be left free to exercise the powers and qualities with which the Creator has endowed each one of us in order that the soul may breathe the freshness which divine grace imparts, and the mind expand into the unfolding life of heaven. God does not insist upon being worshipped in measured terms or according to prepared methods, which though suited to the wants of some are ill adapted to meet the requirements of others. He only asks the homage of our hearts, and for this He makes an urgent appeal when He says: "Son give Me thy heart." In giving Him this we bestow upon Him who is alone worthy of it all that we possess.

Protestant Testimony.

London Tablet, September 24. On several occasions already we have quoted the outspoken and striking testimonies of the most recent African explorers, in all cases Protestants, or at least non-Catholics, to the unique and remarkable efficacy of the Catholic missionaries. To the testimony of Oscar Lens, Dr. Juncker, Dr. Wolf, Mr. Demest, and others, we are now able to add that of Baron von Scherwin, the eminent geographer of the University of Lund (Sweden). In an interview accorded to the representative of the Journal de Bruxelles, von Scherwin, who is a Lutheran, was exceedingly plain-spoken and detailed on the question of the missions. "The Protestant missionaries," he said, "are men of faith, but they are without education. It is not enough for a missionary to be a man of faith. He must also be a chosen man. Now the greater part of the Protestant missionaries have no education, and scarcely any teaching. How can you expect machine tenders and boot-makers to preach a faith they do not understand?" He then said: "I was not a philosopher I should be a Catholic after what I have seen in Africa. I am a believer, but not a Catholic. I feel a lively admiration for Catholic missionaries, especially for those of the Congregation of the Holy Ghost. They are doing immense good. As for the Protestant missionaries they are a disgrace to civilization. They are preparing the ground admirably for renegades I met on the Kasai an unusually excellent missionary, Father Sand, a Luxemburger. He is doing great good. The motto of the Congo State ought to be 'Tam Marti quam Minerva.' Mars is the State, Minerva the missionaries." The Baron warmly encouraged the idea of sending out many Catholic missionaries to the Congo.

A Stitch in Time.

When first attacked with a cold in the head, drooping from the nasal passages into the throat, pain in the head or any of the symptoms of for-runners of catarrh, a 5-cent package of *Worms* will cure you. James Cullen, Poolie Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Eucletic Oil since its introduction to this place, and with much pleasure state that my anticipation of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my rheumatic neighbors (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a spoon-ful, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child."

Dr. Low's Worm Syrup will remove all kinds of Worms from children or adults. FERRIS' WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

THE CARDINAL ARCHBISHOP ON THE BLESSED SACRAMENT.

HEREAFTER: ANCIENT AND MODERN—PSEUDO SCIENCE AND ITS SPIRITUALISTS. London Universe.

The Cardinal Archbishop of Westminster preached at St. John's, Duncan Terrace, on Sunday night before a large congregation, which included many non-Catholics. His discourse took for its text the words: "From the rising of the sun to the going down My name is great among the Gentiles, and in every place there is sacrifice and there shall be offered in My name a clean oblation." These words, said His Eminence, are a prophecy spoken four hundred years before the coming of Jesus Christ, and that prophecy was fulfilled by the sacrifice and oblation of Jesus Christ Himself upon the cross on Calvary and by the perpetuation and continuation of the same sacrifice to the end of the world in the Sacrifice of the Holy Mass. The Sacrifice of the Holy Mass may be regarded in three ways. First, it is a commemoration; secondly, it is a representation; and lastly, it is a reality. Having dealt with the first two points, he said that with regard to the third we had to look a little more deeply. First of all, our Divine Lord, who is the one who would be with us until the consummation of the world. But His presence in the Holy Mass is something beyond this. God from the beginning of the world has been present in three ways, and therefore the Son of God has been present in the world from the beginning in three ways. First of all, God is present in all His works, in His being, His essence. There can be no being nor existence except that which is given by Him who alone is the existent, who from all eternity is without beginning and without end. And there fore nothing would exist a moment if it were not the will of God, and if God were not present in His works. But He is also present in His works by what may be called presiding over them. Having given them all their being He gives them all their perfection, and He preserves them in the state and the force to which He gave them. Thirdly, He is present in all His works by His power, and has power to alter or to change—He will. But though God is in the world in these three ways, THE WORLD KNEW HIM NOT; it absolutely became ignorant, became unbelieving, and was without God in the world. And therefore God sent His Son into the world to be present in another manner. He has been present in the world in a certain manner as God from the beginning, but He came into the world to be present as God and man not only by an invisible presence, but by a visible presence, not only speaking to the faith of those that would believe, but speaking even to the eyes of those that would not believe. And therefore the Son of God took upon Him our humanity—He was made man. He came into this world and was subject to the Law of nature. He was like unto us sin only excepted. But while He was subject to the laws of nature He was sovereign over them. He was reigning over them at the very time. He was willingly subjected, but at the same time He was sovereign over them all. He was sovereign over all the laws of nature—He walked upon the water, He raised the dead to life, He drew the sun and the moon, and for forty days He was in this world passing to and fro visiting His Disciples. They knew that He was always present, but they did not see Him. He came when the doors were shut, when no man could enter. He passed those closed doors as the light passes through the world. Once more, on the Sea of Tiberias in the grey twilight of the morning He came and stood upon the shore, and He was there in the flesh of the Son of Man, and He said: "The man who would say that would be a blasphemer. He had His own interpretation of these words. He said, 'I am the living bread that came down from Heaven. If any man shall eat of this bread he shall live for ever.' And then He went on to say, 'And the bread that I will give is My flesh, which I will give for the life of the world. My flesh is meat indeed, and My blood is drink indeed: whosoever eateth My flesh and drinketh My blood shall have life in Me, and I in him.' Who is it that would tell us that these are metaphors and figures? The Holy Sacrament of His body and of His blood is a reality—not only a commemoration, not only a representation, but a divine reality as surely, as I am myself, as evidently true as the creation of the world."

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a commemoration, a representation, a figure, a metaphor, not to be taken in the letter. He would not dwell on that. He would go to what sprang from that kind of theology. We have now come to the time when men tell us that there is no God. And why? We cannot see Him, we cannot feel Him, we cannot discover Him by any tests of science, neither by chemistry, nor the knife, nor the calipers of measurement. No; God eludes all these; He is beyond the horizon and cannot be reached in this way. But they go further than that. What is our science? They say every man has a conscience; conscience is according to them a feeling, a sentiment. It comes to this at last; there is no such thing as moral law—right and wrong, I heard men—and the majority of those present to discuss it—came to THE CONCLUSION THAT SUICIDE IS LAWFUL.—

that every man has a right over his own life, and that he may take it if he chooses. Well, then, we have no lawgiver, no legislator; we are our own masters. But again, men have gone beyond this. They say the senses are so fallible you cannot be sure even of the things you see. Well, then, according to this we can know nothing of the world round about us, nothing of one another except through the senses. Therefore it comes to this, we can know nothing of the world beyond us, nothing of one another. We may fancy, we may dream, we may imagine, but we cannot be sure. They have gone beyond this again. Because of the reason man depend upon the senses and the reason has only the reports of the senses, that is, what the eyes and the ears teach us, to work upon what becomes of the reason? It becomes skeptical, doubtful, hesitating, paralyzed. And thus the theology of shadows, of sciences, of human private opinions, has reduced man, who is made to the image and likeness of God! You do not belong to the school, and I am sure you do not wish to belong to it. You belong to the school of reality, which believes in what we see around us, and in what the Church teaches. There was a time when in every church in London there was the Holy Mass every morning, and the Most Holy Sacrament every high altar. And then, long before the presence of our Lord a lamp bearing a bright witness to His Real Presence in the midst of us. There was, then, in every church a point of light; and as you see sometimes when the sun is rising in the morning the light will pass through the shutter, only a ray of light, which spreads and fills the room with its radiance, so the presence of our Lord Jesus Christ in the Most Holy Sacrament FILLED WITH ITS RADIANCE THE WHOLE CITY, the homes and the hearths of the people. And their little children were brought in to the light of the Incarnation, and they grew up from their infancy filled with the light of the "Word made Flesh." And whosoever they went into the church they knelt down before Him, and in the Holy Mass they knew that Jesus was offering Himself; He was clear unto us sin only excepted. They grew up in the faith with a consciousness that pervaded their whole souls, intellect, conscience, and heart. And then there came the day—it was, I think I am right, in the year 1571—when the Most Holy Sacrament was removed, was taken away out of every church, and the lamp before the altar was put away, and there was a perpetual darkness in the altar of the tabernacle stands empty, when the altar is unattended, and when all the tokens of the Divine Presence are taken away, and into the darkness the children were born afterwards. And they grew up and went into the places which before were Catholic churches—there was no light, no witness, no silent voice saying, "This Lord is here." They grew up therefore in unconsciousness of the presence of the "Word made Flesh." And thus of the five million of men now called London there are only two hundred thousand who have churches and altars and tabernacles and the silent lamp to train them and their children to live in the light of the "Word made Flesh."

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Special to the Catholic Record. MARITIME NOTES.

South Nelson, N. B., is a straggling village extending over a mile on the shore of the River Miramichi, opposite the flourishing town of Newcastle. About three years ago the Catholics of this parish suffered a great pecuniary loss in the destruction by fire of their church and presbytery. A large house was erected at once, with the upper part built somewhat larger than it would be were it only intended for the presbytery, so that a portion would do for a temporary chapel until the new church was built. The church destroyed by fire, above alluded to, was built by Rev. Father Deland, afterwards Bishop of St. John, N. B., about 1832. In 1833 the late lamented Father Egan took charge of the parish and resided there until his death a few months ago. The Sunday I was at South Nelson his Lordship Bishop Rogers administered the sacrament of Confirmation to about 200 persons of both sexes. His Lordship celebrated the eight o'clock mass, assisted by Rev. Father Carolan. After mass he delivered an instructive discourse to those about to be confirmed. Last mass was celebrated by the pastor, Rev. Father Poyer, who was assistant under the late Father Egan. After mass the bishop preached on the gospel of the day. He also alluded in feeling terms to the church destroyed by fire, above alluded to, in the early work of the pioneer missionaries, who labored under the most trying difficulties for the spiritual welfare of their scattered flocks. In the afternoon his Lordship drove to St. Louis, where he was to give confirmation on the following day.

Newcastle, N. B., a station of the I. P. R., above alluded to is a town of about twenty-five hundred inhabitants. There are three saw mills. Considerable shipping is also carried on during the season of navigation. The place has a lively, enterprising appearance, which is not a little enhanced by the new government building lately erected at a cost of about twenty-five thousand dollars. Newcastle is the county town of Northumberland County.

The Catholics form a very large proportion of the inhabitants, they have a fine church, presbytery, and convent, the latter in charge of the Sisters of Notre Dame. The Pastor is Rev. Father Dixon.

Bathurst, N. B., is situated on the Nepisiguit river, that empties into Bay Chaleur. Like most of the towns in the northern part of New Brunswick, its chief support is the lumber industry. There are two saw mills in the place, besides being on the line of the I. C. R. It is also the terminus of the Parquet Railway, a comparatively new line, sixty miles long, that extends to the sea shore. More than half of the population, which is about two thousand, are Catholics, many of whom are of French descent. Father Barry, the respected pastor, is just now engaged in erecting a fine stone church worth \$50,000. For some time past the congregation have met in the basement of the walls being erected to that height and so far over. During the past summer the walls have been raised to the clerestory and it is expected to be roofed next summer. It speaks well for the zeal and liberality of the congregation to undertake the erection of such a fine building, but under Father Barry's careful attention, the cost will be reduced to the lowest possible minimum. The Sisters of Notre Dame have charge of the schools. The parish of Bathurst was formerly part of the Parish of Bathurst village, of which more anon, but a few years ago the parish was divided and each village has a separate pastor.

Bathurst village above alluded to is situated opposite Bathurst, and connected by a long bridge. The population is mostly of French descent. A fine frame church of recent construction has replaced the one burnt down about seven years ago. The convent and school is in charge of the Sisters of Notre Dame. A new and very creditable presbytery is being built to replace the old one. The pastor is Rev. Father Varilly.

At Petite Rocher there is a church under the charge of Rev. J. C. Carter. A few miles below Bellefleur station the parish church of recent construction has replaced the one burnt down about seven years ago. The convent and school is in charge of the Sisters of Notre Dame. A new and very creditable presbytery is being built to replace the old one. The pastor is Rev. Father Varilly.

At Jacques River another church is about being erected, the congregation at present worshipping in a part of the presbytery arranged for a temporary chapel. Rev. Father H. Doucet is pastor.

The churches at Upper Chaleur and Belmor have large congregations. Rev. Father A. A. Boucher is the pastor.

Dalhousie, N. B., in Restigouche Co., is beautifully situated at the head of Bay Chaleur. The Bay divides the Province of New Brunswick and Quebec. Opposite is the county of Bonaventure. In the latter province two fine saw mills are running, and many ships come up to be loaded with deals for foreign ports. A line of steamers run from here to Gaspé and intermediate ports on the Quebec side every other day. About a year ago the town suffered by an extensive fire, most of the business part being consumed, but it is now nearly all rebuilt with an improved class of buildings. Among the new buildings is a fine hotel erected by Mr. P. B. Troy, the well known architect and builder, who has lately turned his attention to hotel keeping. The new hotel is three stories high, finished in the best style and is to be furnished regardless of cost. That the hotel is well laid out for convenience of guests may be known when we say that Mr. Troy is his own architect.

Mr. Wm. McIntyre has also lately erected a fine hotel near the station, the old one being too small for his fast increasing trade. It is newly furnished throughout, and altogether is a very comfortable hostelry. In noting the above I feel I am doing a service to the travelling public, for the most important matter for a traveller to know is where to stop and get all the comforts and convenience of home at very moderate charges.

Dalhousie is finely situated as