



"AD MAJOREM DEI GLORIAM."

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Apostleship Of Prayer.

General Intention for November.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

Help for souls in their last agony.

From the Canadian Messenger of the Sacred Heart.

To pray for souls in their last agony is to procure the greatest glory for Jesus our Redeemer, the greatest good for our fellowmen, and unspeakable advantages for ourselves.

To pray for souls in their last agony is to afford the Heart of Jesus the sweetest and fullest consolation, by rescuing souls whose loss was the chief cause of Christ's long agony.

To pray for souls in their last agony is to exercise the most far-reaching apostleship, and the only kind which, strictly speaking, may be said to be universal, since no man is exempt from death. It is the most necessary of all apostleships, since its aim is to insure the grace of a happy death. It is one that admits of no delay, since for those who await its help there is but one moment left upon which their eternity depends. This very day more than eighty thousand souls will be summoned to appear before God's judgment-seat. Alas, how many thousands of that great total are taken unawares by death's premonition, while in a state of mortal sin! How many others are dismayed by the onslaughts of the devil, or appalled through fear of the Sovereign Judge! Pray for them this very day, and without loss of time—tomorrow it will be too late. You pray for the Souls in Purgatory,—and what charitable plans have you not already formed for this present month of November—and yet their happiness is assured though it be deferred for a time: but you are unmindful of those who are in their last agony and whose salvation is uncertain! You pray for the conversion of sinners and of unbelievers, though you are aware that as long as they are in health the evil of delay is not necessarily irreparable: and you would neglect those who are at the point of death, and who are already on the threshold of eternity! In a day, in an hour, in a minute, it will be heaven or hell for them, and that for ever and ever.

Can we not hear our dear Lord Himself pleading their cause, and whispering to our own souls:—"I have partaken of the bitterness of all the agonies of men. For all those in agony I have a special care, and their very abandonment appeals most forcibly to My Heart. I know full well what it is to be abandoned. During My agony on the cross, I gave vent to My anguish at being abandoned by My Father, though at the foot of the cross stood Mary My Mother, and John My beloved disciple. In My agony in the Garden, it was with poignant grief that I beheld the indifference and drowsiness of My apostles. It was to you, as well as to them, that I spoke, when I bade them watch and pray that they might not enter into temptation. But watch and pray also for those in their last agony, for those who are suffering and dying this day and every day, and at this very moment while I am whispering to your heart."

It was a wholesome thought to have placed all those who are dying under the protection of the Agonizing Heart of Jesus. Who could feel for them in all their anguish better than He? Who could come to their relief more speedily and more effectually? And all He is waiting for is an earnest supplication from us. A few drops of that life-giving stream, which flowed so abundantly in the Garden and on the rock of Calvary, will, in answer to our prayers, fall like a gentle dew from heaven, laden with mercy, upon the souls of sinners who are to die this day. To have recourse to the Agonizing Heart of our Lord with unbounded confidence in behalf of sinners who are at the point of death, that He may snatch them from the yawning abyss and open up heaven to them, is to render a most fitting homage to the agony of Jesus Himself. It is to acknowledge His divine strength, it is to give proof of unflinching faith in Him, just when He would seem most helpless in His dejection and power-

less to help others. This trust in the sovereign efficacy of His Passion and abandonment is a most grateful tribute to His Sacred Heart, athirst for the salvation of souls. How little so ever we may have thought of this in the past, let us at least now, and in the future, yield to Jesus this acceptable tribute of our love. Let us lay before His Agonizing Heart the dying of every day;—place them in His Sacred Heart, as in a sure refuge, and beseech Him to save them, blending our own supplications with those of thousands of others who are praying for their eternal salvation.

Other practices of Christian piety may admit of postponement or delay; but there is no time to lose if we would help the dying. They have no longer a year, nor a month, nor a week, not even an entire day wherein to repent and seek forgiveness. Before the sun goes down, before the young day has grown old, time shall have ceased for them, their doom shall have been sealed for eternity. For them it will be heaven for ever thereafter, or hell; the joys of endless bliss, or the everlasting, avenging pool of fire. The eternal conflagration has all but reached them! It is not the dwelling of my neighbour, or of my friend, that is threatened by the flames, but it is his body, his soul, his whole being. To the rescue, then! Open upon him the flood-gates of prayer; stretch forth a pitying hand and he shall escape from the devouring element which rages around him. The little that is asked of you in his behalf will bring redemption home to his soul; for it will render applicable for him, and efficacious, all the sorrows of the Heart of Jesus, all the miracles of Jesus, all the teaching of Jesus, all His blood, His very life and His death itself.

Consider also among the eighty thousand who are passing out of this life today how many are idolaters, how many are forlorn sinners, how many are forsaken and destitute of all spiritual help. No other succour will reach them but what you will be pleased to give. Meté out this succour in proportion to their needs, their number, their abandonment. See that the succour you do give be generous enough in its measure to close hell beneath their feet, and to open out heaven above them. See that it be not too scant, lest they be not strong enough to cope with the temptations with which they are assailed, or the crowd of evil spirits who seek them as their prey. Take pattern on the Sacred Heart of Jesus, who has lavished blessings on you without measure. There were no restrictions, nor limitations in His liberality to you. Let there be no parsimony in the relief which you extend to Him in the persons of those in their last agony.

Generous souls are not wanting who make over all their spiritual treasures to those who have departed this life and who are yet detained in the cleansing fires of Purgatory. Others there are who exert themselves to bring back sinners to their duty. See what our missionaries have dared and are doing for the conversion of the heathen. But as we have already remarked, the souls that have reached Purgatory is assured of its eternal happiness. Its sufferings, no doubt, are intense, its temporary separation from God whom it loves beyond what it is given to us to conceive, must far exceed all earthly trials. All this, however will have an end, and it is conscious that every pang brings it nearer to the object of its love. While for the sinners and unbelievers here on earth, who are won back to God to-day, they may again relapse to-morrow. Far different is the case of dying sinners when you succeed in rescuing them from their sin and from hell which is open before them. They cannot fall from grace, final perseverance is within their grasp, for they are about to die.

Thus, without going abroad you can become a missionary,—one who converts and saves souls. The wide world is open to your apostolate, for in every clime of the habitable globe multitudes are dying every day, and the prayers you offer for them are their salvation. By prayer we can reach shores our fleets have never spied, lands our soldiers have never trodden, and to which our missionaries have never made their way. The bearers of the Gospel tidings are not ubiquitous, they cannot be near to assist every human being in the throes of death. But as no wayfarer in the flesh

is beyond the reach and influence of the Sacred Heart of Jesus, the prayers you send up to Him for those who are dying every day will make their comforting and saving influence felt wherever they are most needed.

Pray not only with the lips and heart, but offer up your meritorious actions, and make entreaty through your sufferings patiently undergone. Offer to God for the dying your trials, your afflictions, your days well spent, and there will be nothing in the life of the active missionary that may excite your pious envy, save perhaps his fatigues and his toils. You will have, as he has, whole nations to evangelize; you will labour in spirit by his side in Japan, in China, in India, on the inhospitable shores of Africa or the Islands of the Pacific. You will follow him in his wanderings among the restless tribes of our own great continent.

Finally, if God's glory and the salvation of souls are not motives sufficiently strong to determine us to join in this work of mercy, let us consult our own interests. DATE ET DABITUR VOBIS; give and it shall be given to you; "good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again" (St. Luke vi, 38). "Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you" (St. Mark iv, 24). These are our Lord's own promises which He has confirmed elsewhere in other words: "Blessed are the merciful for they shall obtain mercy" (St. Matth. v, 7).

In your mercy, therefore, be mindful of the dying, and when your last moments come, you shall not be forgotten. What a comfort, if when all the dread of that final struggle is upon you, you can truly say to the Master: For ten, for twenty years, my Saviour, have I daily besought your Sacred Heart to have mercy on the dying. My own hour has come. Lend a favourable ear. O Jesus! to the prayers of the thousands of my fellow associates who are now interceding with you in my behalf. And should the merciful Saviour then deign to draw from before your mortal eyes the veil that shuts out the unseen world, you will behold thronging round your death-bed the thousands of happy souls whom you have helped in their agony and who await your last breath to greet you as their own, and bear you company to heaven.

We know that the cup of water given to the parched wayfarer for Christ's sake will not go unrewarded; and yet the cup of water slakes but a passing thirst. What then will not be the reward of a prayer for the dying! That prayer prevents the awful, everlasting thirst which consumes the reprobate in hell fire. Remember the drop of water for which Dives prayed and longed, and for which he will crave in vain throughout all eternity. With this in view, we may well say that no work of charity can be compared with the one that forestalls the endless ills awaiting the unrepentant sinner who dies in enmity with God. Wherefore the one who practises it may with confidence count upon the greeting of the King when he shall come in His majesty, throned on the clouds of heaven, and for which our Lord has vouches so solemnly during His sojourn upon earth: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee, thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to Me." (St. Matth. xxv, 34-40.)

As much as eternal interests exceed the perishable, just so much more rapturous will be the welcome for those who have assuaged by their prayers the anguish, the foreboding, the terror of

the dying, and have brought them, through the commiseration of the Sacred Heart, peace, confidence, compunction and restful hope. What other words could the King use in their regard than: Come, ye blessed of My Father, for I was in My agony, and, like My angels, you comforted Me?

The power for good of an association is, as every one knows, far greater than that of any individual effort. This is true in the order of nature and it holds good in the order of grace. Several persons banded together often accomplish what one alone could never succeed in bringing about. Christ Himself tells us: "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven. For where there are two or three gathered together in My name there am I in the midst of them" (St. Matth. xviii, 19, 20). This is the secret of the success of all associations sanctioned and encouraged by the Church.

It was in view of rendering greater assistance to the dying of every day, that the Confraternity of the Agonizing Heart of Jesus, with its central control in Jerusalem, was instituted in 1848. Its main object is the special worship of the sufferings and agony of our Divine Saviour, and through this act of religion the obtaining of a happy death for all who are actually in their last agony. Its special practice is to offer up every day a short prayer to the Agonizing Heart of Jesus for all, irrespective of sex, age, country, or religion, who, to the number of about eighty thousand, pass in one day from time to eternity.

On the 23rd of August, 1867, Pope Pius IX. solemnly extended to this association the privileges of an Archconfraternity, and from that date to the present it has been enriched, at different intervals, with numerous indulgences. It has been established in many dioceses in America, and among others, on October 16, 1878, in the Church of the Gesù, in the Archdiocese of Montreal. The special prayer of this Archconfraternity, which the members recite three times a day, is as follows: "Most merciful Jesus, Lover of souls, I beseech Thee by the Agony of Thy most Sacred Heart, and by the Sorrow of Thy Immaculate Mother, cleanse in Thy Blood the souls of sinners throughout the world who are now in their agony and who are to die this day. Amen."

"Agonizing Heart of Jesus, have mercy on the dying." By a decree of February 2, 1850, an indulgence of 100 days is granted each time this prayer is recited, and a plenary indulgence to those who during the month recite it, at intervals, three times a day, after having approached the Sacraments and prayed for the intentions of the Sovereign Pontiff. These indulgences are applicable to the Souls in Purgatory.

If we do not enrol ourselves in this Archconfraternity, let us at least add the foregoing short prayers to our other devotions, so as mercifully to assist the dying and increase the number of the elect.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the dying of every day. Amen.

A GREAT CELEBRATION In England.

Irish World.

The thirteenth centenary of the landing of St. Augustine as missionary to the Anglo-Saxons, has just been celebrated in England by a vast number of the Catholic clergy and laity, with Cardinal Vaughan at their head. It was an event of national importance and national interest, for, though the majority of the people of England are not now of the ancient faith, there can be no doubt that in recent years a tendency in the direction of reunion has widely spread among a very considerable section of

the better element of the non-Catholic community. So marked has this movement become that a return of the English nation to the religion of St. Augustine is regarded by many as a consummation not at all to be relegated to the remote future.

As to the Protestant claim that the religion of which Queen Victoria is the head is the same as that introduced among the Anglo-Saxons by Augustine, the idea is too absurd to be entertained seriously by any person of education combined with common sense. Augustine arrived in England thirteen centuries ago, coming direct from Rome, where he received his commission and authority from Pope Gregory the Great. This fact is not questioned even by the most extreme Protestant, as, of course, it cannot be, any more than any other event authenticated by all history. The London Times, in an article on the recent celebration, practically concedes the whole Catholic position on the subject when it says that "neither the early nor the later English Church has ever repudiated its debt of gratitude to Pope Gregory, or denied its historic connection with his monastery on the Coelian Hill, of which Augustine was the Prior."

The early English Church, then, was the Church of Pope Gregory, and no one will be so foolish as to deny that the latter was the same exactly as that of which the Pope living to-day—Pope Leo XIII.—is the head on earth. Very different indeed is the Protestant Church of England. No person of sense or judgment could or would recognize it as that of Augustine. Augustine and his monks taught and required acceptance of the doctrine that the Pope is the supreme visible head of the Church, they taught that there are seven sacraments, they celebrated mass heard confessions and performed all other religious ceremonies just as they are performed by the Catholics of to-day. It cannot be but these manifest truths will, ere long, be recognized by the earnest and devout, of whom there are very many within the ranks of English Protestantism, and that the prayers and longings of English Catholics for the return of their country to the religion of St. Augustine will one day be realized.

In this hope Irishmen can and do warmly participate, though a large proportion of English Catholics have not been and are not to-day friendly to the cause of Irish freedom. But within the domain of religion, national or race differences and antagonisms must be suspended. Catholics the world over—without regard to race or color—are brethren in the household of the faith, and Ireland, having held the faith delivered to her fourteen centuries ago by Patrick, can and does earnestly sympathize with the devoted Catholics of England in their efforts to regain for their nation and people the blessing of reunion with the faith of Augustine—the same as that of Patrick, the same then as to-day, and to be forever.

His Lordship Bishop Pascal, O.M.I., arrived from Qu'Appelle with Rev. Father Magnan this morning.

G.B. Bemister, provincial land surveyor, is resurveying the Burrows trail, a road established by the provincial government between Arden and Dauphin. As the country is fast filling up with settlers, and the road has never been properly surveyed, it became necessary to make an official survey in order to preserve the highway.—P-la-P. Review.