

JULY 17, 1915

"Who's sick?" he asked. I said that I had a message from home and must hurry back as there was no priest there. "But who's sick?" he insisted. I told him that I did not know who was sick as the message did not state for whom I was needed.

"Who brought you the message?" Father K. asked. "Oh, I just got a message from home to go back and I must get off at once," I answered. Father K. insisted on knowing who came for me and at last I told him the whole story.

"Well," he said, "are you going to leave here when there is a crowd of people waiting to go to confession after this Mass—and you have promised to preach at it too? There is no other priest here and I announced last night that you would have confessions this morning immediately after the Mass. Have some sense and don't be so foolish as to run away from here now on such a wild goose chase. There's work to be done here and nobody wants you over there. Was any one sick when you left home?"

I had to admit that so far as I knew there was no one sick in N. "Well then," said Father K., "put on your cassock and hurry over to the church, for I am about to commence Mass and you have to talk at the Gospel, and you know there is no Gloria in this Mass." To his all too evident surprise and disgust I told him that I felt that I ought to return home, as I was quite sure that I was needed there though I did not know of any one who was sufficiently ill to require a priest. Father K. left me and returned to the church and though I saw that he was annoyed (and who could blame him?) yet I could not could blame him there. I got into my buggy and drove off and had a very uncomfortable drive as there was a driving rain straight in my face all the way, and I reached N. feeling cold and stiff. I had no sooner driven up to my house than the door opened and the housekeeper came out to me and said: "Don't get out of the buggy, Father, but drive around to the D's as fast as you can for Mary is dying."

I went in and getting the Holy Oils and Ritual, and going to the church I took the Blessed Sacrament and hurried to the house. Mrs. D. opened the door for me and seeing that I had the Blessed Sacrament she said nothing but as I entered the room Mary raised herself partly and said: "Mama, I told you that Father would get here in good time, for our Lord told me last night not to worry as He would bring him here for me in plenty of time." And then she said to me: "Father who came for you?" "Why," replied I, "our Lord came for me, of course, Mary, as He told you He would, or He sent your Guardian Angel with the message."

I gave Mary the last Sacraments, which she received with every sentiment of perfect resignation to God's will. After hearing her confession I brought all the family into the room and she insisted, after I was through, on saying a word to each one, bidding them be faithful to the Church. She asked me then if I would stay with her until the end came. I said some prayers of thanksgiving with her and then sending for my Brevery I said a part of the Divine Office by her bed side. The doctor had said that in probability she would last until noon, but as a matter of fact she did not die until 4 o'clock. A little while before I noticed that she seemed to be uneasy and frightened and I made a little allusion to the Sacred Heart and I saw that she was perfectly conscious and had understood what I said. I leaned over her as she was so weak that it was nearly impossible to hear what she said, and I asked her if she wanted anything or anyone. She shook her head and lay quiet for a moment and then I put my ear very close to her lips and she managed to say: "Father, . . . please . . . open . . . the . . . Sanctuary . . . and let me . . . go inside . . . and kneel . . . where you . . . stand . . . to say . . . Mass . . . and . . . let me . . . receive . . . our Lord . . . once more . . ." and with a long drawn sigh she died.

Her mother told me that Mary was taken sick at midnight and when the doctor came he told them that there was not much hope for her, as her lungs were badly congested, and he advised that they send for me, and when her mother said that I had gone to B. and asked if they could not wait until daylight he said that he thought it would be wiser if they sent for me at once. Mary heard what the doctor said and calling her mother into the room she told her not to worry about me as I would be in plenty of time. And when her sister came into her room a short time afterwards she told her to tell her mother not to be troubled about getting me: "For," she said, "our Lord has told me that He would have Father here in plenty of time for me to receive the Sacraments."

did what He promised Blessed Margaret He would do, and that He assured His loving and trusting servant that He would do what He knew she believed He would. The Twelfth Promise to the Blessed Nun of Paray was: I promise that in the excess of the mercy of My Heart that it's all powerful love will grant to all those who receive Holy Communion on the First Friday of every month for nine consecutive months, the grace of final penitence and that they shall not die under My displeasure, nor without receiving their Sacraments, and My Heart shall be their sure refuge at that last hour. Our readers need hardly be assured that the strange things narrated in this series are true. The writer is well-known to us personally.—The Missionary.

ONE STEP NEARER

In his Essay on Development of Doctrine, Newman remarks that "heretics in general, however opposed in tenets, are found to have an inexplicable sympathy for each other, and never wake up from their ordinary torpor but to exchange courtesies and amicable condolences." He means, of course, contemporary heretics, especially those of the English tongue. Their doctrinal torpor is the sweet slumber of comprehension of all beliefs under the wide blanket of peace-at-any-price. In the early era of modern error it was not so; and only the iron hand of the secular prince prevented the first Protestant sects from mutually devouring one another. Even in comparatively recent times Newman's statement is found to be a general rather than a universal rule. For nearly every outbreak of religious fervor among Protestants has been an outbreak of religious brotherhood. Witness the new sects born of John Wesley's apostolate; the same result from Alexander Campbell's powerful call to righteousness; the stormy birth of the United Brethren, and that of the Cumberland Presbyterians.

And at this very moment we behold the sacred bonds of Anglican fraternity, usually enjoying the sweetest doctrinal peace of holy torpidity, now strained and even snapping, as a newer form of error rises up and with "bell, hook and candle" he up and with the old. We read excommunicates that the Bishop of Zanibar, Church of England, who in a recent paper that the Bishop of Zanibar started the so-called Kikuyu last year by bringing heresy charges against two central African missionary bishops for administering communion to Methodists, Presbyterians and Baptists at a joint service, has started another quarrel between high church and low. His outburst is against the Bishop of Hereford because of the appointment of Rev. B. H. Streeter, the author of several religious books showing the influence of modern religious thought, to the canonry of Hereford Cathedral. His protest is in these words:

"Therefore do we, Frank Lord Bishop of Zanibar, hereby declare and pronounce that so long as the ground of our complaint remains, there can be, and from this day forward there is, no communion in sacred things between ourselves and the Right Rev. John Lord Bishop of Hereford, nor between ourselves and any priest within his jurisdiction who shall make known his approval of the false doctrines now officially authorized within the diocese of Hereford." We may say in passing that no one dreams that any other Anglican bishop will follow Zanibar's example. We have not the least temptation to dwell upon the humorous side of this episode; for if it is truthful sarcasm to say that the pot should not call the kettle black, it is uncharitable to sneer at a deadly earnest protest and admonition administered by one who believes himself to be a Christian prelate to another who knows himself to be a high guardian of the Church of Christ. But let us also admire the answer of the Bishop of Hereford. He might have retorted on Zanibar that he was a heretic, not three but thirty-nine times dyed, for Zanibar wholly repudiates the Thirty-nine articles, which by act of parliament and decree of Convention are the one only official creed of the English Church. But Hereford does nothing of the kind; he is better disposed, he is more comprehensive and tolerant; he is the more truly Anglican; he is in the more truly Anglican of the two. In meeting this protest the Bishop of Hereford says in an open letter published in the Times and addressed to his accuser:

"For on the bishop to take upon himself to excommunicate another bishop on his sole authority because of an alleged misuse of the patronage in his diocese is a proceeding which it is not easy to justify, and which certainly does not tend to edification. Hasty and ill-considered individual action, such as yours, could hardly be defended under any circumstances, and in this case you would have done well to bear in mind that Canon Streeter has not even been arraigned, much less condemned, before any ecclesiastical court or synod, and that he continues to hold a license to officiate from my brother bishop, the Bishop of Oxford. Thus I may venture to say, as an old man to a younger, that although acting no doubt in all sincerity, you have been led to take too much upon you."

Last autumn the Bishop of Zanibar asked a question in tones which rang round the whole world: What does the Ecclesia Anglicana stand for? When will he and his party learn that she stands—not for Christian creeds nor Christian traditions, however much her best ministry and ever people may reverse them—not so much for historic episcopacy even, or anything else that is felt to be true and holy. What she more essentially stands for is Hereford's prime articles of religion, namely: whatsoever edifies all the brethren; whatsoever is not hasty and ill-considered, but patient and tolerant of all things and persons, till these are arraigned and condemned by (impossible) ecclesiastical courts and synods; whatsoever is not rejected by other bishops in good standing. And he insists that it is to take too much upon one—even though he be deeply sincere—to refuse to communicate in sacred things with those who are set as a lamp to the feet of all English wayfarers towards heaven, by due appointment of the Church of England as by law established, for any reason at all except this rare case of downright and militant infidelity.

Let us, however, admit that Zanibar has made a good step towards fuller truth. When he condemned his fellow bishops of the English African Missions for publicly communicating in sacred things with heretical Presbyterians and Methodists, we Catholics called his attention to the notorious fact that many Anglican dignitaries, with whom Zanibar constantly communicated, were more grievous heretics than these non-conformists.—The Missionary.

work of that one man? Then there was St. Augustine and—But "where's the use in talkin'?"—a significant query, very common in Patrick's country.—N. Y. Freeman's Journal.

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