LIC CHURCH. BY A PROTESTANT THEOLOGIAN.

CCCXLV.

As the Jesuits have always passed, among Protestants, not to speak of their many Catholic antagonists, as the incarnation of insidious policy, so it is natural that their great Founder should have been company supposed to have have been commonly supposed to have given them the first impulse in this direction. John Wesley who article direction. John Wesley, who extols the Trappists as an order full of the Holy Ghost, takes, I am sorry to see, this less favorable view of St. Ignatius, although he does not insist upon it Lansing, whose description of Loyola is almost the only respectable piece of writing in his book, entirely fails to do justice to the noble side of his char acter, but I am glad to say that he brings no charge of disingenuousness against him.

An amusing anecdote bearing on the character of St. Ignatius is related by Octinger, the famous Lutheran prelate, divine and theosopher, living about 1760. An eminent gentleman had come on an official visit to the Latin school where Octinger lived, in Wurtemberg. After the examinations, the visitor de livered an address to the school, which enriously enough turned on the char acter of Ignatius Loyola, whom he repre-setted as an intriguer. Upon this Octinger, who was quite a student of of the lives of Catholic saints, sprang up, and interrupting the distinguished guest, declared that, having carefully read a full and well-accredited life of the famous Founder, he did not hesitate to say that he was a man of sing-alar simplicity im the cause of Jesus.

Said he: "When Count Zinzendorf preached at Tubingen, where I then was, a friend of mine told me that in the pulpit the aspect of the great Moravian nobleman and Bishop appravian nobleman and Bishop apared to him so venerable that I, and all the rest of us, seemed in the comparison mere schelmengesichter, rogues' visages. Now I say that Count Zinzen-dorf himself, and all of us here, put in the comparison with St. Ignatius, are more schelmengesichter."

The Lutheran audience, much to their credit, instead of falling into a rage at this plain speaking, exploded in a general burst of laughter over the discomfiture of the gentleman from abroad, who seems to have acknowledged his defeat by silence. Oetinger would have fully agreed with the admirable eulogy on Ignatius lately pronounced by Dean Hodges.

The Republican correspondent, among

other evil deeds of the Papacy, to main-tain its supremacy, mentions "endless wars fostered or incited."

Concerning the wars of the Middle Ages, I have little to say. Although I venture to say that I probably know quite as much about them, and about their causes, as this gentleman, and that I am quite as capable of judging them impartially, yet I find the struggle of warring elements in this thousand years too complicated to be easily described, or appreciated. I can not sum them up, like this gentleman, in a quarter of a sentence. After reading volumes upon them, I find my opinion, at many noints still wavering and up. at many points, still wavering and un-certain. It requires a Milman, or a Hallam, or a Ranke, or a Stubbs, or a Michelet, or a Guizot, or, to come nearer home, a Fiske, to deal with them adequately.

One thing is certain: some of the conflicts which, in a loose way, might be described as struggles of the Papacy to maintain itself, were really struggles of the Christian commonwealth of that time to save itself from overthrow, the Papacy standing at the head simply because its place was there.

I do not even suppose that even this writer would venture to describe the Crusades as incited by the Papacy for mere ends of its own. As Lord Macaulay well says, it was better that the Bishop of Rome, against the advancing Turkish swarms, than that the Moslem should appropriate Christendom, piece by piece, as more than once The Papacy gave voice and direction

and indignation over the outrages in-flicted upon Christianity in the East, but it did not create the irresistible tide. Peter the Hermit did more for this than Urban II. The Crusades greatly heightened the power of the Popes, but Urban no more preached the First Crusade for that end than Godfrey of Bouillon obeyed the call for the sake of being made King of Jerusalem.

We are often referred to the disas-trous failure of the Crusades as a proof of the criminal folly of their inception. Now a great impulse, controlling a vast society for generations, for a great and worthy end, can never be criminal. and, in the deepest sense, it can never be foolish. Results are known only to The establishment of an pregnable Christian commonwealth in the East, as a breakwater against the Mohammedan flood, was not impractic able, nor especially improbable. If the Crusaders failed of their immediate end, it was not from their excess of but from their lack from their faintness of heart, and from their discordant aims. So far from giving too much power to the Popes for this object, they might have done very much better if they had given a great deal more. Had they solicited His Holiness to appoint a captain-general whom it should involve the anathema to disobey, they might not improbably have established a permanent Christian kingdom of Jerusalem.
Yet, in a higher sense, the Crusades

are far from having failed. They beat back, and broke up, and bewildered, the Turkish hordes, so that even the profound selfishness of the Christian princes of the fifteenth and the sixteenth century, and the paralysis in maintain myself and those dependent duced by the religious wars of the Re-formation, no longer left it possible for the misbelieving barbarians to conquer The blows of Godfrey on the against these of Ascalon, in 1192, nay of St. Lewis before Tunis, in 1270, were not merely followed, but were really reproduced in the delivering onset of pitfalls of sin and sorrow.

John Sobieski, in 1683, which saved Vienns, and drove back the Ottomans, it is to be hoped forever, from the heart of Christendom. Had other princes been as self-forgetful, and as helpful, as the Popes, all this, and much more than this, might have been ccomplished a great deal earlier than

To me the encominm pronounced by the Encyclopædia Britannica upon Pius II. appears very extravagant. Yet, however self seeking we may believe Aeneas Sylvius to have been before he achieved the chair, of self-regard there appears no trace during the five or six years of his reign. Nor must we forget that his enthusiasm for the deliverance of the Eastern Church was enthusiasm for deliverance of a Church which did not acknowledge his jurisdiction. He asked aid for the Greeks, not as Catho-lics, but as Christians. He doubtless hoped that help given from the West might heal the schism, but neither he nor the other Popes who saw the fall of Constantinople made this a condition of giving assistance.
When St. Pius V., a century later,

through Don John, destroyed the Burk-ish fleet at Lepanto, no one who knows the character of this Pope imputes to him any crafty calculation of profit, more than to Cervantes when he lost the use of his hand in this great sea-Having launched out farther than I

intended (to continue our nautical talk) upon the troubled sea of the Middle Ages, we will pursue our voyage some-Ages, we what farther.
CHARLES C. STARBUCK.

AN IRISH-AMERICAN MAYOR ON

THE SALOON EVIL The Mayor of Rhinelander, Wis-

consin, Matthew Stapleton, is an Irish-American and a Catholic. In a recent issue of the Catholic Citizen, Milwa-kee, he has a strong letter in which he denounces public officials in Wisconsin for not enforcing the liquor laws. He

says:
"With all due respect to our State law-makers, I never could quite under-stand why the State should be so interested in the protection of wild deer in northern Wisconsin, where they pay so little attention to the suffering of the drunkards' poor wives and children caused by the illegal sale of liquors nights and Sundays. Why the farmers in the northern part of the State should be compelled to live up to the last letter of the game law, when the saloon keepers and gamblers in Madison and Milwaukee do not know that there is any state law which covers their busi

"I believe that equal and exact justice between man and man should be the object of our laws. I believe that special privileges can not be granted to one class without injustice to the others. If the saloons in Madison and Milwaukee now pay \$200 licenses to run according to the State laws, they should pay \$500 for the privileges that they

"What Wisconsin needs most of all is a general cleaning up. The saloon at the four corners with the dance hall overhead, running contrary to the State law, is as bad as those of the

cities.
"The saloon keepers have ruined welling to minors, their own business by selling to minors and allowing gamblers, gambling, slot machines, roulette-wheels, and in fact every evil device that could be crowded into their business; above all, running their saloons nights and Sundays. To do the above business with a profit, it requires thousands of young law-breakers moving around the streets nights and Sundays who will in the near future be patients in our work-houses, asylums and State-prisons at the expense of the honest tax payers of

IMITATION OF CHRIST.

THAT THE GRACE OF GOD IS NOT COM-MUNICATED TO THE EARTHLY-MINDED.

Oh my son, my grace is precious; it suffers not itself to be mingled with ex-

ternal things or earthly consolations.

Thou must therefore cast away every obstacle to grace, if thou desirest to have it infused into thee.

Choose a secret place for thyself;

love to dwell with thyself alone ; seek not to be talking with any one; but rather pour forth devout prayers to God, that thou mayest keep thy mind in compunction and thy conscience clean.

Esteem the whole world as nothing prefer the attendance on God before all external things. For thou canst not both attend to me, and at the same time delight thyself in

transitory things. THE RICHEST HERITAGE.

Good health, good habits, good mor als, are the richest cargo ever brought across the Atlantic and the richest bequeathment ever inherited by a child, says Rev. Robert Powers. What can be grander than to see a young emigrant as he starts out in the springtime of life taking a stand and saying: "I am satisfied to accept the primeval curse of the Creator-that man must earn his bread in the sweat of his face. But then as he looks down to earth and up to heaven, he swears: "The world is at my feet. Providence is overhead. Christ is in my soul, and though I have no capital but empty, strong hands a clean heart and a clear brain, as God lives I will wrestle with the stubb powers of nature and wring out of the seil under my feet the wherewith to

on me."
This is true of every man and we man starting out in life as well as of every emigrant. All are emigrants in Europe. The blows of Godfrey on the every emigrant. All are emigrants in the strange country of the world and

FIVE-MINUTES SERMON.

Fourth Sunday in Lent.

THE HAPPINESS OF TRUE PENANCE. Rejoice Jerusalem. (Introit of the Mass for the Day.)

This is called "Laetare, or rejoic-

ing, Sunday."

It may surprise you, dear brethren, to be told that this is a day of rejoicing: you will be amazed, no doubt, that, in the midst of the rigorous Lenten fast, when men should bewail their sins and do not no processors. and do penance for them, and soulds of mirth and joy are hushed, the Church should bid us rejoice. Yet thus she does to-day. In mid-Lent even she would have her children rejpice, would have them forget for the moment penance and turn their hearts to thoughts of gladness, that, by so doing, she may teach them that the rigors of this season, the self-denial and curbing of the flesh she imposes on us, is undergone that we may realize more fully the spirit of her teaching—that we may, in truth, pre-serve, or get back if we have lost it, that interior joy, that spiritual jubila tion which is the portion of every one who serves Christ as He should be

Our religion is one of joy, because we are Christ's and He is ours; and what more can we ask, or what greater can be bestowed upon us, than the having of Christ; Christ, at once perfect man and true God; Christ Whose life is the model of our lives. Whose grace is the source of all joy; Christ, to have Whom is to have a brother, and, at the same time, the eternal God; the God by Whose word were made all things that are, Who knows no limit to His power, who has in Himself all perfections that
man can desire or conceive of; a brother
—a man like ourselves, with a human
heart like our own, with affections like
those of other men; a brother burning with tender love for us, knowing our weakness, knowing our wants and ready to succor us; a man who was himself tempted, who has himself suffered the miseries of this life, who, in a word, was made like to us in all save sin. This is Whom we have when we have Christ, and should we not rejoice at having such a One?

We should and do rejoice; our hearts are always full of gladness when we are in God's grace, and Christ is ours and we are His; and this is what the Church wishes for all her children—the friend-ship and the love of God. She ever has Christ herself, and so is never sad; though she may mourn with Him suffering, still there is joy behind all her

If she puts on sombre garments, if she calls man to penance, if she fasts and covers her head with ashes, she is still glad in the depths of her heart. is calling you and me to share the gladness, to get it back if we have lost it by mortal sin; she is bidding you and me to keep that gladness by chastising our bodies; she is warning us that we may lose God's grace, as, alas! too many before us have lost it, unless we

Dear brethren, listen to the Church's voice to day; come, all of you, come and share her joy. If you are not in God's grace do not let another day go by without making your peace with God. Oh! how much you are losing, and for what? For some trifling satisfaction which cannot bring true happiness; some mean gratification of your lower nature; for sin you are letting slip by the offer of God's friendship and the joy of a good conscience. Do you want to die as you are living? If you do not, repent of your sins to day; before you leave this church promise God that you will sin no more; that you will be in fact what you are in name—a Christian.

SCRIPTURE READING.

at the work under way in Italy to spread cheap editions of the Holy Scriptures among the people. To the scholars of the St. Scriptures among the people. To the scholars of the St. Jerome Association, who edited the works, the Pope is reported as having spoken in the follow-

Gladly do I give my blessing, and that with both hand and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect bless Your purpose is to spread the Gospels. You are doing a noble work

"Some people think that the peasonts, with their plain, every day way of thinking, would not profit by the read-ing of the Scriptures. This is incorrect. The average peasant is a shrewder thinker that we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is than many of the presenters.

not only the common people and the lower classes who will profit by the reading of the Scripture.

No matter how many prayer books and books of devotion there may be for the priests none is better than the Gos-pels. This is an unsurpassed book of devotion the true bread of life. I grant an especial apostolic blessing upon all who preach the Gospel, hear and read it, whether on a Sunday or a week-day. I bestow my blessing on all the St. Jerome Society, and all who co-operate in the sacred work of spreading the Gospel."

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person becomes dangerously ill. visit for Holy Communion.

the patient's family to place a chair for the priest by the side of the bed, raise the patient to a comfortable posture, inquire of the priest if he desires anything, and then withdraw whilst the confession is being heard.

To keep everybody from intruding in the sick room whilst the priest is hearing the confession and giving spiritual consolation. the patient's family to place a chair

spiritual consolation.

When the priest is expected with the Holy Communion, to have the room put in order and everything made

To have a table prepared, covered To have a table prepared, covered with a clean white cloth and upon it at least one candlestick holding a blesssed wax-candle lighted, a crucifix, two small glasses, one containing holy water and the other pure fresh water (for the ablution after Communion), and a tablesmoon.

Sacrament, and to precede him to the place prepared.

For all in the room to kneel when

After the priest has sprinkled the bed with holy water, repeated the antiphon, "Asperges me, Thou shalt sprinkle me," ect., and said the prayer, "Exaudi nos Domine." for an attendant to recite the Confiteor the patient is too weak to do so. To have the hair combed, the face yashed, the mouth rinsed out, and

frequently, even though not in danger of death. To know that the receiving of

will not hasten death.

For a person who is dangerously ill to attend to all worldly matters the first thing so that there will be

anointed—the eyes, the ears, the nostrils, the mouth, the hands, the feet—before the arrival of the priest. To know that Extreme Unction car

sickness, unless there is partial recovery and then a serious relapse in which case it may be received again. The Correct Thing for Catholics.

CARDINAL MANNING'S CONFLICT-ING ENGAGEMENTS.

The zeal which prompted Cardinal Manning to labor for the glory of God, oo often urged him to try to accomplish far more than he was physically naturally able to perform. He worked too hard himself, and did not leave enough to his secretary. Thus there was a want of order in his arrangements which was often very disappointing and which was often very disappointing and inconvenient to those who vainly ex-pected him. On one occasion when I was stationed in the Church of the English Martyrs in his diocese he had promised to come thither to administer the sacrament of Confirmation.

gathered together for that ceremonial on a Sunday afternoon, and amongst them were some mothers with babes or on their breasts. We waited for the Cardinal for two long hours, and then one of the Fathers drove to the Archbishop's house, some six or eight miles distant, and found that he was giving Confirmation in some other church. Ours was but one out of no fewer than three appointments that he had made for the same hour.

He never wearied in toiling for the well-being of his own diocese, but the state of his health, which was far from good, and his rigid abstemiousness obliged him to take a couple of months' rest every year. But what rest was that? He received numerous invitations to preach sermons in various parts of England and even in Ireland, and he was in the habit of accepting more than he was able to accomplish. This period of hard, incessant work he would call his holiday, and when it expired he would return to Westminster, looking more meagre and worn out than before he left home.



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For the sick person, if not in imminent danger of death, to make his confession during the first visit of the priest and to wait for a second

For the nurse or some member of

Communion), and a tablespoon.

For some one holding a lighted candle to meet the priest at the door when he arrives with the Blessed

the priest enters with the Sacred Host

washed, the mouth rinsed out, and the bed of the sick person made tidy before the priest arrives.

For one who suffers a prolonged illness to receive Holy Communion

Holy Communion, even as Viaticum,

To know that a sick person need be fasting in order to receive be fasting in the Holy Viaticum.

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The practice of pausing momentarily in business and recreation to realize God's presence is one of the rudimentary lessons in the prime of religion which teaches us to walk by faith and

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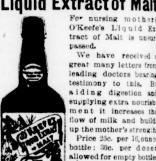


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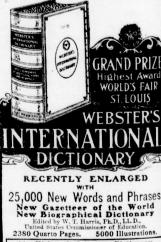
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CHATS WITH YO Determination Alway

APRIL 1, 1905.

When we believe firm do a thing, and go an lief, and do our best, it indeed that we are most paralyzing, defer life is the fear that we see the consciousness of makes it most danger conquer who thinks he sense as well as high is our misgivings that reaching the heights. stronger than we conquisite. We can climb of in the strength of that take five years, and to do it—but the steep yield to us at last.

The Men That a "No chance," has e reat army of failure opportunity like other no one to help them, would give them a bo tell you that the good filled, that every occusion was crowded, the chance for them, and opportunities were got After one of Alexa he was asked if he into next city if he had "Opportunity!" he to I make opportunities. make opportunities of everywhere. O. S. M

Young Men, That it takes mor make a man.
That bigness is not

That it requires plant selfishness is ning in the world. That piety is not p That to follow a cre of weakness.
That street corn

That one real frien of more acquaintance That to be afraid t self is greatest cowar That it is never to business of making a That what is put day will be taken of That the only ma on is shown in t

Be Pres We are living in a development, astou The call of the twen call to go up higher which you may clim There is no town or erying for young me of greater enterp splendid opportunit that are waiting for A new civilization

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Little d Make t Don't get d troubles to-day ome reverses. the other, don'

is always going Strive, hope, be confident of Succe M. Lugeon, versity of Lastudy of condit