

and body. She prayed to be unknown and her petition was granted. She lived for forty years in a community of French nuns, from whom by her ignorance of the language she was completely isolated. In 1146 her eyes, which had been closed for eleven years, were opened to see the blessed spirits who came to lead her to heaven as a reward for her devotion to the Sacred Heart.

"Frequently examine thy heart," said a great servant of God, "and contrast it with the heart of Jesus." It was this that made St. Lutgard change her life. The same practice would lead us to change our own.

The gift of hearing had been bestowed upon St. Lutgard. Her gift brought so many visitors to the convent that they interrupted her silence and observances. She then prayed for some less prominent gift, and received the power of understanding the holy scriptures. To our Lord, who appeared to her, she said: "Not Thy word but Thy heart, O Lord, for me." From that time on the Sacred Heart of Jesus was present to the heart of the holy maiden. After that she lived entirely in the Lord and for Him.

The devotion to the Sacred Heart is not something recent or novel; it is as old as the Church itself. The Blessed Virgin Mary certainly knew best how to love the Sacred Heart and comprehended its love and blessing better than all the angels and saints. St. John, resting on the bosom of our Lord, knew the sweetness of the Sacred Heart. So did St. Paul when he said that nothing should separate him from the love of Christ. Then we have the saints who showed great love for the Sacred Heart—St. Augustine, St. Bernard, St. Bonaventure, St. Clare, St. Gertrude, St. Catherine of Siena and St. Theresa.

The first Friday after the octave of Corpus Christi is the feast of the Sacred Heart, and this entire month of June is devoted to the honor of the most adorable heart of our blessed Lord. The material object of this devotion is the real physical heart of Jesus, the incarnate word. The spiritual love of this devotion is the infinite love which our blessed Lord has for us. The symbol of this devotion is the natural sign, precisely the Sacred Heart itself. The origin of the month of June as the month of the Sacred Heart came to the mind of a child Angela of St. Croix. She was educated in the convent of Notre Dame in Paris. One day the mother superior said to her: "My dear child, to gain your desires to reach perfection, have a special devotion to the Sacred Heart." Full of this thought Angela one morning in May having received Holy Communion, in her thanksgiving the thought came to her: "Why cannot there be a month dedicated to the Sacred Heart of Jesus as one is dedicated to the Blessed Virgin Mary?" She communicated this idea to her superior, who in turn made it known to the archbishop of Paris, who approved of it. This occurred in 1838 and is the origin of the month of June being selected as the month of the Sacred Heart.—The Catholic Universe.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

BEATIFICATION OF THE VENERABLE CLAUDE DE LA COLOMBIERE

Even amongst lovers of the Sacred Heart there are many who know but little of its great servant and promoter, the Venerable Father de la Colomiere. Yet all the members of the League should be interested in him, not only because he was chosen by our Lord Himself to cooperate with Saint Margaret Mary in making known the devotion to the Sacred Heart, but because the process of his beatification is now going on in Rome, and those who desire the glory of the Sacred Heart will pray that his sanctity may soon be officially proclaimed by the voice of the Church.

Claude de la Colomiere was born on February 2, 1641, at Saint-Symphorien, in the Province of Dauphiné in France. At an early age, he felt the desire to enter a religious Order, but he had to encounter many difficulties before he could overcome the resistance which his father's affection raised to his vocation. At the age of eighteen, however, he was permitted to enter the Jesuit novitiate at Avignon. Having made his vows he was sent to complete his studies, and then, for a short time, taught the classics at Lyons. From 1666 until 1670 he studied theology in Paris and was raised to the priesthood, after which he returned to Lyons, where he soon attracted notice by the heavenlyunction which imparted an unusual charm to his preaching. The charm made itself felt even in his ordinary conversation, and the modesty and sweetness of his manner soon gained all hearts.

His fruitful ministry was interrupted in order that he might prepare for his final vows by a year of seclusion. It was during that year, in a retreat of thirty-six days, that he wrote the well-known Memorial, so highly prized by souls desirous of perfection, in which he pictured, with such candor and simplicity, an only God's grace can give, the purity of his soul. During that time he made a vow which to others would be arduous indeed. He bound himself to the faithful observance of each of his rules. He desired to

compel himself by this act to even the smallest details of perfection; to the renunciation of every gratification of self, to add to the treasure which was laid up for him in heaven by each new action however small, and to atone for every past fault, and to make the best return to the goodness of God by an unreserved gift of himself. He had put himself to the test, moreover, before making this vow of perfection, by exercising himself for a long time in this high degree of correspondance to grace.

It was only after such preparation that the Providence of God sent forth Father Claude de la Colomiere upon his work. He was named Superior of the residence of Paray-le-Monial, where he arrived at the end of the year 1674. In that town there existed a small monastery of the Visitation in which lived a nun who bore the name of Margaret Mary Alacoque. Our Lord Himself had heralded the arrival of His servant. He had revealed to the humble nun that soon he would send to her His faithful servant, to whom He wished her to open all the treasures and secrets of His Sacred Heart which He confided to her. The first time that the Father visited the community, Margaret Mary heard an interior voice pronounce these words: "This is he whom I send to thee."

On June 16, 1675, our Blessed Saviour first asked from that humble but fearless nun the establishment of the Sacred Heart. The brief term of his stay at Paray became a veritable mission. A true lover of the Sacred Heart, he loved all that the Sacred Heart loves: the poor, the abandoned, the miserable; and, supported in his project by the light his holy penitent received, he proposed to the authorities of the town the foundation of a great hospital for the poor and the helpless, which was commenced under the influence of his inspiration.

On reaching Lyons he was appointed spiritual guide of the young religious who were teaching in the college, and with signal fruit inspired them all with devotion to the Sacred Heart. Several of these became afterwards widely known. One was Father Croiset, who wrote the first work on the subject; another, Father de Gallifet, who, in later years, translated into Latin the life and writings of Saint Margaret Mary. He was even able to place these works under the eyes of the Holy Father himself, and obtained the erection of the first Confraternity of the Sacred Heart.

Father de la Colomiere was destined to return once more to Paray-le-Monial. He thought it was but to pass through on his way further, but it was to die there, according to a prophetic word which Saint Margaret Mary had written to him long before: "It is here that God desires you should offer Him the sacrifice of your life." He died on February 15, 1692, at the age of forty-one. A few hours after his death, Saint Margaret Mary saw him in the enjoyment of the glory of the saints.

Such was the saintly man whose beatification was asked to pray for during the month of June. Ever since the canonization of Margaret Mary, the desire has been expressed throughout the Catholic world that her spiritual director should share with her the honors of the altar. This legitimate desire has found an echo in Rome, where the cause of the great servant of God has long been under discussion. All who practise devotion to the Sacred Heart should realize that they owe a great debt to him, and should show their gratitude by asking the Sacred Heart to reward him by adding to his name already venerated the glorious epithet of Blessed.

E. J. DEVINE, S. J.

servant of God. An apostate, whose abjuration father de la Colomiere had received, was suborned to accuse him falsely of a conspiracy against the throne. The holy chaplain was seized and cast into prison; and would have died upon the scaffold, together with other martyr priests who were executed, had he not been a subject of France. After three weeks of captivity, he was, by order of Parliament, sent back to his own country.

Father de la Colomiere arrived in Paris in January, 1679, ill and worn out. His heart was broken at the sufferings of the Catholics in London, and he earnestly besought for them the help of prayer. "Their sufferings are bitter," he said, "and most of them suffer with a courage and constancy that is admirable." He was only desirous to return to them, should God permit it: to go back to "the land of the cross," as he called England.

He received orders, however, to go to Lyons, but by slow stages owing to the serious state of his health. At Dijon he beheld with immense consolation that the devotion to the Sacred Heart, which he had been propagating in England, was already well known and loved in that city. He presently reached Paray, and found, with a lively sense of gratitude, that everything had made progress since his departure. There he saw and gave fresh courage to Margaret Mary. The brief term of his stay at Paray became a veritable mission. A true lover of the Sacred Heart, he loved all that the Sacred Heart loves: the poor, the abandoned, the miserable; and, supported in his project by the light his holy penitent received, he proposed to the authorities of the town the foundation of a great hospital for the poor and the helpless, which was commenced under the influence of his inspiration.

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E. J. DEVINE, S. J.

LUTHER'S LIBERTY OF CONSCIENCE

Joseph Hassenstein, S. J., in America

The fourth Luther centenary has been celebrated twice. The first commemoration fell within the period of the World War. It was meant to recall the day when, in 1517, the young Augustinian friar nailed to the doors of the Wittenberg church his first theses of a new doctrine that was to challenge the Faith of the Christian centuries. But men had greatly lost their interest in Luther and his creed. "Religious Englishmen of today," wrote the Manchester Guardian at the time, "balk themselves rather of the primary truths which make up the Catholic Faith than the points on which they may differ from Rome, and they are more interested in St. Francis or St. Teresa than in Luther." The truth of this was to be amply tested in the universal enthusiasm aroused by the "Dante year."

Unsatisfactory as was the response to the first Luther centenary for those who had lavishly spent their energies upon it, a second commemoration was attempted in more peaceful times. April 17, 1921, was the date set for this second quadricentenary celebration. It recalled to mind the scene when, in the spring of 1521, Luther was summoned to the presence of Emperor Charles V., at the Diet held in Worms. "Here I stand; I can no otherwise," were the words attributed to him on this occasion. History has also related them, like many another Luther myth. They are not to be found even in Luther's own Latin copy of the speech, but were added later, possibly without his intervention, to give importance to the speech. A wreath, who edited the official acts of the Diet, adds further (Vol. II, p. 655) that there is not the slightest reason

for ascribing them to the testimony of our witnesses (Orator, I, ch. xii, p. 393).

The scene at Worms differed in no small degree from that previously enacted before Cajetan at Augsburg. But while Luther may have apprehended danger, attendance at the Diet did not call for heroic courage on his part. Besides the safe conduct given him by the Emperor, Luther was sure of the powerful and unflinching support of Frederick of Saxony, while hundreds of armed knights had pledged themselves to defend his person at Worms. Religion had small place in their councils. Their aim was political; and so it has been suggested that Luther was perhaps more safe on this occasion than the Emperor himself.

But the courage of the Reformer is of interest to us only in so far as it is assumed to have been displayed in defense of "liberty of conscience." That was the main theme of the second quadricentenary celebration. Perhaps it is best expressed in Luther's own words:

"Unless I am overcome by proofs from Scripture or clear reason I am bound by the Scripture texts which I have cited, and my conscience is captive to the Word of God. I neither can nor will retract anything, since it is neither safe nor right to go against conscience. God help me. Amen."

This may sound fair to Protestant readers, but it must be remembered that argument, whether from Scripture or reason, was lost upon Luther, since for him his own interpretation of the Bible was final. Whatever in the Sacred Scriptures could not be interpreted by him in his own sense he declared void of the Holy Ghost and so much "dross and straw," (Erlangen Ed. LXIII, p. 115; Weimar Ed. VI, p. 568; Walch XIV, p. 105.) Pope and Councils, he held, were not to be trusted, since they had often erred and contradicted themselves, a mere assertion that need not delay us here.

But what of the liberty of conscience in question? It signified, in brief, that the Church's authoritative interpretation of the Scriptures, though accepted through all the preceding centuries of Christianity, was not of the slightest consequence when opposed to Luther's private impression. "Would you alone be wise?" he asked himself in hours of terrified misgiving. "Are the countless others mistaken? Were so many centuries mistaken?" (Weimar Ed. VIII, p. 141.) The thought might well give him pause. But there was a further question he apparently did not ask himself: "Was Christ also mistaken and Luther right?" Christ had promised His Church freedom from error to the end of time: "Behold I am with you all days, even to the consummation of the world," (Matt. xxviii, 20.) Luther, in practice, denied the fulfillment of this Divine promise by accusing the Church not merely of error but of universal idolatry throughout the ages. To cite, but one instance, he held as anathema the offering of the Divine Sacrifice everywhere observed in the preceding ages of Christendom, and still observed in every portion of the earth today, as the Prophet Malachi predicted:

"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation (Malachi i, 11.)"

The Church against which the gates of hell should never prevail, as Christ had promised, was now, according to Luther, "the Synagogue of Satan," Peter, on whom Christ had given the commission to feed His lambs and His sheep, into whose hands He had entrusted the keys of His Kingdom, all permanent functions to continue to the end of time, had become for Luther "the pagan devil at Rome," "the wolf of Christendom." Christ, indeed had not promised personal sanctity to the successors of St. Peter, but he had promised perpetual freedom from error to the Church committed to them. To deny the fulfillment of that promise was the sum of the liberty of conscience which Luther maintained. It was the same claim that had been made before him by Arius, Donatus, Pelagius and scores of others, far back to the days when John, the last of the Apostles, still walked in the flesh.

On Luther's assumption, Christianity, as an objective institution of Christ, had ceased to be. Christ's Church; the firm and visible city set on a hill, became a changing, cloudy fabric. Luther's own interpretation of the Scriptures was to be the rule of faith, yet this altered from day to day, with every new impression. What he claimed in his own case would with equal right be demanded by others, much as he was later to resent all such departures from his own interpretation. There could be no objective standard, no Divinely-given authority. The Bible, as Sabatier shrewdly observed, had no further significance except in so far as it gave an occasion for each one to exercise his own liberty of thought upon it. Each one might determine for himself what to believe and what to deny.

But was this what Luther meant by his defense of "liberty of conscience?" Most assuredly not. His was a liberty reserved to himself alone. Others might enjoy it, he said, but only in so far as their subjective interpretation agreed with his. "Luther anathematized everyone whose belief differed from his own," wrote the Protestant historian Helms in his "Protestant Revolution."

"There can be absolutely no question of liberty of conscience or freedom of religion," as the German Protestant historian Kohler avowed in reference to Luther, in his "Reformation and Ketzlerprozess." Or to sum up all in the words of the English historian, Green: "He hated the very thought of toleration." (XI, p. 122.) No one critically familiar with the historic Luther will, therefore, fail to recognize the accuracy of the portrait given of him by a writer in the Nation when he says: "Luther was narrow, intolerant, hot-tempered, unfair and soul-mouthing in his treatment of enemies, and towards the end of his life he almost completely lost control of himself." (May 1, 1913.) What a complex of qualities for a defender of liberty of conscience!

But are not all these statements and thousands of similar import, that could be gathered here, more than amply refuted by the familiar quotations from Luther's own words, now demanding the fullest liberty of conscience, and denouncing all violence whether in promoting or hampering the preaching of the Word of God? These texts we accept and could readily add many more. The contradiction they present to the statements of competent historians is merely apparent, although they may readily mislead the uncritical reader. Luther undoubtedly defended freedom of conscience as long as the propagation of his own "New Evangel" required this. Later, again, he insisted upon it when he feared encroachment on his plans, or believed that he could work more effectively with recourse to violence. But these conditions removed, he at once became a veritable tyrant, not merely in restricting liberty of conscience, so far as outward practices were concerned, but in persecuting all who refused to accept his new doctrine. As a Baptist speaker said in an address delivered at the Southern Baptist convention in Washington, in May, 1920: "Luther enforced the dogs of persecution."

For distinctive passages from Luther's own works, proving this beyond the shadow of a doubt, it will suffice here to refer to the articles that appeared in America during the first quadricentenary year, 1917, particularly "Luther and Freedom of Thought" (May 26) and "Luther and the State" (June 9).

As early as the year 1921, commemorated in the second quadricentenary celebration, and him demanding of the Elector of Saxony the ruthless suppression of the Mass, while in the very last sermon preached by him he calls upon the nobility to persecute the Jews unless they will accept his gospel. "If they refuse to be converted," he declares, "then, as blasphemers, they deserve that we should not suffer or endure them." Though merely urging punishment on this occasion, a pantheistic grievance such as those days, he had, in fact, breathed destruction and death against those who differed from him, whether Protestant or Catholic. From first to last, he remained terribly consistent in his "mania for persecution," as Protestants themselves have rightly described it. Liberty of conscience for others was unknown to him save as a passing measure of expediency.

Should any hesitation be felt regarding the complete and final rejection of the absurd myth of Luther's liberty of conscience, we need but recall once more that supreme declaration of intolerance drawn up by Melancthon, in which the death penalty was solemnly decreed for all who dared to hold that: "Our [i. e., Melancthon's and Luther's] baptism and sermon are not Christian, and our Church is not the Church of Christ." To this Luther set his signature with the formula: "It pleases me." ("Corpus Reformationis," IV, pp. 737-740.) Can we be surprised that the Protestant Church historians Neander should have compared Luther's attitude towards religious toleration with that of the persecuting Roman Emperors? Luther himself wrote the last word upon this subject when he set his seal of approval to Melancthon's document: "It pleases me." Nero or Diocletian could have done no worse.

EDIFYING PIETY IN FRENCH COLLEGES

(By N. C. W. C. News Service)

Paris, April 28.—The Bulletin of the Social Union of Catholic Engineers publishes some very edifying figures concerning the piety of the pupils of the large Government colleges. In 1920, 204 pupils of the Polytechnic School took part in a three-day closed retreat near Paris. Two hundred and fifteen students were present at the "night of adoration" in the basilica of the Sacred Heart at Montmartre. More than 550 Polytechnicians attended the Pascal Communion Mass on Palm Sunday at the Church of St. Etienne du Mont, in Paris. Similar reunions were held throughout France.

Among the students of the Central School of Arts and Manufactures, 140 made a three-day retreat, 220 a night of adoration at Montmartre, 600 attended the Pascal Communion Mass on Palm Sunday at Notre Dame of Paris, while many of their provincial comrades followed their example. The Bulletin reports similar manifestations on the part of the students of other Engineer Colleges; School of Mines, Bridges and Highways, Naval Engineering, Arts and Trades, Electrical Engineering, etc.

It adds that the beginning of 1921 shows great progress as compared with last year.

CARDINAL AND RABBI MEET

Philadelphia, April 27.—Cardinal Daugherty was the guest of honor at a dinner in the Bellevue Stratford Monday night when nearly a thousand men of various ranks of life and religious beliefs commingled. The dinner was given by the fourth-degree Knights of Columbus.

Rabbi Joseph Krauskopf said he was inclined to offer "a prayer of thanksgiving that I have lived to see the day when a Cardinal and a Rabbi can meet and greet as friends." The time was not always so, he said, and he told a story of how a woman trembled and was almost thrown into spasms some years ago when she was unexpectedly introduced to a young priest in St. Louis, who later became Archbishop Ryan. Father Ryan, observing her trembling, took off his cap and, bowing low, said: "Madam, you observe that I have no horns."

"Yes, yes," she stammered in reply. "Yes, yes, I see; but you are young yet."

Words often deceive, but deeds show the reality of love.—St. Catherine of Siena.



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