## "THREEFOLD."

When Elizabeth Andrews drifted back From the borderland where she had tarried so long, her husband asked, "What shall we call the the little one, I would not have her named be cause I wanted you to choose her name

"What is your choice, John ?" The thin fingers closed weakly over his

strong brown hand. "Elizabeth is the dearest name in the world to me, but you shall call the child whatever you wish. I still have one Elizabeth," brushing the hair from her forehead with a tender touch.

" Let us call her Mary : not a high sounding derivation, just sweet, simple Mary. Then we'll have her consecrated to Our Lady and ask Our Blessed Mother to counsel, guide and protect

Mether to counsel, guide and protect cur little girl all through life."

"Nothing would please me better, clear; I love the name of Mary more, I think, because it is Our Lady's than for

So the first-born of the Andrews was called Mary. She was her mother's right hand, her father's comfort - a sweet-tempered, helpful child-but she was hopelessly deaf. Her great passion was music. She would sit for hours at the piano letting her fingers stray over the keys, producing all manner of sweet sounds. Professor Merwin, when asked If he could teach her to play, answered with a smile, "Not only can I teach ther to play the plane, but I predict that she will become a finished musician. Mary has ears in her fingers."
And such seemed to be the case, for those siender fingers never struck a discord; they seemed to feel and recog-nize every variation of sound.

When Mary was about eighteen Father Halpin asked her to play the organ for children's choir. Sister Placide was always with the children, and the young organist relied entirely upon her guide the singers and keep the music to the degree of excellence which Father Halpin required. Mary cher Ished a very tender devotion to Our Lady, and was never happier than when teaching the children to sing her

Mary had composed the music for ymn to which she set the words of delaide Proctor's exquisite poem, Threefold." She had worked on it tirelessly and so lovingly that the slody throbbed in her brain and echoed in her heart with sweet persist-

On the first Sunday in May there was always a May-day celebration at Notre Dime. On that day the statue of Our Lady was crowned with sweet spring flowers, and the entire congre-gation was placed under her protection for the ensuing year. The young Ladies' Sodality and the Children of Mary-robed in white-walked in prossion from the school to the church The sodality banner was carried at the head of the procession, and each sodal-ist carried a bunch of flowers for Our

Lady's altar. This May day was always a great occasion for Mary. She had arranged two of the beautiful May hymns for the shildren to sing during the procession. Miss Haskell, the leading alto of the big choir," was to sing Mary's hymn,
 Threefold," during the interval between the sermon and Benediction.

May-day dawned bright and clear. The sodalists approached Holy (munion in the morning, and all ready for the celebration in the after Half an hour before service a messenger brought a note to Her heart sank with a forebod ing of evil as, with trembling fingers she tore open the note and read :

My dear Miss Andrews :- I awoke this morning with a sore throat. Though I have been treating it all day it grows rapidly worse. It will be impossible for me to sing this afternoon am more disappointed than you can possibly be, for I had looked forward to the singing of "Threefold" with such

Hoping that I may have that pleas are some time in the near future, I am, Very sincerely yours,
Julia N. Haskell.

Mary slipped into the school chapel. With bowed head she knelt before the saltar and wept bitter tears. "Three-field" was very dear to Marry; the featiful words had become a prayer to her. She had woven much of that feelng into the melody, and the hymn was been a special offering of love to Oar Lady on this the first day of her own beautiful month

Perhaps she had taken too much pride her work, she thought; and by so ng had made her offering unworth Mary had read much of Miss Haskell waice, and she knew that the music of "Threefold" was well adapted to its range. After a few minutes of fervent prayer she felt comforted. Perhaps the centable to Our Lady than the beautiful music would have been.

Turning from the altar Mary found

Sister Placide beside her. Without a word she placed the note in the good Sister's hand. When she had finished esding the note. Sister Placide wrote apon the little ivory tablet which Mary always were at her side: "We must have the hymn, dear. Why not sing it

Mary gave her a startled look, the blood mounting slowly to her pale cheeks. She seized the tablet and wrote rapidly. "I have never sung a note in my life."

But I am sure that you can sing, and especially this your own composition, the hymn you love so well. Do you not sing it in your heart?"

Yes," wrote Mary, who, not being spoke, preferring to use her tablet for a continuous conversation. "Yes, " Yes. I But I should not like to sing it in

Try it," urged Sister Placide. "I will ask your guardian angel to help

Mary glanced at the picture of Our Good Counsel and whispered: Good Mother, tell me what to do.' The sweet face of the picture seemed to reassure her. "I will try it, Sister,"

she wrote,

Mary's hand. "That is right, dear: I am sure Our Lady will be pleased." The gentle nun had no fears, for she had often heard Mary sing. The was quite unconscious of the fact, whenever the children reached a particularly beautiful or difficult passage Mary's voice rose clear and pure above theirs. Sister Placide had never told Mary of this, fearing that the knowledge would make her self-conscious and spoil the really beautiful effect.

During the procession the choir sang two of the sweet May hymns. As the head of the procession reached the altar they sang :

O Mary, take the humble crown Thy children twined for thee; And hall thee Queen of May In love and ciemency

Thy subjects we are proud to be, And fondly own the sway; Oh may all hearts e'er bow to thee And hall thee Queen of May,

The sodalists advanced, two by two knelt, offered their flowers, then passed to their places in the pews. When the last one left the sanctuary the altar was a mass of flowers. The acolytes lighted the many candles, and the

decorations were complete. The " Little Office "-dear to the heart of every sodalist—was recited then Father Halpin gave a short address to the sodalists, urging them to be true to their Queen, to imitate her virtues and to spread, particularly by example, the devotion to her. "And remember," he said in conclusion, "that if the Mother of God is your queen, she is also your mother. Go to her with all your cares and troubles; no matter how trivial they may be, she will belp and comfort you. Tell her the desires of your heart; ask her to intercede with her Divine Son for you, to obtain from Him the grace of favor you desire, whether it be for yourself or for another Mary is the mother of all mankind, but she is particularly a mother to you, her chosen ones; you have enlisted under her banner and west her livery.

beautifu This month, the most month of spring, belongs to Our Blessed Mother. Pray often to her during this time; pray for yourselves and pray for Pray for those you love, others. those who have grown indifferent and have forgotten their duty to God; for those who are bound by the chains of sin, and for those who have no one to pray for them. Mary is the treasurer heavenly grace; go to her with a simple faith, a pure heart and a firm confidence. You will not ask in vain." When Father Halpin left the altar

Mary felt that the time of her trial had She looked appealingly at Sister Placide, who smiled encouragement. Mary played the introduction, then sweet and low came the pleading voice:

Mother of grace and mercy, Behold how burdens three
Weigh down my weary spirit.
The Past, with all its memories
Three gifts I place forever
Before thy shrine;
The threefold offering of my love,
Mary to thio. 

And drive maner—to thee Of pain—that stings meyet; Of sin—that brought repentance; Of joy—that brought regret, That which has been—forever

So bitter sweet—
I lay in humblest offering
Before thy feet,

All the pain and longing of her afflic tion—so patiently borne—was voiced in the beautiful pathos of the third verse, a pathos expressed by every tone of the flexible voice:

The Present, that dark shadow Through which we toil to day; The slow drops of the chalice That must not pass away. Mother! I dare not struggle, Still less despair; Still less despair; I place my present in thy hands, And leave it there.

Sister Placide glanced at the young organist. Mary looked like the pictures of St. Cecelia. Her head was and the light from the stained glass fell full upon her upturned face. Her voice, a rich, pure alto, filled the

The Fature, holding all things
Which I can hope or fear,
Brings sin and pain, it may be
Nearer and yet more near,
Mother! this doubt and shrinking
Will not depart,
Unless I trust my Fature
To thy dear heart,

Father Halpin and the acclytes the sacristy whilst Mary sang the last verse:

Making the Past my lesson.
Guilding the Present right,
Ruling the misty Fature.
Bless them and me to-night,
what may be and what must be
And what has been.
In thy dear care forever
I leave, my Queen!

Every word was distinct, coming as hey did direct from the heart of the singer. Each member of the congrega tion felt their influence, and all joined the threefold offering.

Mary felt sure that her guardian

angel sang with her, for she felt his voice. Her heart was filled with such peace, was so uplifted with sweet religious fervor that she was hardly con-scious of the children's voices singing the Benediction hymns. Whilst singing the "Laudate Dominum" Mary's hands trembled, and the notes in the book seemed to be blurred and indis-tinct. When she had finished she hastened to Sister Placide, who was preparing to follow the children down-stairs. "Sister," she called.

Sister Placide turned back. Mary held out her trembling hands. "Speak to me, Sister; speak to me!" she

"Why, Mary, child! what is the matter?" The gentle nun was startled

by the girl's death-like pallor.

"It is true, then," she cried, clasping her hands. "Thank God! Oh, thank God!" Sister Placide was just in time to catch the unconscious girl as she sank to the floor.

Father Halpin's kind face was the first thing Mary saw when she opened her eyes. "Well," well," he said; "you have given us a great fright. What have you been doing to your-

"Father," she whispered, "I can hear.'

After the first surprise was over Father Halpin asked: "When did you first notice it, my child?" 'I heard the singing of "Threefold," but I am not sure whether I heard that

to reassure her. "I will try it, Sister," but I am not sure whether I heard that with my ears or just with my heart. Sister Placido smiled and patted. The first thing that I am sure I heard.

was the striking of the gong at Benediction. Then I heard one of the children speak to another. I could not believe it, Father, until I heard Sister Placide answer my question."

"'Tis Our Lady's gift to you, my child." said the priest revenently.

child," said the priest, reverently.

Mary is, because of her wonderful voice, quite prominent in musical cir-cles. She is in great demand for con-certs and for special feasts of the Church when the music is more than usually elaborate. But she is still organist for the children's choir, and is never happier than when singing the sweet hymns to Our Lady.—Lida L. Coghlan in Church Progress.

## SOME MISCONCEPTIONS OF CATH OLIC FAITH AND PRACTICE.

THESE IDEAS ARE PRESENTED BY ANSON TRUMAN COLT, A CONVERT TO THE FAITH AND A MEMBER OF THE ALUMNI SODALITY.

Primary among these mis conceptions is the notion that Catholics worship a quaternity, of which the Blessed Virgin is regarded by Catholics as the fourth member. But we have only to show by the Creed, in either of its forms, to whom alone the Church renders divine worship. All the collects and postcommunion prayers for every feast of the Holy Mother of God also reveal her status in the Church in a manner plain and clear. Several of these are readily found in the Manual of Prayer, known as the Baltimore Prayer Book, on pages 675, 761 and many others. We need not hesitate to use with our non Catholic neighbors the reverential terms Mother of God, for an Ecumencial Council—that of Chalcedon, late in the fourth century, whose enactments are generally accepted -was so guided by by the Holy Ghost as officially to affirm this title, Theotokos. The intercessory position of the Blessed Mother can be illustrated in a way that is clear to the well-informed Protestant by a reference to an episode in the Old Testament the intercession of Queen Esther for her own people, the Jews during their captivity in Babylon. None imagines the queen, notwithstanding her title, to have held monarchical authority equal with that of her husband, yet the p none the less invoked her powerful intercessions. So when the king held forth the sceptre of command, inquir-ing, "What is your wish Queen Esther?" her position typified on earth the place and power of the Mother of God in heaven. Moreover, did we worship Her in quaternity, the lifefamiliar invocation, "Ora pro nobis," would be without its rationale.

A man who had, while living, extens-re influence in his own communion once voiced to me another of these mis conceptions, which he sincerely held. It was the supposition that "God, the Holy Ghost, is the Vicar of Christ o But the plain meaning of words is to be taken when possible, and none can be His own vicar nor act for, nor instead of, himself; this is manifestly

impossible. Not in the Bible" is another prevalent comment on Catholic worship If our neighbors would but grasp actual relation between the Bible and the Church, the kingdom of God would be furthered among men. Which is for which? Certainly not the Church for the Bible, but the Bible for the Church Which is for which, an organization of the series of records witnessing its acts? The Bible nowhere outlines Christian worship, having left that for the Catholic Church to do; and from the earliest Christian times, as Father Di Bruno writes, "all Christian nations receiving knowledge of the faith (and of its worship, might be added) through missionaries sent direct from Rome or from dioceses holding full communion with the See of Rome." But the Bible does withese each distinct feature of Catholic worship, beside inaugurating elaborate and solemn ritual worship in the Jewish temple service, and neither repealing nor recalling its chief features - themselves so agreeing with human needs and such efficient conserv itors of doctrine.

Still another misconception is that of the branch theory, whose holders freely borrow Catholic terminology, such as church, sacraments, priesthood and many others, under the fallacy that Christ pronounced Himself "the vine" in the sense that the Catholic Church, the Greek Schism, Anglicanism and others were to constitute various branches. But the Lord's figure of branches. But the Lord's figure of vines and branches quite clearly was otherwise employed. He used it to show the relation between Himself as the source of life and growth of the in-dividual soul. All allusion to the Church under the several figures of the temple, the bride and the fishing net plainly comprehend such essential and organic unity as the Roman Catholic Church alone possesses, and such as renders the branch theory not only untenable, but absolutely dishonest in its misapplication of Holy Scripture, mis-leading as it does a multitude of earn-

est, well-intentioned souls. The final book of the New Testament, the Revelation of St. John the Divine, contains a number of passages which still belong to unrevealed prophecy. No solution of these passages has eve been given by authority, and their meaning is among the thing yet to be known. Opposition to the faith, how ever, presuming to interpret these gerses in a manner prejudiced to the verses verses in a manner prejudiced to the Sovereign Pontiff, the Holy See, the Blessed Virgin Mother and the Church of God itself. I refrain from quoting these verses. You will not mistake them when they are brought to your notice, and their force is quite annulled by the Lord's test of the true and the good—its final effect. "By and the good—its final effect. their fruits they shall be known." By Th sum total of the deeds of Catholics, from Pontiff's to laymen, when acting in the name of the Church, ever ha en so far towards righteousness as to

vitiate these instances of false exegesis Not all of us may realize the distorted, misconceived ideas that many hold regarding the sacrament of ance. I have known the serious introduction of the subject calmly compared to the leading forth of a tiger. But surely evil, not penance, is the "tiger" But

in its soul destructiveness. The favor ite dictum is, "A man cannot forgive sins." But man can do what God commissions him to do, and absolution re mains forever among the functions of

It is known to all that idolatry is charged against the Church's use of edifying pictures and images, as well as against sacramental adoration. how easily may be cleared away this mist of misconception. Pictures long have been known as the "books of the nave been known as the "books of the unlettered," while statues, far from being objects of worship, are aids to worship and are "blest memorials of the dying Lord" and of His saints.

Another fragment of sophistry is discovered in the words: How plain and simple as a man was Jesus Christ! Can elaborate ritual please Him? Added to the divino origin of ritual worship and its account with Added to the divin's origin of ritual worship and its agreement with human nature, which demands the objective as well as the subjective in all that pertains to this stage of soul life, there s the illustrative fact that a lord and master of great mansions and estate may indeed be personally plain and simple, though his chosen servants are not allowed to dispense with duly ap pointed livery and vesture, attitude and nien pertaining to their offices and

rank "Bigoted Catholicism" is a some what current phrase in minds and speech where bigotry and loyalty know

o differentiation. Roman is the Church of the Inquisition, and represents inquisitorial religion," says an objector. Although sad to say, individual Catholics—more officially than personally consistent-in certain times and places have been tyrannous and cruel yet so have all en. The spirit of the Church herself the spirit of her Lord, being just while kindly and beneficent: and the Church on earth gives, not receives, martyrs to the faith in every age.

"Let them have an American Church," was the recent comment of a public official who is high in the coun cils of his native State and of the nation. But the difficulty is that no such Church exists. The totem poles of Alaska have a kind of religious icance; they represent the mollifying of demoniac force. Locally, they are unquestionably American. But will the inquestionably American. worthy Senator really look among Alaskan totem poles for his so-named American Church? Surely the whole is greater than any of its parts. The Catholic Church, in its millions of American members, being American et emplius, is freed of the limitations of nationality, and exists for every place and time where human souls are found. How can observations so restricted come from minds so broad?

' Note the ignorance, the bodily and mental squador found in many Catholic countries," is something said. We can meet this assertion by the truth that the Church is not primarily an educa-tional institution. Her ministry is to the soul of all rather than to the minds of a portion. The great teaching orders indeed conduct their works of mercy, but the Church could not justly be arraigned if the reverend clergy and religious were to teach not a note of human art nor an atom of human science.

It was said by an opposer to a priest the Church, "I have too much reof the Church, "I have too much respect for your intellectuality to imagine that you believe what you teach." The supposition was that the better a man's mentality and the broader his culture e less must be his faith in reveale religion. But we well know that faith is not a mental, but a spiritual gift. In faith and devotion the simple child can excel, though not necessarily must excel, the mature man. Nor can of character of logical necessity quell faith and annul personal religion. A friend tells me of his presence in a foreign country and in a Eucharistic procession, wherein the canopy which protected the Sacred Host was borne by four field marshals of the realm. In fact, the two, faith and mental culture, may be entirely apart in many ways, or the mind may be gorged and starved in one and the same individual. While the contrary is never true - soul development never never true—soul development never impedes mental growth—yet they are far too distinct and separate as faculties for one's growth to essentially weaken the other's powers. We heard, indeed, at the last regular meeting how scholastics are given two full years in the cultivation of the spiritualities

quite apart from any and all intellectual attainment. Still another misconception is the mistake that Catholics affirm the Sovereign Pontiff to be incapable of any form of error. In fact, no one claims personal impeccability for the Holy Father, while, indeed all but five out of more than two hundred and fifty Pontiffs have been preserved of God in wondrous exaltation of personal life. We can very plainly show the difference between individual faultlessness and official Papal infallibilty when teaching the entire Catholic world on a subject

pertaining to faith or morals. That the Oburch itself is a secret society is sometimes alleged by those who favor such other and secular or ganizations as are absolutely certain to complicate their members' relations relations with the sacrament of penance, and so imperil their souls. But, we submit, the Church is profoundly wise in with-holding from the laity the discussion of doctrinal and disciplinary affairs for which the hierarchy alone is to be held responsible. No one without. experience can conceive the fruitless ness, the waste of time, the amount of obstructive legislation and the entire fatility of laic discussion in Church questions for the decision of which the ight reverend prelates and reverend clergy are alone and finally re ponsible

I have heard the Catholic title of father," with the affection and we spect that it implies, inveighed against, and the injunction of Christ adduced in support that no man should be addressed as "father upon earth." Yet St. Paul clearly intimates that this direction is to be followed in a some other than literal, for he plainly expresses himself in one epistle,

write unto you fathers."

The general subjects of money and of

ppeals also receive their share of unappeals and favorable comment. But was to favorable comment or secular, suc-organization, sacred or secular, suc-organization, sacred And I never have ceeds with money? And I never have heard the building of worthy churches seriously objected to. Let us recall just what money giving really is, and then we shall find the problem plain to solve. Money, the medium of exchange between labor and commodity, when given in the cause of religion—here using the world religion in its broader sense-enables one to contribute in the service of God just so much work time, be it manual or mental, as the amount of one's contribution individually represents. Givers are entitled in the Holy Bible "workers together with God." What happiness! What honors! The oftener appeals are made in this view of the subject, the more cordial will be their responses. Money tables at the church entrance are ob jected to until the fair minded questioner knows that a fixed charge for church service, the half shekel of the sanctu-ary, like ritual worship itself, was ordained of God under the Mosaic dis-

How often is the Church misjudged for the misdoings or the omissions of individual Catholics. But what a misconception, how unfair and unsound, this method of reasoning. Whenever this form of individual argument is employed the Church could furnish, were it so disposed, "a Roland for an Oliver" in every instance. Nor is fair account taken of Catholic opportunity for just and equitable restitution and reparation, which are unequaled, yes, are unapproached.

The man who is impatient of control

pensation, and, like it, never has been

repealed.

of any kind whatever of spiritual - and here stands a guidance among the perils of our American independence—is wont to inveigh against what he is pleased to term "tyrannous ecclesiasticism." But we, who are sup posed to suffer most from this wholly imaginary difficulty, have never felt its

Briefly reverting, and for the last time, to the thus styled "terrors of the confessional," has its plain justice ever impressed you, quite apart from and subordinate to its nature as a sacra-ment? (For I seek to show how some of these essentials of the faith impress and conquer one who had to reach their fulness by devious search instead of through natural heritage.) Can the soul that is neither afraid nor ashamed to sin against mankind justly avoid the confessor who represents not but also our neighbor? Time, space and circumstance often render apology and direct atonement impossible, save in the case of property sins, while confession is possible virtually at all times.
Objector No. 20, with frankness out

weighing courtesy, baldly declares, "I cannot trust you Catholics to tell the truth, for your Church dispenses you from keeping faith with here ics." But how, when, where or by whom such ab surdity ever originated or was promulgated deponent saith not. This and the "mental reservation" delusion will surely be dispelled, for the Church champions straight truth in argument discussion and teaching, and none who eeks her in good faith finds a lie. The Church wishes to rule America

and I disbelieve in amalgamation of Church and State." But not now nor for ages yet to come. The strip of territory that adjoins the Tiber on its course to Ostium, whose possession would render the Supreme Pontiff sovereign, and thus wholly free, repre sents the sum of earthly rule so justly asked for the Papacy, while its absence neither impairs nor impedes His domin ion whose "kingdom is not of this world."

Abominable mediaevalism!" I have heard exclaimed with reference to a solemn function. But now is one man's preference another's aversions, for I have heard another observe in a similar " How glorious! How medirelation. "How glorious! How mediaeval!" The simple fact is that most of the sacred offices of the Church so long antedate the Middle Ages that Christian time was not when they were not.
Since that notable and constituous

sixteenth century—oh, that it might be expunged from the catalogue of the ages for the misconceptions it wrought among men!—since then a prejudice has spread abroad against the use of pre-arranged forms of public prayer— in a word, against a liturgy. But Pro-testantism is returning in this first matter to the faith it once forsook. Myriads of well-meaning souls are re verting to the Catholic theory and practice of divine worship, the authoritative, the pro arranged, the changeless. When the individual soul is in less. When the individual soul is in necessity extempore prayer, ejaculatory petition, is surely heard and accepted. But wherever Christianity is, there formal worship is in gradual ascendancy.

I once met with so complete a misconception of the adoration of the Lord in the Benediction of the Most Blessed Sacrament that I cannot withhold it presence here. Note that this was said by an intelligent visitor to a benedic-tion service. "When the Great Eye was tion service. raised above the altar, no one dare raise his head or look at it." The radii of the monstrance were misconceived to represent the rectus muscles of the eye, and the craven emotions of dread and servile fear were imagined, instead of those the congregation really nowed, namely, the homage of the f sithful.

An assertion which remains for us of the laity patiently to confute and to assist in confuting is that the altar, the sacred vestments and the sacramentals which pertain to the sanctuary tend to foster personal vanity and love of osten tation. We have simply to demonstrate that neither the celebrant nor any of his ministers nor masters of cerem have in any instance of themselves designed their vesture. position, place, attitude or mien, but these have been the heritage of the Church for many ages, so that none thinks of seekir praise for their origination. The things are of the nature of consecrated uniformity, the exponents of law, order, symmetry and system, and their very essence eliminates the individual and personal; and all placation of self being cast forth, the soul is freed to rejoice

in the worship the sacramentals aid, enhancing as they do "the greater glory of God." That Church vesture is not designed for personal adorum is shown by its form. Curves a graceful draperies would have been signed; individuality would have been studied; even Christian artistic originstatic and inventive skill — all would have been brought into requisition. But not so, for we know that the toga, the senatorial mantle of heathen Rome the toga simplified in form and sancti fled in relation, serves as the casula or chasuble worn at Mass

Yet again. That Church vesture was not designed to foster personal vanity is witnessed by its colors, for these are too pronounced to serve so mean an end as this would be. Tints and tones would have been made more neutral, and would shade and modify to suit the and would snace and mount to suit the stature and complexion of the wearer, while sacred vesture plainly does none of these things. Its uniformity, boldness, simplicity and strength witness for the honor of God alone, and encourage the coul in the successive amotion. age the soul in the successive emotions of penitence, joy, immutability, sacri. fice and solemn memorial, as typified in the varying colors of the Mass-violet, white, green, red and black.

The effective clarifying of miscon. ception, however, rests in our plain ex-planation of Catholic doctrine on every suitable occasion, which doctrine alone takes Jesus at His word and acts accord. ingly. We have to show also the comleteness and efficacy of Catholic dis-ipline, with the extent and perfection of its possible sacrifices; and we have to illustrate the depth and reasonableness of Catholic sacramental worship and the boundless possibilities of consistent, undeviating Catholic life.

## CONCERNING SIN.

There is no subject to day, perhaps n which it is more difficult to the serious attention of mankind than that of sin. True, thousands are given to the grave consideration of which exist in the social order. sands even are eagerly striving for their correction. But sin as such give them but little concern. In fact, we see many bent upon such endeavor whose lives are most distressingly out of harmony with the laws of God.

Here, too, we have furnished us the secret of their poor succes; in attempt. ed corrections of existing social disorders. They are as physicians recognizing the disease, but incapable of prescribing the remedy.

To the Christian of ordinary knowledge, however, the solution is no diffi-cult problem. To him the cause is an infraction of God's law; the result, therefore, of sin. Hence only by a re establishment of the law of God can these evils be overcome. In proof of this position is urged the fact that every existing evil in society to day is the direct result of a failure in the performance of a duty owed either to God or to our neighbor.

But sin such is a willful offense against God, either by thought, w rd or act. And because it brings upon the soul the most serious consequence it may be truly termed "the only evil of life," the evil, in a word, from which all others have their origin. Upon the authority of faith it makes us the enemies of God ; it sets man and his Maker far apart; it robs him of God's grace, brings eternal death to the soul, thus depriving it of God's everlasting vision for which it was created.

Man was created the image and likeness of God, not, of conrse, in his physical, but in his spiritual, part, His ultimate end is heaven, or the eternal enjoyment of God. There is but one thing which can deprive him of this last end, and that is sin. Therefore, the seriousness of sin becomes at once apparent. For its punishment is eter-

nal perdition. Because so many, however, deny this well-established doctrine, do we find the cause for so many leading sinful lives and the existence of so many evils in society Yet the doctrine is most logical. It is true, as maintained by the opponents of a place of future eterpal punishment, that God is all merciful. But they make the mistake of denying that He is also infinitely just. To be otherwise He would be, according to their idea, an infinitely perfect Being, yet wanting in the attribute of

infinite justice. Reason, therefore, dictates such a reward for all who die in the enmity of God. It is the supreme business of every man, therefore, to so order his life that he avoid such a punishment and merit eternal happiness. This he can only do by avoiding sin, which merits the one and wins the other. And when the lives of all are brought into harmony with this doctrine all the evils of life now so prevalent will largely disappear. For all have their cause set in some violation of the laws of God.-Church Progress.

Pray for the little ones who during this beautiful month of the Blesse Mother are to receive for the first time their Saviour in the sacrament of His love.

Some men wear their hearts on their sleeve, but all of them wear thoughts in their countenances. Good thoughts make a happy visage, while evil ones give the opposite cast.

> No Breakfast Table complete without

## PPS'S

An admirable food, with all its natural qualities intact, fitted to build up and maintain poblish health and the resist winter's extreme cold. It is

The Most Nutritious

and Economical

THE PRAISE OF STRAI TRIBUTES PAID TO OUR BLES BY CERTAIN NOTABLE PER SIDE THE CHURCH. We are happily familiar, say in the 1rish Monthly, with tionate tributes paid to ou Lady by her devout clients, Church of her Son; but t special degree of force and attaching to the praises besto her by certain persons on Church. Let me quote five

MAY 27, 1905.

two especially surprise us generous enthusiasm. Nathaniel Hawthorne is these two most unlikely clien On the contrary, we seem many Catholic tendencies in of "The Scarlet Letter," th man in American literature cording to some) the only ma that the United States hav duced. His Catholicity br the next generation: Rose i his daughter, became a Cath did her husband, Georg Lathrop. In her widowhoo become a religious, and is no of a community whose spec charity is the care of the post of cancer. Her gifted father gave expression to his or when he makes one of the cl The Blithedale Romance

"I have always envied the in that sweet, sacred Virgwho stands between the Deity; intercepting some awful splendor, but per to stream upon the more intelligibly to human sion through the medium of tenderness."
When John Ruskin was
"Fors Clavigera" in numb

thirty or forty pages, the which was dated May 1, 187 a passage singularly app that month which the pious sociate very specially with Virgin, calling it the Mon Ruskin no doubt did not ac ircumstance when he pr that particular date a pa has often been quoted, h should not be at all surpr that I had been the first to culation; for I discovered in "Fors Clavigero" very first appearance, and sent its travels by printing it i can religious magazine alo briefer parallel passage from Nathaniel Hawthorne see it now for the first time who are familiar with it

again with pleasure.
But why does Ruskin does not wish to defend position of the Madonna a that of St. Christopher? tian or semi-Christian car position of Mary as Mothe and Saviour Jesus Christ tude, however, shows still the overwhelming force claims, since they thus in minded and pure-minded not the happiness of pa treasure of Catholic faith.

"Of the sentiments agos have distinguished to from the churl, the first is ence for womanhood, through all the cruelties Ages developed itself w power until the thirteent became consummated in th of the Madonna, which the highest arts and pure

that age. "To the common nonthe dignities ascribed to have always been a vi They are one of the parts lic faith open to reason and the least comprehen average realist and mate

of the Reformation. But after the most car tion, neither as adversar; of the influences of Catho and evil, I am persuaded ship of the Madonna has its noblest and most vita has never been otherwise of character. I do not question as to the truth of the idea. I no more the historical or theolog or St. Christopher; but that to the habit of reve and contemplation of ascribed to the heavenly must ascribe the higher achieved in human nature

"There has probably n length and breadth of the whole period of vit in which the imaged p Madonna has not given humblest duties and c sorest trials of the lives every brightest and le hood has been the fulfilr sured prophecy of the Is 'He that is mighty hath

and holy is His name.' The Englishman, Jo much nearer to the fait man, William Hartpole torian of rationalism v ly himself a rationalist,

work in this passage oc "Recause of her [th and through her woma to her rightful position tity of weakness becar well as the sanctity longer the slave or t iger associated only of degradation and se rose in the person of th into a new sphere, and ject of a reverential lantiquity had had no chas idealized, the me beauty of female excel felt, a new type was o a new sort of admira where fostered. Into a ant and benighted age infused a conception of purity unknown to th ons of the past. many millions who in ages have strive desire to mould their

her image, in those h