

NOVEMBER 11, 1899.

side. When she reached her home she found her poor child lying dead, stark and cold in his dismal prison. His mother, however, was not deterred by this. She had faith in the power of his charity and forgiveness. Renan restored the innocent victim of his mother's wickedness, to life again.

Out of evil, as so often happens, good resulted in this instance. Large numbers of the people were converted from the superstitious beliefs which so long impeded the progress of the Gospel in this part of Gaul. Gallion and his courtiers offered to further by their influence the mission of Renan among the tribes with which they were connected.

The reaction that now set in his favor gave rise to questioning thoughts in the mind of the saint. Once more he feared and felt that he was not on the path by which he was to gain heaven, and once more he determined to change his abode.

The third hermitage of Renan was to be his last resting place. For it he chose a site in the Forest of Nouse, near Vannes, where for the remaining years of his life he was allowed to fulfil the ideal of his heart.

—that of a solitary hermit. In this lonely spot he died at the close of the sixteenth century. His festival is observed and a pardon celebrated in his honor in his native town, Finis-terre and Cornouaille, on June 1st every year. In the middle ages the relics of St. Renan were transferred to the site of his oratory at Roc Renan in Cornouaille, where subsequently a magnificent church was erected through the munificence of the Duke of Brittany. Thus our saint came to be crowned with honor on the very spot where the bitterest trial of his life took place.

His relics are still preserved in this church. Where many favors are said to be obtained through his intercession as well as in the towns which are called after him. St. Renan is specially honored in the dioceses of Quimper, Leon, and St. Brieg.

PRAYER.
Oh! holy St. Renan! model of retirement, humility and resignation, grant that in the trials and contradictions of life we may be sustained by the contemplation of the sufferings of our Divine Redeemer, that Divine source whence thou and so many saints of God derived strength and support in the bitter hours of persecution and sorrow. Amen.

SOME FALSE NOTIONS OF ONE WHO MEANS TO BE FAIR.

And an Object Lesson in Courteous Refutation.

Boston Pilot.

It gives the Pilot great pleasure to reproduce the appended able article from our esteemed contemporary, the Ave Maria, not alone for its intrinsic value, but as an object lesson in effective methods of furthering the cause of Catholic truth.

It is neither charitable nor prudent to impute culpable ignorance and malevolent intent to every adversary of our faith. On the contrary, to assume honesty and willingness to hear the other side, ordinarily predisposes the adversary to listen. Controversy will often succeed when the wisdom of infusing charity and courtesy into it is better realized. Here is the article:

The editor of the New York Weekly Witness is an honest man, earnest and outspoken. His paper is described as "an exponent of applied Christianity; un denominational in religion, independent in politics." (We wish that all the professedly religious papers in this country were exponents of applied Christianity.) A fine phrase this, applied Christianity. Some time ago the Witness gave a striking proof of its fairness toward Catholics, of which we have been wishing to show our appreciation; and at the same time to refute certain misstatements into which the editor was betrayed on that occasion.

A correspondent wrote to make inquiries about that many-tailed comet, said to have been excommunicated by Pope Calixtus III., quoting in full a short article from the Ave Maria in which the idle and worn out fiction was briefly disposed of. The editor of the Witness accepted our assurance that the story is not true, and remarks that "when there are so many really serious charges that can be brought, and proved, against the Popes of the fourteenth and fifteenth centuries, it would be absurd to make an accusation out of this story, even if it could be proved. Moreover," he adds, "even the crimes of some of the Popes can not be accepted as a proof that the doctrines which they held were false. If that were so, Christianity itself would have started out on its mission with a very black eye as a result of the treachery of one of the twelve apostles."

There were bad Popes, no doubt; and we should as soon try to defend certain of them as to rehabilitate the leuciarist himself. It will be remembered that when the great German historian, Pastor, after completing his researches in the Vatican archives, told Leo XIII. that he should be obliged to show certain of his predecessors in a very unfavorable light, that great Pope told him to let the truth be known by all means; adding that concealment would be like eliminating the fall of St. Peter or the treason of Judas from the Gospel narrative.

Misrepresentation never yet benefited any just cause, and any institution founded on falsehood deserves to perish. The Church is "the pillar and ground of truth." Investigation of her aims and her teachings is what she most desires. If we could only convince non-Catholics of these two facts—that for one thousand five hundred years Christianity and the Catholic Church are in history identical; that the good effected in the world during that long period was through the observance of her teachings, that the evil wrought was the outcome of their neglect!

According to the editor of the Witness—but let us quote his exact words: "The real argument against the Roman Catholic Church which is furnished by the history of the Dark Ages consists in the fact that these ages were so very dark—darker even in some respects than some of those during which heathenism had prevailed over the whole earth."

"The Roman Catholic Church of the Middle Ages not only did not give the light of the Gospel to the world; it deliberately tried to extinguish that light. It hated the light with an awful hatred,

and persecuted to the death any one who dared to give the Gospel to others or even to read the Bible in the privacy of his own bedroom.

"But, with all its power and learning and prestige, the Roman Catholic could not have succeeded in blinding men's eyes to the true character of the change which had come over it if the Bible had been within reach of the people. In order to the propagation and maintenance of false doctrine it was necessary, therefore, the Bible was gradually withheld more and more, and at last the reading or even owning of a Bible was looked upon as a crime punishable with torture and death."

These are indeed serious charges, but they are as groundless as they are grave. Like a great many others, the editor of the Witness is in the dark about the Middle Ages. Dr. Maitland about the Middle Ages. Dr. Maitland says that the reason why they are called dark. But the researches of modern historians have dispersed the cloud of ignorance on this subject; and no learner more than a Protestant of the Middle Ages, refers to the Middle Ages as an epoch of darkness. The invincible and willful ignorance of a period of the world's history is an exploded theory. As Mr. William Morrell remarks in his preface to "Medieval Lore," "the world of Europe was no more running round in a circle than now, but was developing, into something as different from itself as the age which succeeds this will be different from that wherein we live."

The book to which he contributes the foreword is a reprint of a medieval encyclopedia, written by a Franciscan friar in the middle of the thirteenth century. It was among the most widely read books of its time, and there were at least four translations of it into as many different languages before the close of the next century. The fact is—that the people of the Middle Ages, instead of being invincibly and willfully ignorant, were eagerly desirous for knowledge, and their teachers, as Mr. Morris declares, men of marked intelligence and extraordinary laboriousness.

The charge that the "Roman Catholic Church of the Middle Ages tried to extinguish the light of the Gospel and kept the Bible out of the reach of the people" is easily refuted. It has been refuted a thousand times, but this may be done once more. We are happy to do it, because we feel sure that the editor of the Witness, being an honest man, will be glad to set his readers right on the subject. He ought to take a day off and examine the Coppliger collection of Bibles in his own city—at the General Theological Seminary. It comprises 1,864 volumes, representing 543 editions. Many of these were issued before the world had ever heard of Martin Luther. We have a Bible in our own possession printed seven months before he was born. Among the oldest and most interesting books in the collection referred to is a copy of the "Poor Man's Bible," so called because it was published in the small folio size, and, because of its cheapness, easily procurable by the people. It was printed by Froben of Basle in 1491, thirty years before the rise of Protestantism—while the Rev. Martin Luther was still wearing knickerbockers.

Not to speak of Latin Bibles, there were as many as twenty-seven editions of the Old and New Testament in German before the Luther Bible appeared. Specimens of nine editions in the same language earlier than 1483, the year of Luther's birth, were on exhibition at South Kensington, England, a few years ago.

It will not be questioned by any reader of the New York Witness, least of all by its editor, that the existence of a concordance to the Bible supposes a knowledge of the Sacred Text and a desire for greater familiarity with it. Such a work was prepared by St. Anthony of Padua (1195-1231).

The eminent Protestant scholar to whom moderns are indebted for a translation refers to it as a wonderful collection of Biblical texts, comprehending almost every moral or religious subject; and says that in translating the "Moral Concordances" he is only repaying a debt due to the labors of St. Anthony, if he expresses the greater insight into Holy Scripture which the work has given him.

In one of his own learned books, "Medieval Preaching," Dr. Neale observes: "Next to the intimate knowledge of Scripture which medieval writers display, their power of adapting themselves to the wants and requirements of the poor and ignorant is one of their most remarkable characteristics." All this goes to show that the Bible was very much in evidence during the Middle Ages; and proves the truth of Dr. Maitland's saying that there is really no better reason for calling that epoch of the world's history dark than because most people are in the dark about it.

There is ever so much more that might be said on the subject, but we think this will suffice. Every unprejudiced reader of the New York Witness must admit that the story about Luther discovering the Bible is quite as absurd as that other tale about Pope Calixtus excommunicating the comet.

"Grasp all and Lose All."
Many people are so intent on "grasping all" that they lose strength of nerves, appetite, digestion, health. Fortunately, however, these may be restored by taking Hood's Sarsaparilla which has put many a business man on the road to success by giving him good digestion, strong nerves and a clear brain. It does the same thing for weak and tired women.

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part is the action of the sacrifice, which is from the Sanctus to the Pater Noster. And the fourth part is the Communion, that is, from the Pater Noster to the end of the last Gospel.

Now, in order to fulfil the obligation of wearing Mass, we must be present at all these four parts, as they are all necessary for the integrity of the sacrifice.

WHY FORGIVES?
Some one asks: "Who is it that forgives sins in confession, Almighty God or the priest?"

As a companion question, we ask: "Who pardons the criminal condemned to death, the Governor or the people whose agent he is?" Is it not correct to say that the Governor, using his own judgment as to propriety of it, pardons the criminal, when he exercises a power which by the will of the people belongs to the office he holds?

Is it not the act of the Governor that saves the criminal from the executioner? Is it not by his act that the will of those who empowered him becomes known and of force?

We say the Governor pardons, and we mean precisely that, for the act is his act; not his personally, but his officially, for before he held the office he could not pardon. Mr. Roosevelt, the private citizen, cannot pardon a criminal, but "Governor" Roosevelt can. The pardon then is his official act, and his authority to grant it comes from the people. But the fact that the general pardoning power comes from the people does not make a particular pardon any the less the act of the Governor. It depends entirely on his will and judgment, as he can grant or refuse it, as he deems proper under the circumstances. To say then that the Governor pardons the criminal is an exact expression of the truth, and no one knows it better than the criminal himself.

If the Governor were commanded by the people to pardon in a particular case he would be merely an irresponsible instrument and the act would not be strictly speaking his act. But he is not commanded in any case; he is simply authorized to exercise a given power according to his own judgment when and on whom he deems proper. In this case the act when done is truly his.

Now in the light of these considerations let us come back to the original question. Is it God or the priest that forgives sins in confession?

The priest, as a minister of the Church of Christ, acts as an agent commissioned to pardon under certain conditions—he being the judge in each particular case whether those conditions are present. These conditions are the proper disposition of the sinner, etc.

The priest being of the ministry of the Church acts under the following commission given to that ministry: "Receive ye the Holy Ghost; whose ever sins ye shall forgive they are forgiven them: and whose sins ye shall retain, they are retained." (John xx 23)

The members of the ministry of the Church to whom this power of pardon was given, are, like the Governor, left to their own judgment and sense of duty as to when and on whom the power should be exercised. They act under a general commission, as the Governor does, but each particular act of pardon is their own act, determined by their own will and judgment. The fact that they exercise a commissioned power does not make their acts any the less their own. The act is one's own act. The power of pardoning comes from God to His commissioned agent, the act of pardoning is that of the agent. To say, therefore, that the priest forgives sin in confession is an exact expression of the truth. In doing so he exercises a power entrusted by Jesus Christ to the ministry of His Church.

Then it is the priest and not God who forgives? This question brings to light a fallacy that lurks in the original question. It is the implication that if God forgives, the priest does not, or if the priest forgives God does not. A very simple principle blows this dust away. It is this: the act of a commissioned agent is the will of the principal who commissioned him to do it. The sender and the sent are correlative and cannot be separated.—N. Y. Freeman's Journal.

WHERE IS HEAVEN?
Since Heaven must be a place where is its present locality in the astronomical universe?

The Church has never published a guide book to our abiding home, and hence we are left to the conjectures of theologians upon this important subject. Many and various are the views of these learned men, but the larger number incline to the opinion that this place of happiness is to be found at present neither on earth, nor in any of the known stars, but far beyond all the heavenly bodies, in that untraveled region known as "the Empyrean." St. Paul, speaking of our Lord's ascension, says: "He ascended above all the heavens in order that He might fill all things." Above the clouds, above the stars, above the most distant planet, far beyond the regions of sight and of telescopic investigation, is the realm, where according to a Lapide and other commentators, Christ reigns in the full sunlight of His glory surrounded by the hosts of angels and of saints.

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THOMAS A'KEMPIS.
Of all the millions who have read and re-read the immortal works of Thomas A' Kempis, probably very few know anything of the leading facts of his life. Throughout the Catholic world the name of Thomas A' Kempis is loved and revered for his wonderful religious books, the pious spirit of which have caused them to be sought after by people of every clime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in his numerous works shows the beneficent missions of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacrilegious greed of the royal reformers who followed.

He was born at Rampen, near Cologne, in 1379. At the age of thirteen he entered the school conducted by the Brothers of Common Life, and in 1393 became an inmate of the house of Brother Florentius Radewin, in Superior Genera of the order. In 1400 he began his novitiate at the monastery at Mount St. Agnes, near Zwolle, of which his brother John was prior, and in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist which now forms the fourth book of the "Imitation of Christ."

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to emigrate to Tuneskerke, in Friesland, but they returned to Mount St. Agnes in 1432, when Thomas became treasurer of the monastery. In 1448 he was again elected sub prior, and he held his post till his death, which occurred on July 26, 1471, at the age of ninety-two.

HOME MISSIONS.
A new sect has been started up in New England. Its adherents believe that disease is the result of a devil inhabiting the body of the sick person. They are called the "Sanford Workers," and a part of their devotional practice is to "pound the devil out of the victim" with the Bible. They operated on a man by the name of Fletcher for three days. On the fourth day he died. The sect has several branches, and appears to be flourishing, as the leaders are doing well pecuniarily. We would recommend the missionaries who are so anxious to go to Manila to invade New England and give the heathens there the benefit of their zeal.—N. Y. Freeman's Journal.

What Would You Give To be cured of catarrh? If you or your friends have this disease, you know how disagreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately, there is a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constituent of the blood, you will purify the blood, and give it vitality, and you will be cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

ASK YOUR DOCTOR!
Ask your physician this question, "What is the one great remedy for consumption?" He will answer, "Cod-liver oil." Nine out of ten will answer the same way.

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