

The old lad looked the linen all over, and he held it in a hundred and one positions the way he could make no mistake.

"This is the same linen," he said.

"Didn't I tell you he was?" said Dan to the judge as he sat down.

Faith it was as good as a circus to hear the fun there was in court when he said that. The other counsellors laughed till they had to hold their sides; and it was just odd to see the way the jurymen carried on. For a minute or two you would think it was a playhouse you were in.

When they all laughed their skinflint, the jury said to the judge that they agreed to their verdict, and the judge told the old rascal to get out of the court on the black cap and order him to be hung, drawn and quartered. And he wouldn't deprecate much to be hanged, for I heard it said that he would hang a man as quick as he would go to his dinner. So the old boy got off the witness table in a jiffy, and before any one could say a word he was running along the streets of Dublin and he was running like a hare with the hounds after him.

And that's the way the counsellor, God rest his soul, got sent home a free man to his wife children—Cahir Healy in Rosary Magazine.

THE GLORIOUS HERITAGE OF THE CHRISTIAN FAMILY

SERMON PREACHED BY HIS EMINENCE JAMES CARDINAL GIBBONS AT THE EUCARISTIC CONGRESS, MONTREAL, SEPTEMBER, 1910.

"The Word was made flesh and dwelt amongst us." (John 1)

It is related in the life of the Patriarch St. Antony that on a certain occasion he received a letter full of filial homage and affection from Constantine the Great. And the letter was signed not only by the Emperor, but also by his two sons, Constantius and Constans.

The disciples of Antony, learning that their father was honored by a special epistle from the Emperor, and that he was being honored and filled with complacency, and the venerable Patriarch observing the exultation depicted on their faces, remarked to them: "You rejoice, my sons, because the Emperor has written to me. But should it not be a cause of greater astonishment and delight to you that our Eternal Father, the King of Kings and Emperor of emperors, has made us partakers of the divine nature?"

And now, dearly beloved, assembled as we are in this cathedral church and at the close of a most consoling and successful Eucharistic Congress and after partaking of the banquet of the Lord, should not we be rejoicing with Antony in the dignity and the inestimable blessings we possess as members of the Christian family?

It is customary for a king on the occasion of his coronation to bestow some titles and distinctions on a number of his most conspicuous and devoted subjects. During these past days you have crowned Christ the Lord as your King, as well as your High Priest. You have always acknowledged and proclaimed His spiritual sovereignty over you. He reigns now over your hearts and affections, over your imagination and memory and over the whole empire of your soul. And I need not tell you, dearly beloved, that the homage you pay to your Heavenly King, far from lessening, rather strengthens and purifies, ennobles and consecrates, your allegiance to your temporal rulers.

And what does Christ give you in return for your loyalty to Him? Ah, my brethren, no earthly monarch can reward his subjects as beautifully as the King of Heaven. He has bestowed on us a more striking lesson of His love than any history how uncertain and capricious are the smiles and promises of temporal rulers. No man ever served his sovereign with more fervent loyalty than Cardinal Wolsey served Henry VIII. But when he lost the King's favor, he would be exclaiming in the anguish of his soul: "I have served my God with my heart, my strength, my King He would not in mine old age have left me naked to mine enemies."

CHILDREN OF GOD

What title then does Christ confer on you for your allegiance to Him? He creates you the adopted children and heirs of His Eternal Father. He becomes the Son of Mary that you might become the sons of God.

When the first-born of time was come, says the Apostle, "God sent His Son, made of a woman, made under the law, that He might redeem us, that we might receive the adoption of sons." Thus by one act of divine charity a threefold blessing is conferred on us: the stains of guilt are washed away, the chains of spiritual bondage are stricken from our feet and we are adopted into the family of God to enjoy the glorious liberty of children of God.

"Behold," cries out St. John, "what manner of charity the Father has bestowed on us, that we should be called and should be the sons of God." "Dearest beloved," he continues, "we are now the sons of God, and when He shall appear, we shall be like to Him, because we shall see Him as He is."

St. Augustine in his immortal work "The City of God" says that many rulers and generals of pagan antiquity desired to impress upon their subjects, as well as on themselves, the conviction that they were descended from the gods, so that the consciousness and recognition of their divine origin might stimulate them to heroic deeds and command the admiration of their followers. Thus Alexander of the Great, Aeneas, Scipio, Romulus and Caesar were regarded as the offspring of the gods.

But while their titles were imaginary, the claim to the title of children, not indeed of heathen divinities, but of the one, true and living God. Children of the Most High, when temptation assailed you, when the demon attempts to share you in his taunts, say to him: "Be gone, Satan! I am a son of God: I was born for greater things. I am destined for heaven. I have dined with the

King. I have come from the banquet of the Lord. The blood of Christ flows through my veins. Those lips which are purpled with the blood of the Lamb must not be polluted. I have been nourished with the bread of angels, and with God's grace, I shall never degrade myself by feeding on the husks of swine."

"And when He shall appear, we shall be like to Him, for we shall see Him as He is." We shall be like Him in justice and sanctity; like Him in immortality; like Him in eternal glory and beatitude.

The atom, sparkling in the sunbeams, partakes of the splendor of the sun, so shall we, basking in the eternal sunshine of God's presence participate in His glory everlasting.

How much more familiar and affectionate is God's treatment of us than His conduct towards the children of Israel, though they were His chosen people! The Jews lived under the law, they were governed by fear; they were restrained from vice more by the fear of punishment than by the hope of reward. You may search the Old Testament, from Genesis to Malachi, and you will very rarely find the Hebrew people presuming to call God their Father. They addressed Him as their Lord and Master, their King, their Father, their Judge and Avenger.

"Not so you," says St. Paul, addressing the Christians of his time. "You have not received the spirit of bondage again in fear, as you have received the spirit of adoption of sons whereby we cry, Abba, Father. For the Spirit Himself giveth testimony to our spirit, that we are the children of God; and if children, heirs also, heirs indeed of God, and joint heirs with Christ—yet so if we suffer with Him that we may be also glorified with Him."

In addressing our prayers to God what name is so frequently on our lips as the name of Father? The name of Father is applied to God two hundred and sixty times in the New Testament, though the New Testament occupies less than one-fourth of the space of the Old Testament. And what prayer is more familiar to us than that most comprehensive of all prayers, the "Our Father" given to us by our Lord Himself? Like little children, who instinctively run to their earthly parents, we can rush in spirit into the arms of our Father and say to Him with all the confidence of a child: "Our Father, Who art in heaven."

BROTHERS AND SISTERS OF JESUS CHRIST

In being made the children of God by adoption, we also become the brethren and sisters of Jesus Christ. "Jesus is not ashamed to call us His brothers," says the apostle. Would you not hesitate to recognize a fallen brother who has dishonored his name and his family by a life of dissipation? How often have we grieved our elder Brother Jesus Christ by our un-Christian lives? How often have we dishonored His name and His family by a life of dissipation? How often have we grieved our elder Brother Jesus Christ by our un-Christian lives? How often have we dishonored His name and His family by a life of dissipation?

Shortly before His death the disciples of Jesus Christ had abandoned Him in a supreme moment when their loyalty was put to the test. One of them had betrayed Him. Another, and he was the leader of the apostles, had forsaken Him. Now what is the first message that Christ sends His disciples after His resurrection? Does He reproach them for their treachery and abandonment? Does He rebuke them for having forsaken Him in His hour of trial? He makes no allusion whatever to their ignominious conduct, but He sends them the message of love: "Greet them as you greet Me." "I have loved them as you love Me." "I have loved them as you love Me."

I cannot find, even in the pages of the New Testament, a more striking lesson of His love than any history how uncertain and capricious are the smiles and promises of temporal rulers. No man ever served his sovereign with more fervent loyalty than Cardinal Wolsey served Henry VIII. But when he lost the King's favor, he would be exclaiming in the anguish of his soul: "I have served my God with my heart, my strength, my King He would not in mine old age have left me naked to mine enemies."

PARTAKERS OF THE DIVINE NATURE

Jesus came down from heaven to earth that He might lift us up from earth to heaven. He assumed our frail human nature that He might make us partakers of the divine nature. Though He is God of God, Light of Light, true God of true God, begotten, not made, consubstantial to His Father, by whom all things were made, yet He becomes one of our bone and flesh of our flesh that He might infuse into us the spirit of life and immortality.

Angels fell as well as man. Lucifer took on Him angelic nature; but He assumed human nature that He might redeem fallen man. This thought did not deem the penetrating mind of St. Paul, who says: "Christ did not take on Himself the nature of angels, but He took on Himself the nature of Abraham."

He made us partakers of the glorious liberty of children of God. He became poor that we might possess the inestimable riches of divine grace. You know, Jesus Christ, that being rich, He became poor for our sakes, that through His poverty we might be rich.

There is a story told that Edward I, King of England, while fighting in Palestine, the Holy Land from the hands of the Saracens, was stabbed in his tent by an assassin with a poisoned dagger. His devoted wife Eleanor watched the poisoned wound, and at the risk of her own life, saved the life of her husband. While I cannot vouch for the accuracy of the narrative, it will serve to point a moral. Has not Christ done more than this for us? He has extracted from our souls the poison of sin, not merely at the risk, but at the cost of His life. He died that we might live. "He was wounded for our

iniquities. He was bruised for our sins." THE GREAT BANQUET OF THE EUCARIST

And coming among us, He does not present Himself to us empty handed, like a poor relation, but laden with gifts. He has left us His Gospel to be a lamp to our feet, a light to guide us in our pilgrimage of life.

He has prepared for us the great banquet of the Eucharist—great in all respects great in the Host which is no other than our Heavenly Father Himself, great in the food set before us, which is the body and blood of His Son; great in those who minister at the Holy Table, who are the invisible angels of heaven; great in the number and variety of the guests who belong to every nation and tribe and people and tongue of those dwelling under the canopy of heaven, and who are so well represented by the immense audience now assembled before me. Above all, great is the feast by reason of the eternal recompense promised to those who share the banquet of the Eucharist.

You all are, or you ought to be, pupils in the school of Christ, preparing yourselves during this life of probation for the diploma of sanctity which will admit you to the kingdom of heaven. Your Heavenly Father invites you to repair to His house of prayer, at stated times, particularly on the Christian Sabbath and on festival days, that you might lay before Him your trials, temptations and afflictions, that you might express to Him your gratitude for the signal favors He has bestowed upon you that you might receive His counsel and blessing, and that you might partake of the heavenly banquet He has prepared for you.

"I said you were brothers and sisters of Jesus Christ. Never dishonor your elder Brother. Never consent to any thought or deed which would bring dishonor to His name. Remember that our Heavenly Father gives you the test of true brotherhood: 'Whoever doeth the will of My Father Who is in heaven is My brother and sister of My Father.'"

AS ADVOCATE WITH THE FATHER

This is not all. Ascending to heaven, Jesus is there our Advocate before the Father, pleading, continually for us. "My little children," says St. John, "I write these things to you that you may not sin. But if any sin, we have an Advocate with the Father Jesus Christ, the just." We know that in the Old Law God was often pleased to spare the chosen people for the sake of His servants Abraham, Isaac and Jacob. If the Lord was so gracious to the prayers of His servants, what will He refuse to the pleadings of His Son, in whom He is well pleased? The blood of Abel cried to heaven for vengeance against his brother Cain. The Blood of Jesus cries for mercy towards His brethren. He exhibits His wounds as so many open mouths crying out day and night: "Spare, O Lord, spare Thy people and give not Thine inheritance to reproach."

Dearest beloved, what dignity can be compared to this? You were once darklings of the night, but now you are gloriously in being the descendants of kings and emperors and illustrious personages. But how much more honorable is it for you to claim as your ancestors in the faith the patriarchs and prophets, the apostles and martyrs, the confessors and virgins of the Church! You will have with the saints one common Father, Who is God, one Mother the Church, the same brother, Jesus Christ, and to possess with them the same inheritance, one baptism, one God and Father of all.

St. Paul did not fail to remind his new converts of these great privileges which they enjoyed. "Now therefore, ye are no longer strangers and foreigners, but ye are the fellow-citizens of the saints and of the household of God, built upon the foundation of the prophets, and in which the apostles and I, being the chief corner-stones."

May I not then say to you in the language of blessed Peter: "Lord, it is good for us to be in Thy Church; for in coming to the Church, say St. Paul, 'we have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels and to the Church of the first-born, who are written in the heavens, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament.'"

MAI NOT SAY TO YOU, NOT IN THE language of exaggeration, but in the inspired words of the Prince of the Apostles: "Ye are a chosen generation, a royal priesthood, a purchased people, a royal priesthood? You are a chosen generation—chosen from thousands and millions of others who know not God, but who are wandering in the darkness of idolatry; a holy nation. 'He hath not done alike to other nations, and hath not manifested His mercies to them as He has to you.' For what nation or people is like to ours who have their God so nigh unto them as our God is nigh unto us? you, within the very tabernacle before us. A purchased people—purchased not with corruptible gold and silver, but with the Precious Blood of Jesus Christ, the son with which Abraham Lincoln signed the decrees emancipating several millions of Negroes from civil slavery is preserved as an heirloom. Has not Christ, emancipated us from a bondage far more galling than that of African slaves—the servitude of sin and Satan? And the covenant of our spiritual freedom was signed not with ink, but with His own Immaculate Blood."

THE PRIEST AND THE PLAGUE

HOW A MISSIONARY IN TURKEY WARDED OFF THE CHOLERA FROM HIS PEOPLE

A most interesting story of how a priest in far-off Turkey put a stop to the cholera scourge is told by Robert W. Brere in the September number of Harper's Magazine. There is even some suggestion in it for those nearer home who cannot by ordinary preaching of science and sanitation be persuaded to "hold the water" when it is known to be impure.

A caravan had brought cholera into the Turkish city of Van over the route travelled centuries before by Zenoophon and his Phoenicians. The disease was greatly facilitated by the water-supply that came from a nearby mountain and ran through the streets in open ditches. The population of the city was equally divided between Mohammedans and Armenian Christians. The missionaries knew that cholera entered the body only through the mouth, and that the microbe might be destroyed by high temperature; they determined accordingly to persuade the people to boil their food and drink, and sterilize their cooking utensils. The Mohammedans were in-

terested to advise; they declared that water so Allah had written upon every man's forehead the precise moment and manner of his death, it was useless and blasphemous to try to thwart his will and to resist the decree of Allah, while not equally fatalistic, showed like their contemporaries in New York, the indifference born of ignorance. It was only when people began to die that the handful that the fear of death stirred their lethargy. Then they turned to their priest, Hovsep Vartabed, for help.

Now, when the missionaries had asked Hovsep Vartabed to explain to his congregation the nature of cholera, he had replied that the lives of the people were in the hands of the woman who prepared the food, and that they were too ignorant to comprehend the difference between a germ and a mountain lion. But the ingenious priest had resources of his great Armenian church, and when they were packed so close that they could sit upon the floor, he put on his flowing clerical robes, mounted the pulpit, and shaking his long, bony finger, began to harangue them as follows:

"Have I not told you, miserable sinners, that unless you repent and were baptized, you will be damned? Behold, God would surely punish you? Behold, he has permitted the water to swarm with little snakes, so that the people perish who eat of them? Behold, Verily I say unto you that they are not hell but devils that God has unleashed from hell to chasten you sinners. There is only one way of escape: make haste to the lot that the angels will be glad to run back to Gehenna, whence they came. When the water boils, you may know that every bubbling bubble is a devil that leaps from the infernal abyss. This announcement was received with cries of alarm and moans of repentance. The women did not wait for the benediction; they arose like angry boiling water, and it was fully two months after the last case of cholera was reported that kettles of Van cooled down."

"PRIEST-RIDDEN" AND "MINISTER-RIDDEN"

The latest census of religious bodies issued by the Bureau of the Census contains much interesting information about the religious affiliation of the people of the United States. The figures are so interesting that we will give you a summary of the principal religious organizations, but also go into details as to how the ministers and clergymen, the number of churches and their value, and similar information. The running text interprets the figures and draws many general deductions and conclusions of great interest.

One deduction we had to make ourselves, and it may occasion some surprise to that class of writers whose principal objection to Catholics is that they are "priest-ridden." The census gives the membership in the various Churches and the number of ministers in each Church; but it does not compare the percentages. The result of our attempt to supply the omission is as follows: The percentage of ministers in the Methodist Church is 0.07; Baptist, 0.07; Presbyterian, 0.14; Episcopal, 0.06; Christian Scientist, 0.14; all the Protestant bodies combined, 0.07. The Catholic percentage of clergymen is 0.07.

The inference to be drawn from these percentages needs no explicit statement. We might, however, merely refer to the fact that a minister is much more burdensome, so far as the pocket is concerned, than a celibate priest.

Our purpose in calling attention to this statistical matter is not to mislead. We have no fault to find with other religious bodies for their comparatively large number of ministers. As the world is going at present, we would refer to the proportion of priests to the Catholic population which we witness in the case of Protestant bodies and their ministers in the United States—America.

JEW NOW A PRIEST

MGR. WINDTHORST OF COLOGNE WRITES OF RARE OCCURRENCE

Mgr. Windthorst, writing to the Catholic Telegraph from Cologne, says: "Among the many tourists from the United States to this Spanish metropolis calling on me, Rev. Mathias Thimmis, from Newark, N. J., a former pupil of the Pontifical Institute at Rome, who was baptized some twenty-eight years ago at Chillicothe, Ohio. He was invited to Newark by the late Bishop, Mgr. Wigger, who made him assistant pastor of St. Peter's Church in that city."

"An event of rare occurrence happened recently in this city. A young Jew, the son of a former Chicago banker whom I instructed and baptized seven years ago, had studied jurisprudence at the University of Bonn, and took the degree of doctor juris. Dr. Leo Merz-Columbus, when I baptized some twenty-eight years ago at Chillicothe, Ohio. He was invited to Newark by the late Bishop, Mgr. Wigger, who made him assistant pastor of St. Peter's Church in that city."

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