

A NOBLE SOCIETY.

The centenary of the Benevolent Irish Society of St. John, Newfoundland, was celebrated recently, was a notable event. The President of this society is the Hon. Mr. Ryan. The oration delivered on the occasion was by the Rev. Brother Slattery, of St. John.

It was indeed a most inspiring deliverance, and we can well believe that the immense audience, consisting of the sons and daughters of old Erin, and their descendants, were worked up to a high pitch of enthusiasm as the burning words of the speaker were delivered. We regret exceedingly we cannot find room for the whole speech. Some portions of it, however, are so notable that we take pleasure in giving them a place in the CATHOLIC RECORD. Speak in the name of Home Rule, Bro. Slattery said:

A Cabinet of honest Scotchmen are pledged to the hilt to settle this quarrel of centuries, and five hundred members stand by to support them. Away over the seas the parliaments of the Dominion of Canada and the Commonwealth of Australia have petitioned the throne to take action in this matter, to close this open sore at the very heart of the empire. Above them all is a peace-loving King, who has privately told some of our friends in Ireland that the ambition of his life is to open an Irish Parliament in College Green.

Few clouds are in our sky, the grand old hills are tipped with gold, the hearts of our people are full of hopes, they see the dawning of the day. And when it comes, when we take our place among the nations, with honest pride we can look the whole world in the face. We have fought and bled for many a cause, but we never lifted the sword for the oppression of our kindred, others. There is no blood on our hands, no stain on our shield. We dream of a future vey Ireland with a contented people, whose wrongs are righted, whose tears are dried whose wounds are healed. We see an Ireland with its old seats of learning restored, its people prosperous, its teachers giving light to the nations, holding aloft the lamps of Faith and Truth. We see an Ireland seated between her sister kingdoms, not a spoiled child of the affections, — a Shamrock of nations, ruling the greatest empire the world has known.

Referring to the Irish Benevolent Society of St. John, Brother Slattery said: "Long and happily may the Irish Society flourish under the patronage of our beloved Archbishop and the Presidency of the Hon. Mr. Ryan. Encamped by the river, the weary, the weary, looking across the rolling waters of the Jordan, say beyond them the Promised Land. In the vision, they forgot the desert and its terrors, they forgot the battle with the trackless sands, they forgot the bitter famine and the parching thirst of their wanderings, they saw only the land flowing with milk and honey, which the God of their fathers was giving them for an inheritance. So in this day of our jubilation we shall recite no rosary of sorrows; we shall forget the songs of our race; we shall be with us even to the end of the world, and it is because men unite themselves with private society as his talents best, or whether it be to sacrifice it on the altar of patriotism for his country's preservation, the man is there ready and resolute, because he is a true Christian, faithful to men because faithful to God—a hero for country because a hero for heaven.

There have been such men and there always will be such, for Christ has promised to be with us even to the end of the world, and it is because men unite themselves with private society as his talents best, or whether it be to sacrifice it on the altar of patriotism for his country's preservation, the man is there ready and resolute, because he is a true Christian, faithful to men because faithful to God—a hero for country because a hero for heaven.

All our tears are changed to smiles, — all our sadness turned to gladness. Only smiles and laughter in our homes. Only tones of hope and happiness at our feasts, only songs of joy and jubilation in this day of our jubilation. For a whole century we have lived in harmony with other societies, in friendship with other denominations. And now they must sit by our fireside, they must join in our feasting—we shall give them a kindly Irish welcome. They will rejoice with us in the day of our jubilee, and their flags shall mingle with ours in freedom and friendship together.

OUR CHRISTIAN DIGNITY

Man's highest dignity is that which comes from his adoption as the son and heir of God, through the assumption of humanity by Christ, the Son of God the Father. All else pales before this, creation itself, even to God's image, all the powers of the intellect, all the wondrous feelings and affections of the heart, all the mastery and powers of will, even his immortality, are as nothing in comparison with the honor and glory that honor forth were his when "the Word was made flesh," and Christ the Lord of Heaven and Earth took our nature and lifted it up in Himself to the highest possible dignity. Heaven most now see man in a new light—not the mere child of Adam stained with the primal parents' sin, but as its own regenerated son through Christ begotten by grace of our Father, the new Adam, who took all men's sins away, — Himself being the atoning sacrifice, and man, hitherto and unsightly before, was made beautiful and glorious to behold, ended as he was with the beauty of his divine Brother, the most beautiful of the children of men, and radiant with the light and glory of grace, the reflection of Him Who, God as well as Man, is the splendor of the glory of the Father and the figure of His substance.

Such is man regenerated in Christ, and such is the dignity that was conferred to him in every word and act of Our Lord from Bethlehem to Calvary and from Jerusalem and Olivet, from which mount He ascended, as He said, to prepare a place for us in heaven. Our Lord and Brother is clothed with

our humanity at the right hand of the Father, and through it gives to the divine majesty the glory that is due it from man; yes, Christ is there our advocate to the divine justice, are all the honors we offer God, all the atonement we make for our offences are offered by His divine hands and propitiated for us the divine mercy.

Everything changed with the coming of Christ. Time, which previously was computed by the years from the foundation of the world, was now reckoned from the advent of Christ. Conditions which were considered from considerations of the body were now elevated to thoughts of the soul. It was no longer mortality that was dreaded, but immortality desired, so that we beheld the expressed wish of Our Lord realized—in "an acceptable people, a pursuer of good works."

Millions and millions of men in every age and station have since tried to honor their Christian dignity as witnessed by the vast numbers of men of every nation that have striven to show themselves as the true followers of Christ and the faithful children of His Father in heaven by the holy lives they have led, hundreds of thousands approaching to sanctity. Their lives are Christian lives because copied after His, who said "Learn of Me," and, "Come, follow Me," and the greater the effort imitate Him and the closer their following in the divine footsteps, the more have they received of the beauty of holiness and the more have they displayed the perfection of divine grace. Mindful of their dignity as the faithful children of God, Christ and His infinite perfections were ever before them, and it was their desire to have them reflected in their soul. And while this was their wish and endeavor, infinitely more was it the wish of Our Lord, for He bade all men to be perfect as His heavenly Father is perfect, and seeing their desire to accomplish, He helped their struggling, for without Him, as He said to His apostles, they could do nothing. It is fidelity to Christian dignity and the exemplification of the Christ in character that is the world's redeeming feature today, and its civilization and preservation, for true Christians are the savor and salt of society. They are more numerous than the world imagines or even they themselves know, for virtue is modest and hides itself in its inner communings with God in the soul. Like the great roots of the giants of the forest, hidden deep beneath the surface, so is virtue implanted deep in the soul, and from it rise the perfections of character that make man beautiful to all who behold him, and give him an acknowledged superiority over ordinary men which the world is glad to use when its safety is imperiled. Then we have the Christian hero, and whether it be to spend his life for the good of society in public life or private life, as his talents best, or whether it be to sacrifice it on the altar of patriotism for his country's preservation, the man is there ready and resolute, because he is a true Christian, faithful to men because faithful to God—a hero for country because a hero for heaven.

There have been such men and there always will be such, for Christ has promised to be with us even to the end of the world, and it is because men unite themselves with private society as his talents best, or whether it be to sacrifice it on the altar of patriotism for his country's preservation, the man is there ready and resolute, because he is a true Christian, faithful to men because faithful to God—a hero for country because a hero for heaven.

Our present economic system grew out of individual competition and served fairly well to preserve the balance of justice between man and man and to render to each individual the fruit of his labor. At present corporations and aggregations of capital are driving the individual competitor out of the field and the economic system which we have inherited is failing to meet the new demands and this failure is full of danger to society. Have our institutions sufficient plasticity to meet these new conditions? Must they be brushed aside to make room for new institutions born of our new needs? These are questions which our sociologist, our political economists and our statesmen must answer.

PLASTICITY AN ELEMENT OF SUCCESS.

There was only a bridge path leading to the town and so Paddy Gony used a donkey and a pair of saddlebags to do his marketing. He loaded the cabbage on one side of the saddle and balanced it with an equal weight of stones on the other. When asked why he did not put cabbage in both saddlebags, Paddy replied: "My father always used stones to balance the cabbage and my grandfather always used stones to balance the cabbage, and what was good enough for my father and my grandfather is good enough for me."

Society has traveled a long road in the hundred years that have elapsed since this story was a typical life even in the most remote country districts. Traditional ways of doing things have everywhere ceased to be the standards. The posts and the telegraph easy means of transportation have and completely new newspaper have contributed largely to the breaking down of old standards and to the passing of antique methods. Man's growing knowledge of nature has contributed in no small measure to the same end. Science has revealed to man's eyes a world of incessant change among all outward semblances in permanent. "As no man can dip his foot twice in the same water, so no man can, with the exactness, affirm of anything in the sensible world that it is. As he utters the words, nay, as he thinks them, the predicate ceases to be applicable; the present has become the past; the 'is' should be 'was.' And the more we learn of the nature of things, the more evident it is that what we call rest is only unperceived activity. Thus the most obvious attribute of the cosmos is its impermanence. It assumes the aspect not so much of a permanent entity as of a changeful process, in

which naught endures save the flow of energy and the rational order which pervades it."

But if change is the condition of the inanimate world it is a still more obvious attribute of the world of life. Herbert Spencer gave a new form to a thought expressed by Aristotle when he defined life as the power of adjusting internal to external relations. Whether or not this be an adequate definition of life, there is no doubt that this power of adjustment is life's most striking characteristic. The earth's crust preserves for us the record of innumerable forms of life which flourished as long as they retained the power of adjustment to a changing environment and which became extinct as soon as their plasticity was replaced by rigidity of structure.

The history of the rise and fall of the empires of the past and of antique civilizations furnishes abundant illustration of this same truth. The period of growth was everywhere characterized by plasticity and institutions grew to meet each new condition. When this had ceased and the institutions became more important than the needs which they were created to serve, the process of disintegration set in. When the citizens of Rome began to worship the institutions of the State, the laws and the rulers, death was knocking at her gates.

Nowhere in human history is there to be found a record of such marvelous power of adjustment to a varied and changing environment as that manifested by the Catholic Church. She has preached the same great fundamental truths for two thousand years to all nations and has adapted her methods to the needs of all men. She has taught the savage tribes the ways of civilization and has led the most highly civilized among the children of men into an understanding of the supreme value of the truths of the spiritual kingdom. She is at home in all climates and prosperous under all forms of civil government.

Society to-day needs the lesson in adjustment which is contained in the life and teaching of the church more than it has needed it at any period in the history of our present civilization. We are passing through a period of rapid change in which disintegration is sure to follow a failure in adjusting our institutions to the new conditions which confront us.

Our present economic system grew out of individual competition and served fairly well to preserve the balance of justice between man and man and to render to each individual the fruit of his labor. At present corporations and aggregations of capital are driving the individual competitor out of the field and the economic system which we have inherited is failing to meet the new demands and this failure is full of danger to society. Have our institutions sufficient plasticity to meet these new conditions? Must they be brushed aside to make room for new institutions born of our new needs? These are questions which our sociologist, our political economists and our statesmen must answer.

But there is another side to the question which appeals directly to the teacher. Our day is characterized by a constant change which demands a high degree of plasticity in individuals no less than in institutions. The rigid bones and rigid ways of advancing years are the heralds of approaching death, and in every changing environment exclusion and rigidity of method. At present methods grow old in a day, and conditions change over night, rigidity is everywhere linked with failure; in every field of human endeavor plasticity is the indispensable condition of success. The struggle for existence that is going on around us man outgrows his usefulness in the proportion in which he loses the power to adjust himself to new situations. It is for this reason that youth to-day, more than ever in the past, is at a premium. While experience is of unquestionable value, still in many lines of work and in business the young man's flexibility is the usual accompaniment of advancing years. The children of the church who are imbued with her spirit and are partakers of her life should, as teachers be able to produce plasticity in the minds and characters of the pupils committed to their care. They at least should understand the message of life that dropped from the lips of the Master. "The letter killeth, it is the spirit that giveth life." A clear grasp of underlying principles is the first requisite of plasticity. When the first requisite is understood method is easily adjusted to each passing circumstance, but when method alone is valued and the underlying principle least of plasticity has given place to rigidity. The mind that has a strong grasp of fundamental truths will be able to handle the things that seem to hold of any hypothesis that will be of any use in marshaling facts for the purpose of new knowledge. Hypotheses, quision of new knowledge, serve as a present purpose and are cast aside when new hypothesis to meet new needs. When Copernicus taught this truth to the world he gave a new lease of life to the physical sciences. Conduct may change its outward form even as dress changes its fashion, but the underlying principles of conduct—love of God and fellow man and justice to all—never change. "Render to Caesar the things that are Caesar's and to God the things that are God's" is as true to-day as it was in the days of the Roman Empire, notwithstanding all the changes that have taken place in the methods of taxation and in the forms of government. It is as true to-day as it never was in the past that God's interests are to be preferred to man's and that public good is to be placed above all private gain.

And so in the teacher's art special methods come and go, but fundamental principles remain the same amidst all the changes of social and economic systems. Those teachers who rely on rigid methods and special devices are like those Christians who adhered to the letter and lost the spirit of the Divine Revelation which was given to man to lift him above the confining

limits of matter and to endow him with the principle of undying life.

AGAINST THEATRES.

St. Louis, Mo., March 4.—In a sermon delivered to-day by Archbishop Lennan he severely criticized theatres, and deplored the tendency of the people to patronize them.

He said in part: "To go night after night to the theatre is a mark of decadence. You avoid the cancer hospital and the post-office, while night by night you rush madly to enjoy the sad procession of moral lepers, exposed and the plaudits of the multitude, the cancerous growths, the deadly vices that destroy the souls of men. Rouse and demi monde are depicted with startling realism, and men's depravity and women's shamelessness are held forth as the expression of genius, and meant for entertaining a Christian people. You say you still there is genius back of it all. Yes, perhaps, but it is only genius that gilds the tomb; the phosphorus that accompanies the last stages of putrefaction."

TALKS ON RELIGION.

GENERATION OF THE SAINTS.

Protestants very often appear to be scandalized at what they are pleased to consider the excessive honor that Catholics pay to the saints. To emphasize this they have established a new division of the Commandments. They have separated the first Commandment into two: "Thou shalt not have strange gods before Me," and "Thou shalt not make to thyself any graven thing, thou shalt not adore them or serve them."

It should be plain to anyone that not to have strange gods, and not to adore graven things, amounts to the same thing. The Catholic Church teaches that supreme honor is to be paid to God alone, but there is a relative honor that may be paid to the saints and to holy things. St. Paul says: "Render to all men their dues; tribute to whom tribute is due; custom to whom custom; fear to whom honor to whom honor." (Romans xiii, 7.)

We honor God because He is the originator as well as the foundation of all beings and of all good. "Every best gift and every perfect gift is from above, coming down from the Father of light with Whom there is no change nor shadow of alteration." (St. James i, 13.)

God has made us, not we ourselves. For this reason no creature can have any share in supreme honor, and if we refer a creature at all, it must be from some entirely different motive and in an entirely different manner.

We can honor creatures only on account of what God has been pleased to bestow on them. The saints are those of God's creatures to whom He has given the best of His goods. He has given them special graces. He has made them His favorites. Can we, therefore, refuse to honor them, or can we, for an instant to give honor to the Blessed Virgin, whom God raised to the dignity of mother of His Incarnate Son? "If He that is mighty hath done great things" for her, what right have we to refuse to pay her honor and veneration?

But sometimes non-Catholics will say: "Honoring the saints and servants of God is one thing, and praying to them is another." No one will say there is anything unlawful or unreasonable in asking for things from those in power in the political world. How then can there be anything unlawful or unreasonable in presenting our petitions to those who are reigning with Christ in Heaven?

We find two objections on the part of Protestants to the Catholic doctrine and practice of invoking the aid of the saints. The first is that by so doing we are interfering with the office of Jesus Christ alone; the other is that it is impossible for the saints to hear the prayers which rise from all parts of the world. Protestants quote the words: "For there is one God and one Mediator of God and men, the Man Christ Jesus." (Tim. ii, 5.)

It is perfectly true that He is our one Mediator. "There is no other name under heaven given to men, whereby we must be saved." (Acts. iv, 12.)

But we are to pray for ourselves and for our neighbors. If we pray for our brethren we do not therefore or thereby consider ourselves mediators in the place of Christ. St. Paul when he was on earth was constantly praying for his converts and begging them to pray for him. "I beseech you, therefore, brethren, through our Lord Jesus Christ, that you help me in your prayers for me to God." (Rom. xv, 30.)

It should be perfectly clear from these quotations that St. Paul never for a moment considered these prayers any interference with our Lord's office of mediator. Since St. Paul prayed for his converts when he was here upon this earth why should he not pray for them after he received the crown of justice in heaven?

But the objectors say it is no use to pray to the saints since they cannot hear our petitions. It is true we cannot understand how they are to hear us because we cannot form any idea of spiritual existence, but it is quite clear that the saints and angels in heaven know and hear us when God wills that they should know what passes upon earth. The scripture says: "There shall be joy before the angels of God upon one sinner doing penance."

The Catholic catechism, speaking on this subject, asks the question: "Is it forbidden to give to the angels and saints divine honor, which belongs to God alone?" The answer is, "We should pay to the angels and saints an inferior honor. This is due to them as the servants and special friends of God."

In the Catholic doctrine of the communion of saints, the faithful on earth, the suffering souls in Purgatory and the triumphant blessed in heaven are so united that we can pray to them and they can pray for us, through the

merits and worship of our Lord and mediator Jesus Christ.

There are some other matters to which Protestants greatly object. They object to the honor which we give to relics, crucifixes and holy pictures. The honor we give to those holy things is an inferior and relative honor because they relate to Christ and to the saints and are memorials of the martyrs.

It appears hard for us to remove these prejudices from the minds of Protestants, and yet this practice is in harmony with general experience and custom. In the homes of non-Catholic friends we find pictures and images of relatives, of patriots, of warriors and of presidents. Again, we hear of statues and monuments solemnly unveiled and the booming of cannon and the cheers of the multitude. It was only recently that the equestrian statue of General Phil Sheridan was unveiled at Somerset, Ohio, with great ceremony and amid acclamations. And yet we know that the honor paid to the statue of Sheridan, as well as that paid to the memory of other warriors and statesmen, is a relative honor. The honor which we pay to the images of our Lord and of the saints is also a relative honor.

When Abbot Stephen in the time of the Iconoclasts was brought before the Emperor and was asked the question: "Can you assert that you are injuring Christ by treating on the crucifix?" He merely cast the Emperor's image on the ground and trampled upon it. He was immediately seized by the soldiers and charged with treason. He said: "If I deserve punishment for trampling upon the image of an earthly King, how much more would I deserve it for trampling upon the image of the King of Kings?"

St. Paul says: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth." (Col. iii, 1.)

Business or amusement perpetually estranges our attention from heavenly things, and it is difficult for the best of us to remember them as we should. The things of the earth anchor us to the earth, hence anything that tends to raise our thoughts heavenward is to be regarded as a great blessing. It is therefore very useful for Christians to keep before them those things which are calculated to raise their minds to God and make them think of their eternal home.

It looks very bad and very much out of place if we see no outward sign of religion in the Catholic household. There is no external evidence of faith or piety, it is always to be feared that the inmates are forgetting their faith or keeping it out of sight.

In the first century the martyrs alone were venerated as saints. The first of the so-called believers venerated as a saint is said to be St. Martin, Bishop of Tours, who lived in the beginning of the fifth century. There is an old temple in the city of Rome that comes down to us from pagan times. It is called the Pantheon, and was devoted to the veneration of all the heathen gods. The Roman Emperor Phocas presented this temple to St. Boniface IV., who reigned as Pontiff from 608-615.

St. Boniface cleansed, purified and changed this temple into a Catholic church and consecrated it to the Blessed Virgin Mary, the Christian martyrs and all the saints who were to be venerated there by the followers of Christ.

It then became the custom of the Roman people to assemble in the temple on the first of November to assist in the festivity of the grand pontifical Mass, celebrated by the reigning Pontiff. It was afterward decreed that the feast of All Saints should be celebrated over the whole world, by the faithful in general, that by the intercession of the blessed spirits we may obtain life everlasting. This feast brings out in an emphatic manner the holiness of our Church, and the declaration of our Lord: "By their fruits you shall know them."—Catholic Universe.

THE ELECTIONS IN BELGIUM.

The elections of next May in Belgium, the only free country actually governed by Catholics in the civilized world, will be very important. Belgian Bishops are prescribing public prayers. The Belgian Catholic community of Brussels, Manitoba, beg to ask the Catholics, and especially those who are in Belgium, settling in Canada and the United States, to join in these patriotic prayers. The result of the elections will be transmitted by special cable, and will be supplied to the following papers: The CATHOLIC RECORD, London, Ontario; La Verite and La Libre Parole, Quebec; La Croix, Montreal; Le Manitoba and La Cloche St. Boniface, Manitoba; North West Review, Winnipeg; and the Belgian Flemish paper, Onzestandaard. (Rev.) L. HACCAUT, Sec. Bruxelles, Man.

Benefit of Fasting.

Fasting does not produce what you dread. It cures diseases, it dries up the humors of the body; it puts the domain to flight; it expels bad thoughts; it renders the mind clearer, the heart purer, the body holier; in short, it raises man to the Throne of God.—St. Athanasius.

We never see ourselves more clearly than when we kneel under the crucifix in the sacrament of penance, and the oftener we kneel there the clearer grows the light of the knowledge of self in the presence of God and the feet of Jesus Christ.—Cardinal Manning.

Besides a pure intention, a cheerful and willing acceptance of the little crosses which meet us day by day goes far, if we accept them in a loving and expiatory spirit, to redeem the loss of time which, to the eye at least is one of the least hopeful features of a life in the world.

A TRULY REMARKABLE CONVERSION.

(N. Y. Freeman's Journal, Jan. 11, 1891.)

The following letter to Right Rev. Bishop O'Connell, he has sent for publication in the Monitor, of San Francisco: Utah City, Cal., Nov. 28, 1878.

Dear Bishop: By the way, you a short sketch of the life and death of my poor child.

Emma Dixie Porter was born near Bodegas Corners, June 3, 1870. As a baby she was an uncommonly good child. I moved into Petaluma when she was five months old. When she grew old enough to go to school, we sent her. She was always pleased with her teacher, and with her schoolmates. We never knew her to have a difficulty with them, nor ever knew her to tell a story in her life.

I was raised by Baptist parents; my wife was raised by South Methodist parents. I was as prejudiced against the Catholic church as any man on earth; and when my poor Dixie would speak anything in favor of the church, I would tell her that was not right, and often I would scold her. If any Catholic priest or any of the Sisters would go by, she would bow to them invariably; and if I would say anything to her about it, she would say: "Papa, they are good." I would sometimes see her make the Sign of the Cross on herself, blessing herself, and it would provoke me to anger.

Now, where did she get this? She never went even for a day, to a Catholic school, nor ever to a Catholic Sunday school; but, on the contrary, she had gone all her life, nearly, since five years of age, to the Methodist Sunday schools, and to the Protestant Schools. I came to this town on the seventh of January last. On the tenth of February, Dixie was taken sick with diphtheria, and lived until the eighteenth, when she died.

During her entire lifetime, she was a remarkably good child, and she bore her sickness and suffering with great patience. The day before she died she said to me: "Papa, I want to be baptized." During the time we were talking, the Rev. Mr. Hyden, a South Methodist preacher, came into the room. I said to her: "All right, Dixie; here is Brother Hyden; now, he will baptize you." She says: "No, papa." The preacher came to her bedside and said: "Dixie, I will baptize you, if you wish." She says: "There is but one baptism, and I want that; I want the baptism, and I want Her mother said to her: "Dixie, let Brother Hyden baptize you; the priest is not here, and when he comes, then he can baptize you, if you wish." "No, mamma," said Dixie, "one baptism is sufficient." Her mother told her she might die before the priest could come. She replied: "All right, then I will trust in my faith. I made me promise when she got well, that I would go with her to the Catholic church, and be baptized; but I, at the time, had no notion of it.

She was perfectly conscious during her sickness, not out of her mind a particle. The day she died, and when she was dying, she called us all to her. We were bathing her feet. She kissed us all; she bade good by, and said: "Papa, don't cry. When Jesus cometh to make up His jewels, I will be a bright gem in the Saviour's crown." Now, dear Bishop, if Dixie had been a child of ordinary intellect, I perhaps would have felt differently; she was an uncommon child. Our neighbors would often, yes, very often, say we would not raise her—that she was too smart. And if there had been any Catholic Sisters present during her sickness, or even any one talking in favor of the Catholic faith, I should not wonder so much. Everything was different. Our next door neighbor, a lady tried to turn, but in vain. In the Catholic faith she lived and in the Catholic faith she died. After her tongue had failed to speak, she looked at me with a smile, and kissed me, and in one moment she was gone.

Now, after she had buried, I would think of all her past life; and I got some books, and one in particular. I studied it until I was converted. The book was the Bible. So, after giving the matter due consideration, myself and my whole family, consisting of my wife, Josie, fourteen and a half years; Belle, three and a half years of age—all went to the Catholic church, and were baptized in the Holy, Catholic, Apostolic church, by the Rev. Father Sheridan, one of the best of men on this earth.

Now, dear Bishop, I am determined notwithstanding I have to take the sneers and be laughed at, that I will live the remainder of my days in the Catholic faith. I like it better and better every day. Father Sheridan presented each of us with very nice prayer-books, and they give us such comfort. I am yours, dear sir, faithfully, J. R. PORTER.

THE CHURCH AND SOCIALISM.

The Springfield Republican places in juxtaposition some recent words from the socialist agitator, Jack Londons, and a passage from Cardinal Gibbons' last Sunday sermon. Mr. Londons was lecturing at Yale where he said: "If people object to our programme because of the Constitution, what if the working class should take for a motto the words of a militia general who at one time held sway in portions of the state of Colorado. 'Obey the Constitution.' The Cardinal's words are: 'Obey cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. Everyone in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority and is God's representative. In submitting to those placed over you, you are obeying not man, but God.'"

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the success of our enemy, its wages to be sure of it.