THE VICAR-GENERAL

2

The Vicar-General was dead. With his long, white hair smoothed back, he lay upon a silk pillow, his hands clasped over a chalice upon his breast. He was clad in priestly vestments; and he looked, as he lay in his cofin before the constant with the sandlar huming as looked, as he lay in his cofin before the great altar with the candles burning, as if he were just ready to arise and begin a new "Introibo" in Heaven. The bells of the caurch wherein the Vicar-General lay asleep had called his people all the morning in a sad and solemn tolling. The people had come; as sad and solemn as the bells. They were gathered about the bier of the pastor. Priests from far and near had chanted the Office of the Genern Dead: the Requirem Mass was over, and

the other of the pastor. Friests from tar and near had chanted the Office of the Dead; the Requiem Mass was over, and the venerable chief of the Vicar-General the Bishop himself, stood in cope and mitre, to give him the last Absolution. The Bishop had loved the Vicar-Gen-eral—had loved him as a brother. For was it not the Vicar-General who had bidden His Lordship welcome, when first he had come from his distant parish to take up the cares of a diocese. With all the tlmidity of a stranger, the Bishop had feared; but the Vicar-Gen-eral guided his steps safely and well. Now the Bishop, gazing at the white, venerable face, remembered—and wept. In the midst of the Absolution, his voice broke. Priests bit their lips as their eyes filled with hot tears; but the Sisters who taught the parochial school

Deed : the Requirem Maxe was over and the work of the sequence of the second of the se

all interest in what was to totlow. The Angel did not speek ; but his syes said "Come ;" and so the Vicar-General fol-lowed—where he did not know. The Vicar-General was not sure that it was even a place to which the Angel touble that he was to be the centre of some momentous event. There was trouble that he was to be the centre of some momentous event. There was the bind floatished and grown strong. The S Vicar-General has always been its were the Silent Angel, whose eyes if total him wherein he had been at fault, w people arriving, most of whom the Vicar-General knew— men and women of his dock, to whom he had ministered and flock, to whom he had seen die. They all smiled at the Vicar-General as they vassed, and ranged themselves on one side. The Silent Angel stood very close to the Vicar-General. As the vestments grow light upon him, as if

The Vicar-General's eyes sought those of the Silent Augel, and he lost some of his fear, while the weight of his vest-ments became a little lighter. But the Silent Angel's gaze caused the Vicar-General again to look at the witnesses. Those against him were increasing. The faces of the newcomers he did not know. The Vicar-General felt like pro-testing that there must be some mistake, for the newcomers were red men, brown men, yellow men and black men, besides white men whose faces were altogether strange. He was sure none of these had ever been in his parish. The new-comers were dressed in the garbs of every nation under the sun. They all papers. There are some changes I want When the Bishop left, the Vicar-General passed away. But he was smiling when he died, and they all remembered that he kept the smile on dead face until the coffin covered it Miles Mundach in Extensio zine.

MICHAEL: OFFICE BOY

Ruth was considering filing a com-plaint against the office boy. Her imited experience had not given her a high opinion of office boys in general, but young Malone not only headed the list in moth of bergin importance. strange. He was sure none of these had ever been in his parish. The new-comers were dressed in the garbs of every nation under the sun. They all alike looked very sternly at the Vicar-General so that he could not bear their glance. Still be icould not understand how he had ever offended against them, nor could he surmise why they should be witnesses to his hurt. The Silent Angel still stood beside the Vicar-General, but the troubled soul of st in point of brazen impertinence, but list in point of brazen impertinence, but he even exceeded her imagination of the extent to which an unwillingness to oblige might be carried. He had held his post five weeks—two weeks longer than his predecessor—by virtue of his undeniable cleverness. "If we ever get him tamed," the manager said, "he'll be worth something. And that's more than you can say of most of them." But in the process of taming young Malone, Ruth was aware she had played an unsuccessful part. When she tried

s a proof

sulting. The girl began to be frightened. She looked for a policeman, but none was in sight. She heard the sound of

was in sight. She heard the sound of an approaching car but conquered an impulse to board it and leave the old woman to fight her own battle. And then, as the crowd pressed closer and looks became more threatening, a fami-liar voice said "Hello !" " Mike !" screamed the little old woman, and young Malone elbowed his way to her side. But nobody waited to see what was going to happen. There

 GENERAL INTENTION FOR NOVEMBER

 RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

 SACERDOTAL FIETY

 Early piety in boys, besides being an earnest of a virtuous life, is often one of the surget signs of a vocation to the priestibood. A priest, having just said his own Mass, and now making his thanksgiving before the altar at which whole Mass. He does not fidget not look about him, as so many altar-boys do. He realizes the Divine Presence The observing and zealoas priest fol-lows up than than boy for that heaving and many content and the presentions are wing a sective whole Mass. He does not fidget not low and than boy may altar-boys
 own, more popular than any other of his may works. His fame has occupations gree approxements, Catholic Encyclopedia. But with his fame his occupations gree approxements, Catholic Encyclopedia. But with his fame his occupations gree approxements of a virtuous life, is often one of the surget signs of a vocation to the prince than fraging his soft and the chast twenty sears of his life in obdurate resistance to the many effort made to bring him back to the fastih works about him, as so many altar-boys the realizes the Divine Presence The observing and zealoas priest fol-tows up that heave boy find the the stower with the did unrepentant. In him was saturized in annis – A angelic youth becomes a devil in his odi approxements and that down presents and there to wonder, then, that our present
 Aver and the presental approxements and there the stower the presents and the that heave bay find the the and the presents and the that heave bay find the the and there and anny the same presents and there is nothing like humiliations, and there is nothing like humiliation bravely borne to draw down the invigorating rain of fervent piety. Think of all the setting and zealoas priest fol-tow what ha that prove them that heave the that the tha

only to the shallow blusterers whose minds are childish and undeveloped. The growing multitude of noisy atheists in our day is no more a proof that they are n the spiritual life means a repetition of fresh starts every now and then, he should resolutely set binself to use the opportunities for petition which the Mass and the breviery offer him every t than the growing multitude of inals despite our boasted progress proof that crime is right and de-Mass and the breviery offer him every day. How many there are who never think of offering various portions of the divine office for the wants, temporal and spiritual, of others. Yet the habit can be easily acquired. For instance, while a priest is reading his breviary, there comes to his mind the importunate recollection of a drunken parishioner who is ruining himself and his family. Instead of fighting acquiret this distance sirable. It is as true now as it was in the days of the Psalmist that the man who says in his heart " There is no God who says in his neart "There is no God" is a fool. And it is a sign of the present degeneracy that Ecclesiastes's remark about the infinite number of fools is thuer now than ever before. Just as the son who is devoid of filial piety to-wards his earthly father is an unnatur-al being, so too and still more unsetting. Note is running himself and his family. Instead of fighting against this distrac-tion, let him simply and peacefully offer up the part of his office which he is just now reciting for the conversion of that sinner. This will give to a necessary and sometimes times double to a l being, so too and still more unnatural is the man who is devoid of piecy to wards God. The heathens of ancien wards God. The heathens of ancient Greece and Rome could not conceive of an individual, a family, or a State with-out religion and piety, and if they adopted corrupt forms of worship, at least they did not dream of refusing all worship. They knew, as we do, that the uncodly man is a decompart and the and sometimes tiresome duty an apos-tol c freshness that will nourish his own

piety. Though all priests are aware that the ngodly man is a degenerate, and the

Though all priests are aware that the possibilities of secondary intentions and of mementoes in the Holy Sacrifice are infinite, not a few neglect this inex-haustible mine of grateful praise for graces obtained, and of petition for new ones for the living and the dead. A good way of working this mine is ment-ally, by a momentary advertence, to refer, on the spot, all the insistent calls for aid that occur in one day to the next mpious man a monster. The disrepute into which piety has The disrepute into which piety has fallen among superficial observers is due to the inconsistency of many who profess it. The man who, while pluming himself on his regularity in prayer and othertreligious observances, delights in bitter oriticism of the persons he dis-likes and hardly ever has a kind word to say of autone, may be to a certain refer, on the spot, all the insistent calls for aid that occur in one day to the next day's Mass. The details of these refer-plicit review of all the supernatural motives for a continual grieving over all his sing, even though forgiven. In Mass, but God, Who never forgets, will attend to them. The priest's thanka-giving after Mass should be viewed as an interval part thereof. That quarter this way, without uttering a single word an integral part hereof. That quarter of an hour, the short and only period when the Body of Christ is really pres-ent within us, should be kept sacredly free from interruptions. Visits at that in the letter from which we have already

"Put you on the armour of God, that you may be able to stand against the snares of the devil. For our wrestling is not against flesh and blood; but against principal-ities and powers, against the rulers of the world of this darkness : against the spirits of wickedness in the high places." (Epistle of St. Paul to the Ephesians, chap, vi, verses 11, 12.) them, as it were, on the wing, instead of grumbling at them. They generally take the form of humiliations, and there is nothing like humiliation bravely borne to draw down the invigorating rain of fervent piety. Think of all the slights and disapointments an active priest meets with in his daily life : ingratitude, failure to personade, labor-ionals remeand account and the state of the state chap. vi., verses 11, 12.) The Catholic Church, my dear brethren, is a perfectly organized society. It is a divine institution, it is true. Divine in its origin : divine in its means divine in its sims. But the scope of it activities, the field of its energies, lie amongst men; therefore it was decreed by its divine Founder that it should possess all the elements of a possess and visibly organized society. which is the essence of every society. a distinguished from unorganized individ ual effort, is heaven's first law. The law runs through and governs all cr tion. The angels, the higher creati-have their hierarchy, their divisions

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 the server is the event of the server is the event of the server is the event of the server is the even is the even is the event of the event o have their hierarchy, their divisions in-to choirs and orders. The history of mankind from the beginning is founded upon the existence of society, more or less perfect, governed by fixed laws. The Catholic Church is the highest type of unity, of order, of harmony, of all that goes to make up a perfect society. Viewed as a human institution—an in-stitution that has taken its place from the beginning amongst the visible is. stitutions of the world - the Catholic Church furnishes us the most magnifi-cent example of organized effort to be cent example of organized effort to be found in the pages of history. When we say that the Church is a perfect society we mean a society inde-pendent and autonomous in its own sphere; a society that has received from its Divine Founder a definite form and constitution ; a society that fixed, a definite, a specific mission to fulfil in this world, and that has been equipped by its Divine Anthor with means necessary and sufficient to carry out the object of its existence. That Our Divine Saviour intended His Church to be a perfectly and a visibly ized body is clear from the many by which it is described in tures. More frequently perhaps that tures. More frequently perhaps than by any other title it is designated as "The Kingdom of God." Many cent-uries before the coming of the Messiah the prophet Daniel, with mystic vision, had foretold that the Redeemer's mis-sion amongst men would take the form of a visible kingdom upon earth. "In the days of those kingdom." asys the

tion seems imitable by almost anyone else. There are none of those dizzy heights of superhuman powers and gitzy that make somany other servants of God easy to admire but hard to imitate. If meditation is the guide to the in-terior life, examination of conscience is its regulator and therefore even more necessary than meditation. To produce its legitimate results, it should be a personal examination, not the communi-ty exercise which sometimes bears that name but which consists chiedy in a series of readings of general import and a replition of conscience, such as a piext should make at least once a day in private, should be a practical medita-stion on the state of his own soul that selfsame day. It begins with thanks giving for natural and supernatural bleasings received by himself, because thanksgiving is the source of spiritual bicsaings received by himself, because thanksgiving is the source of spiritual joy and a foretaste of our chief occupa-tion in heaven. Then it proceeds with personal prayer, yocal or merely mental, for light to know himself and detest his for light to know himself and detest his "sine, offences and negligences." Only in the third place, and as merely one of five operations of the mind, comes the of five operations of the mind, comes the examination proper, bearing first on his faults in general since the last examina-tion, and secondly on his dominant de-fect. The fourth division of this most important exercise consists in acts of attrition and contrition, with an ex-plicit review of all the supernatural motives for a continual grieving over all his sing, even though foreigns.

OCTOBER 28

OCTOBER 28 1911

KNIGHTS OF COLUMBUS

SERMON DELIVERED TO KNIGHTS OF COL-UMBUS AT ST. JOHN'S, NFLD., ON SUN-

DAY, OCT. 8, 1911, BY RIGHT REV. MON-SIGNOR ROCHE, V. G., CHAPLAIN OF

" Put you on the armour of God,

e scope of its

TERRA NOVA COUNCIL NO. 1452

beginning amongst the

whose empire lies i science, whose rule the minds of men. spiritual institution spiritual institution work amongst men external means, by living and a visib members, it is true by spiritual and nevertheless they the members of c nal marks, by bond of faith, wors This concept of t implies that there two great divisions out the world, com every nation and every tribe and their spiritual rul guide the destinies guide the destinies shape its policy an by means of its g tem. There are, who rule and the There are those who hear. There is pensers of the m there are those w their ministration of St. Paul's words Corinthians := " Y Christ and memb God indeed hat Church ; first apo ets, thirdly doctor he said to the fi indeed he grave to he said to the si indeed he gave to prophets, and oti others pastors an may not now be cl fro, and carried ab of doctrine."

It is, therefore, t It is, therefore, ing, of the ruling i direct and teach t pertains to their It is the duty of t to work in harmout with their spiritu vancement of the ingdom. Each o isions in the Chu emn obligations "Take it to yours the pastors " to y flock wherein th placed you bishop God which He has blood ' addressed to the r

he apostle warns responsibilities to to their spiritua he admonishes th prelates and be The laity, the have their own obligations and r the work of th bound to interest and in doing wha souls for whom ti Now one of t

Now one of t teristics of mode eature of model leature of modern is the prominent interest taken by of the Church. I self in the num Catholic laymen, tion of Church sprung up in th times. These as together for vas They work along have different r but they all have -the service of t tion of Catholic centration of Ca is what has bee The Apostolate apostolate with s for good than the ors themselves, throughout the w avails of lay or cepts lay assistan ial purposes suc and schools and o iastical work, b iastical work, bu ing of the spiritu of Christ. Here Church has alw ning the co-oper associations of de had for more t the Benevolent of the Benevolent the Benevolent ciety which, tional in its constitution, i circumstances al has become a p and an importan-educational life have had the i Benefit Society-

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Sea Association, land society, wi aims are symb-title, its dedica the Sea." We h de Paul Society unostentational

unostentatiously

in ministering poor; the Holy

religions organi are banded toge

chased people." The Kingdom of Christ, then, my dear

Lumbago

Sciatica and

And the same idea of Christ's Kingdom was emphasized at the beginning of His earthly career, when the Angel Gabriel announced the Incarnation to the Bless-ed Virgin Mary. "He shall be great, and shall be called Son of the Most High, and the Lord God will give Him the throne of David, His Father, and He shall reign in the Harve of Loud (the throne of David, His Father, and He shall reign in the House of Jacob for-ever, and of His Kingdom there shall be no end." St. Descent the David State of State of State of St. no end." St. Peter, the Prince of the Apostles, the Apostles, the first ruler of Christ's Kingdom, conveys the same idea of the organized union of the Church when he says "You are a chosen generation, a kingly priesthood, a holy nation, a pur-

brethren, is a vast spiritual monarchy

many of whom he had seen die. They all smiled is the yicar-General as they maked, and ranged themselves on operation of the sakes, the events which means to them Faith be readed first begins of the reader of the brown mean. The yicar-General faith we way that the was to answer it a judgment to the side. The silent Angel looked at him, but spoke not a word; yet the Vicar-General faith set the had been wrong and that these were his witnesses-the souls of the people to whom he had broken the breader dire with the had been wrong and that these were his witnesses-the souls of the people to whom he had broken the bread to fits and the these of the side. The Silent Angel looked at him, but sycks not be aver at a judgment at a judgment at the look of the had been wrong and this stared to many there were the subsect emptied, and the deneral to could guess-could well guess what is a tad.
 The silent Angel looked at him, but spoke not a word; yet the Vicar-General fails to baser at a judgment the judgment which means the souls of the people to whom he had broken the birder of the souls of the people to whom he had broken the birder of the the subsect emptied, and the dest is converts, and that these were has a kind.
 The silent Angel looked at him, but sycks not be assert at judgment the judgment which means the people to whom he had broken the birder of the souls of the people to whom he had broken the birder of the souls of the people to whom he had broken the birder of the souls of the

On the other side, witnesses began to arrive and the Vicar General's look of trouble returned. He felt his priestly vestments becoming heavy. Especially did he feel the weight of the amice, which was like a heavy iron heimet crushed down over his shoulders. The cincture was binding him very tightly. He felt that he could scarcely move for He felt that he could scarcely move for it. The maniple rendered his left arm almost powerless. The stole was pull-ing at him, and the weight of the chasu-ble made him very faint. He knew some of the witnesses, but only a few. He had seen these few be-fore. They ware his nucleated existing

a felt that he could scarcely move for The maniple rendered his left arm most powerless. The stole was pulling at him, and the weight of the chastient of the stole as pulling at him, and the weight of the chastient of the stole as pulling at him, and the weight of the chastient of the stole as pulling at him, and the weight of the chastient of the stole as pulling at the mit seed by as either justified by reason and reserved as them are stole was a priseter of the stole as a priset of the stole as the prised stole of the stole as the store of the stole as the store of the stole of the store of the store of the store as a priset of the store store would the store store would the store store would the store store would the store store would the store store store store store would the store store store store store store would only a few. He had seen theses few be fore. They were his neglected spiritual children. He remembered each and every case. One was a missed sick-call his had been the fault. Another was a man driven from the Church by a harsh word spoken in anger. The Vicar-Gen-eral remembered the day when he re-forred to this man in his sermon and saw him arise in his pew and leave. He did not return. Another was a priset— his own assistant. The Vicar-General had no patience with his weaknesses. From diguet at them his feelings had turned to rancor against the man—and the assistant was lost. The Vicar-Gen-eral trembled; for these things he had passed by as either justified by reason of the necessary severity of his office, or as five wiped out by his virtues—and he had many virtues

"THOU ART A PRIEST FOREVER "

THE LAW BY WHICH THESE SHALL BE JUDGED The Silent Angel opened the book and the Vicar-General saw that it had but one page. Shining out from the page he read:

The Flag

abiding sorrow for sin. If "godliness"—which is a synonym for piety—"is profitable to all things" (1 Tim. iv, 8) and persons, it is doubly so for priests. They are the chosen am-bassadors of Christ. dispensers of the mysteries of God. Therefore they re-quire a high degree of virtue to fullin their superhuman duties, and this virtue must spring from a close union with God by love. Before laying upon Peter the headship of His clergy, Our Blessed Lord carefully asked him thrice if he headship of this charge, and that the care of souls is at once the greatest proof a man can give to God of his de-go votion and the most disheartening kind of work for one who does not love God stat the should be pre-eminendly that he should be pre-eminently that God has called him to sacerdatal

"hoper class plety in London and Parls, where women used to "dance till four in the morning and go to Communion at ten." Pious is a misnomer for the woman who nags at her husband, breaks, the spirit of her children by meddlesome petty tyrannies, and meanwhile never giving may be resumed.
misses her daily meditation, Mass, and spiritual reading. All these are travestites of true plety, which must be built on humility, meckness, self-denial and abiding sorrow for sin.
the "godliness"—which is a synonym for piets—"is profitable to all things" as for piety—"is profitable to all things", so for priests. They are the chosen am bassadors of Christ, dispensers of the mysteries of God. Therefore they can bassadors of Christ, dispensers of the quite a high degree of virtue to fulfil

The foundation of domestic happi-ness is the faith in the virtue of woman; is faith in the integrity of man; the foundation of all bappiness, the foundation of political happiness, temporal and eternal, is realiance on the goodness of God. The disputations person never makes a good friend. In friendship, men look for peace, and concord, and some meas-ure of content. There are enough bat-tles toi fight outside, enough dis-cord in the workaday world, without having in the market place, enough dis-cord in the workaday world, without having too look for contention in the realm of the inner life also. There, if anywhere, we ask for an end of strife. Friendsbip is the sanctnary of the heart, and the peace of the sanctnary should brood over it. Its chiefest glory is that the dust and noise of contest are ex-cluded.—Hugh Black.

Suffered for Twenty-five Years and Could Get No Relief

Now Tells of the Wonderful Results Obtained by the Use of

DR. CHASE'S NERVE FOOD

Deterministic faith in the virtue of womany is reasonally faither would be added a state of the sare thange of the sare the sare the result of a run down nervous system. For this reason all treatments must necessarily faither the treatments must necessarily faither the treatments must necessarily faither the treatment south are the result of the there is the sare the result of the there is the sare thange of the the sare thange of the the sare thange of the sare thange the pores of the skin open. Give the face a chance by keeping the pores of the skin open. Give the sare thange the sare the sare thange of the sare the sare the sare the sare thange of the sare the sare the sare the sare the sare thange the pores of the skin open. Give the face a schance by keeping the pores of the skin open. Give the sare thange the sare the saree the sare the sa That he should be pre-eminently plous. Founded upon the firm conviction the based of the process of the shine of the process of the shine of the dest and noise of context are excillent. With respect to the same of the dest and noise of context are excillent. With respect to the same of the dest and noise of context are excillent. With respect to the shine of the dest and noise of context are excillent. This is the shift of the dest and noise of context are excillent. With respect to the shift of the dest and noise of context are excillent. The dest are the dest and noise of context are ex

are banded toge God, for the pl adoration for th All these organ giving their as And now we we tion, another the Knights of (the Knights of C of the lay apost amongst us to other Catholic the interests of battle as become bactre as been honored name glory of God Church in this us as members tion; an organi the creation of the growth of m zation which i meet the chai meet the char cope with the modern times. modern times. than a quarter of it has spread wills branches arr over the great States and all French Canada cause of the C