PALMS

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CHAPTER XIII.-CONTINUED.

A BLOW-REVOLT OF THE SLAVES O HIPPOLYTUS-FABIAN'S VIEWS.

" There are many other instances, o which those I have named are a few but as remarkable as any are the pre-dictions of the Sibyls. Thou knowest that the office of keeper of 'Secret Historic Records' has attached to my family ever since the time of the Cæsars. My ancestor Tullius was one of the quindecenviri who had charge of the three Sibylline books, procured from an extraordinary woman by Tarquin the Proud ; they were said to con tain the fate of Rome, and were kept in a chest of gold under the pedestal of the Palatine Appo. Whenever these volumes were removed or examined for they had an eventful history-thos with the task retained in their memory much of their singular contents, difficult to be understood.

"One day, in looking over some ancient family records, which had been given over to obscurity and dust, I found copies in cipher of some of the Sibylline predictions, alike with all the Virgin who would bear a rest, of a Virgin who would child of divine paternity, under scentre all the nations would gather. remember a few of these predictions, but the substance of them all agrees on this point. The oldest of the Sibylsthere were twelve—she of Chaldrea, named Sametha by the Hebrews, and said to be of the race of Noe-not only foretold all that would happen to Alexander of Macedon, but also predicted the coming of a Prince, born of a Virgin, who would restore the pristine glories of the Golden Age. The glories of the Golden Age. The Cumaan Sibyl, in one of her inspired frenzies, foretold the coming of the same mighty Being, Who would erect His throne on earth, and bring all men under His subjection. The poet Virgil has woven the utterances of the Sibyls in lofty verse. se mysterious women lived in

ages and countries remote from each other, and yet their predictions of this Child, incarnate in human virginal flesh, all coincide—a coincidence worthy the consideration of philosophers and astrologers; and is a fact which, in my opinion, proves that all these tramy opinion, proves that all these tra-ditions have a common origin, and were retained by the scattered families of the earth when they founded their national existence. It is a curious study; but I will not waste time in con-

jectures, which prove nothing.
"The last we hear of these female seers, is of the Sibyl Tiburtina, in the of Augustus Cæsar, when a singular event occurred, authenticated by thousands of witnesses, and solemnly recorded. The Roman people, having determined to deify gustus, went to seek advice of the After waiting there, fasting three days, the Emperor himself being present, her voice was heard, speakin in loud, distinct tones, many mysterious words of One to come—a Son of God; and suddenly the heavens opened, and Cresar beheld a beautiful Virgin, in whose arms reposed a lovely Infant. At this apparition he fell upon his face affrighted; at which instant a voice from heaven was heard saying, 'This is the altar of the Son of God. history of the Twelve Sibyls was pub-lished in The Ave Maria in 1869, transcribed from an old black-letter book printed in England early in the 16th century, which-it was evident from a ut distinctly written inscription known to be the only copy extant in this country. I had the use of it

"but the illusion was shared by thousands of people, waiting there to hear what she might say about the deification; and the event is recorded as a fact. Shortly afterwards Augustus the end he predicted be accomplished? as a fact. Sorrely atterwards Augustus erected on the spot an altar to this worderful Virgin and her Divine Son. (The early Christians, after Constan-tine, built on the site of this heavenly vision the Church of the Ara Ceeli, which, by late accounts from Rome, the modern despoilers of the patrimony of the Church have ordered to be pulled down, to make room for the tomb and body of Victor Emanuel, in whom, as shown by his acts while living, the spirit of the persecuting emperors, such as Valerian, was revived.—A. H. D.) And it was known about this time that certain Roman philosophers and augurs were troubled in mind, and whispered their belief that Nature was in travail to bring forth the divine Prince, whom they called the 'Desired

I could laugh as thy pursuit of shadows, if thou wert not so deeply in enraest," said Nemesius, throwing away a small acorn that had dropped the folds of his toga from a

bough overhead.
"I do not admit that it is a shadow I am pursuing," replied Fabian. "Individually, it will not affect me, whatever may be the result of my investigation; but when we ascertain that it has been the belief of the world from the remotest times, and gaining strength with time, that One is to appear Who will everthrow all the kingdoms of the earth, and the gods with them, the question assumes a serious aspect, and naturally invites scrutiny. Thou hast just tossed a small trifle away, yet it is the germ of a mighty tree, which will outlive centuries. Truth that is of outlive centuries. Truth that is of divine inspiration is deathless, but difficult to find; and the search for it is not idle, even should the quest fail. But I will not quote Seneca's maxims: I have enough to say without them. It is my nature to pursue to the end any-thing that engages my interest, whether

not confine myself to generalities, I learn much that is valuable concerning

other things."
"Thou wilt have to admit that, so far, the predictions concerning this Expected One are unfulfilled. I fear thou wilt have joined the immortals without realizing their truth or falsity, unless by some occult power thou cansi penetrate the dim, distant future,'

"Would it surprise thee to hear that He has already come?" asked Fabian.
A strange shock thrilled Nemesius
into silence. Was it a chill drift of air
from the Tiber, or had a spirit passed?

Fabian, all unconscious of the effect of his words, continued:
"Such is the belief of many; but there is a conflict of opinion, with so good a show of reason on either side— for and against—that time alone can decide the question. Thou wilt think I chose strange associates. I do, whenever they offer a promise of new ideas, or a confirmation of old ones. I have shown thee, my Nemesius, that my late quest originated in my studies of certain old historic records to which I had access, which found confirmation in the predictions of the Sibyls and the Hebrew traditions, so far as I have been able to trace them; but an oppor-tunity to investigate the latter most

unexpectedly presented itself. While I was absent in Syria ou august Emperor was seized with a sud-den attack of bloody piety, the fever of which seemed to increase instead of abating. Thou knowest how my life was saved on my voyage from Cyprus Jew, and how was shiltered and nursed health in the family of one of his rela tions, who lived among the beautiful hills a few miles distant from Brundusium. It was in this sequestered spot, in daily intercourse with this singular man, that my gratitude for his most disinterested kindness ripened into friendship. I found him not so reticent as Laban, of Jerusalem. He was an enthusiast of heroic mind in all relating to his belief, and especially in the promise of the Supreme God he adored —of the coming of that wonderful Prince so long expected by the world who would lift up Israel from her fallen state. He showed me the sacre prophetical books of the Hebrewsestate. ose books which the great Alexander had sent ambassadors to Judea to translations of into Greek, by seventy Hebrew scholars who were masters of that tongue, to be pre seventy Hebrew served among his treasures.

"Ben Asa pointed out and inter

preted to me the most remarkable o he predictions concerning the royal warrior Messiah, who would with thousandfold splendor the depart ed glories of of Israel, and extendits borders to the ends of the earth was not for me to contradict him, or interpose arguments against the f a fallen nation. And why I? It was their business, not mine. There was, however, one pre diction that did concern me as a Roman citizen: for it foretold not only the fall of Judea seven hundred years fore its kingdom was founded, but also the destruction of the Roman Empire before it existed : both events to happen about the same period.

This prophecy was the enamanation of a great astrologer from the Euphrates, who was bribed by the King of Moab to curse the Israelites (Nurbers xxiv); bu', forbidden to do so ty a wonderful manifestation from their God, he refused to obey the royal mandate. It was on the heights of Phogor, in the midst of the sacrifices prepared for the malediction, that he not only a Star out of Jacob, and a sceptre that should spring up from Israel to rule the nations, but also foretold that the nations, but also foretold that Rome would then be at the height of its greatest power; then it would ever the title page—had belonged to overcome the Assyrians, and waste the the celebrated Heywood Library. It is Hebrews, then itself perish. As Rome has, to all intents and purposes, wasted Judea, and blotted it out from among through the kindness of the gentleman | the nations, and is now at the height to whom it belongs.)

"A pretty illusion of an over-excited imagination," said Nemesius, with an proredulous smile. incredulous smile.

"It may be so," replied Fabian; And as all the prophetic words uttered by the sorcerer from the Euphrates concerning the Roman conquests have

"One day, just before we parted, and in our last conversation on the subject, I asked Ben Asa if it might not be possible that the Christus was

the Expected One?
"By what sign?' he asked; 'what has He done for Israel, except to bring deeper calamities upon it? Did He deeper calamities upon it? Did He appear as a king—was His life that of a conqueror? Was He not a seditious man, and did He not die as a malefactor No! we utterly re apon the Cross? No! we utter ect Him. When the true Goel Hebrew Savior) appears, it will be in power and magnificence such as pass the imagination of man to conceive, he answered, proudly.
"Some months later I went down by

sea to Syracuse, to look at some treasures of gems and statuary recently un earthed, of which I had heard. I was directed to one Aquilla as the factor of the business. He was a dealer in antiques, and a venerable man, of great learning and virtuous life, whose reputation for integrity in his dealings was never questioned. He was a Helienic Jew, and, as I discovered later, a convert to Christianity—another opptorunity provided for me by destiny I at once established friendly relations with him. There was no need to affect respect, for he had already won mine and, as soon as reserve was banished, I questioned him as to the things imparted to me by Ben Asa. He confirmed all, reading the same predictions to m from a Greek translation of the sacred books of the Hebrews. There was no faith. Which of

difference. " And thou art yet patiently waiting in expectation of the coming of this Desired One? His advent is veiled to tuturity; how canst thou be sure He will ever come ?' I asked.
"'Because the days are accom-

plished, and He has already come, 'he answered, raising his eyes, which glow it be shadow or substance; and as I do ed with light, towards heaven.

" By what signs dost thou know

I asked.
By the fulfilment of all the prophecies, in very particular, concerning "Is it He who is called the

is He, indeed and in truth-Jesus Christ, born of a Virgin Mother the Son of the Living God, 'he answered, bowing his head reverently.

" He believed it. I felt no interest in it beyond the desire to follow out a strange history to the end, but quesioned him further. The Christus then, for whom the deluded people still give their lives, was born in the twenty-sixth year of the reign of Cresar Angustus, of a Virgin, at a place called Bethlehem, in Judea. Rome, having reached the meridian of power and magnificence, was then at peace with all the world, which verified another prediction that He should be called the Prince of Peace. "Wonderful events attended His

birth, and His life was spent in teach ing virtue, reproving voice, and work-ing miracles. He called Himself the ing miracles. He called Himself the Son of God: the Jews called Him a blasphemer. He announced Himself King, and they called Him a seditious man, rejecting Him with scorn and hatred as an impostor, because He did not come in great power and splendor to restore the temporal empire of Israel. They accused Him to Pilate, the Roman Procurator of Judea, and demanded His death by crucifixion, threatening, if he refused to pass sen tence, to appeal to Casar—for had He not public'y declared Himself King of the Jews, therefore an enemy to Casur? This was skilfully done, for although the Procurator—evidently a humane man — after examining Christus, had declared to the h priests and people that he found n just cause why death, he was a Roman holding author ity under Cæsar, and had need to be careful how he condoned any show of treason against him. He wavered and at last consented with reluctance to pass sentence, after which the Jews, having insulted, scourged and crowned their Victim with thorns, crucified Him.

"But such wonders attended His death as were never before witnessed Nothing of all that Dion upon earth. Cassius and Pliny have written about the destruction of Pompeii and Herculaneum can compare with the horrors that attended the deicide. The sun that attended the deicide. The sun was darkened—not by clouds, for some astrologers who were in Jerusalem, observed the spectacle, declared only its disc lost its effulgence. There were horrible sounds in the air; the earth was shaken to its centre; rocks split in a way contrary to the laws of nature; the veil of the great temple at Jerusalem was rent in twain; and-oh, horrible!—the dead arose from their graves, and showed themselves to the t was as if the end of all things living.

were at hand,
"When the convulsions of nature ceased, the Christus was dead upon the cross, and they buried Him in a sepulchre in the rock, sealing the stone, and placing Roman guards to watch the tomb; for He had said that after three days He would rise again. Thou knowest the fidelity of Roman sentinels, and the penalties inflicted should seals and the penalties inflicted should seals with Casar's head upon them be broken when they are on guard. But, notwithstanding all the precautions named, the Christus arose, as He had said, on the third day, and after forty days ascended into heaven, in sight of

many who were with Him.

"All these things," continued Fabian, "as I afterwards ascertained, are narrated in the records sent by the Procurator Pilate to the Senate of tome—as is the custom ordinary events occur in the Roman provinces—and were placed among the Judean archives, in the reign of Tiber

ius Cæsar. "I remember having asked Aquilla:
If the Jews rejected the Christus for not fulfilling their expectations of tem-poral sovereignty and conquest, how can the Christians, who believe in the same Supreme God, and in the prophecies, accept Him?'

Because we know that He meant a spiritual kingdom, and not a temporal one, and that all nations would submit to the empire of the Cross. When He acknowledged to Pilate that He was a King, He said His kingdom was not of the earth. We accept Him as the the earth. We accept Him as the promised Messiah—the very Son of God, the Saviour and Redeemer of the world, Who took upon Himself our human nature, that in His own person Hamiltonian Company of the control of the co He might suffer all these things-a victim and propitiation for our salva-tion. And it is for the faith we have in Him, and the love we bear Him and His Virgin Mother, and the hope of eternal life that He purchased for us, that we lay down our lives rather than give up one jot or tittle of the faith that is in us. The oracles were silenced at His birth, and the false gods will continue to fall before Him, until all mankind acknowledge Him as their

mankind acknowledge Him as their Redeemer and their God.'
"These were the man's words, Nemesius; and they gave me some in-sight into the exalted fervor and enthusiasm of the Christians: for their belie whatever may be its errors, inspires them with the most extraordinary heroism and fortitude when they are made to suffer for it-a thing now of daily occurrence.

'I should call them fanatics : but hast thou followed thy clue to the

end?" asked Nemesius.
"No," said Fabian; "the end lies in the future. Ben Asa clings to his rendition of the prophecies, through humiliation, degradation, and daily perils of death. Aquilla believes as firmly that all prophecy is fulfilled in the Christus and is ready to yield his life for his the two types is right? If the Christians are extermin ated, then the Christus is a myth; but, by the gods! they thrive on the perse utions; it is like threshing out seed for new harvests every time. And to crown my types comes Evaristus, the synthesis of the two. Eheu! I flattered myself that I was impervious to pain but this blow found the vulnerable spot, and I confess myself wounded.

And what will Evaristus gain in exchange for all he has lost?

"Heaven!" was the answer; but whence? It was like an aerial echo, so clear and sweet that both men started looked at each other, then around, but saw no living thing, except a young slave, some distance away, who was tying up the carnations near a statue

"An illusion!" laughed Fabian. is not to be wondered at that one should now and then float in the air, when the earth is so full of them. It sounded like the voice of Evaristus; may be a good omen for him! Thou hast listened patiently, my Achates, to my long, discursive talk, which has, in a way, cooled the fever of my mind, even though it had no special thee: for which accept my thanks

"I have followed the thread, Fabian, and can but regard its coincid as remarkable; but that is all, except that I must compliment thee on thy faculty for investigation," answered

Nemesius. "Investigation which is without definite conclusion. But how delicious the repose here has been! The soft, drifting clouds, touched and gold, tell how long we have loitered. It is time to think of leaving, but never have I felt so reluctant. Let us delay our departure a few moments, Nemesius for I have just bethought myself of something curious. Hast thou ever heard of the martyrs of Tiberius Cresar -not despised Christians, Roman senators, devout worshippers of the gods, whom he sacrificed to the

"Incredible!" exclaimed Nemesius an absurd slander!"
"An historic fact, by Fidius! not

more strange than true; but listen. The Christus was born in the reign of ugustus, and in the nineteenth year of that of Tiberius He was crucified. The memory of this Cæsar is not a sav one, for all the vices centred in . His excesses brought on a loathsome leprosy, for which no skill could afford relief; he was pronounced in-curable. He heard, through the reorts of the Roman officials in Jerusaem, of a wonderful Man who had appeared, called the Christus-a -who healed all manner of diseases. and even raised the dead to life. desperate hope seized him. should not he also be cured? could not go to Jerusalem, but reat Healer should be brought to him. He appointed three ambassadors, and, loading them with gifts for the Christus, directed them to bring Him with all honor to Rome; but when they arrived at Jerusalem, they learned that He had been crucified. Knowing how en-raged Tiberius would be by the disappointment, they procured from Pilate a verified copy of the official records relating to His arrest, trial, death, and other things t (See appendix.) that had taken

" However, when his messengers returned, and related the unsuccessful result of their errand, presenting the records they had brought in confirmation thereof, the Emperor's fury was ungovernable. His first act was to order the arrest of the Procurator, Pontius Pilate; his next was to sumple the procuration of the Procurator, Pontius Pilate; his next was to sumple the procuration of the Procurator, Pontius Pilate; his next was to sumple the procuration of the on the Senate to Rome. Wondering what extraordinary event impended the Senators came from their villas around Rome, from far and near, and convened on the appointed day. Tiberius, a gross mass of diseased flesh disgusting appearance the imperial purple failed to conceal, arose from his curule chair before the Sen ate, holding a scroll in his hand, which he proceeded to unroll and read to It was the document received from Pilate, containing an account of the Christus, and His crael death, in cluding much that was marvellous.

"Having finished, and rolled up the

scroll, the Emperor demanded that the wonderful Nazarene should be deified by the Senate, and placed among the gods. Imagine the consternation of that august body at a proposal so preposterous! He left the subject to their deliberation, without a doubt of the re-sult; for the Senate alone had the power of conferring divine honors on on the dead. But they refused to comply, saying they would not recog-nize as a god a Man whom some of the subjects of the Empire invoked as divine, without their consent. a Divinity who would not hold fellow-ship with their gods. It was unbecoming the dignity of the Roman Senate to recognize as a god a Man who had been put to death as a malefactor in one of the provinces. The rage of Tiberius nearly cost him his life; and those Senators who had the courage to protest against his wish, were seized, and the next morning precipitated from the parapets of the Sublician Bridge, to find their graves in the muddy depths

of the Tiber.
(This is related with dramatic effect by the Rev. A. J. O'Reilly, D. D., in his " Victims of the Mamertine."

"Thus did the gods offer tribute to the Christus. Now I have done, and am ready to go, after I gather a hand-ful of Damaseus roses and some carna-tions for Claudia," said Fabian, willing to spare his friend the trouble of another word, being himself a little weary of the subject.

TO BE CONTINUED.

Thoughtless Words

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others, and there are also many little occasions when the words of cheer is needed from us and we are silent. There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make durable, and often even in the mists of wealth and luxury there are those who listen and long in vain for some expres sion of disinterested andness. Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last rest ing-place. Think of the things you could have said of them and to them while they were yet living. Then go and tell

THE REAL PRESENCE.

SIMPLY A QUESTION OF BELIEVING OF REJECTING CHRIST. Philadelphia Catholic Standard and Times. III .- CONTINUED.

THE STAR WITNESS AGAINST THE REAL PRESENCE.

Gibbon had been for many years Catholic when left a fortune on condi-tion that he would abjure our religion. The most remarkable thing about this star witness against the Real Presence is the fact that the brightness of his great intellect had never detected that weakness in Catholic doctrine which the glitter of gold was to enable him to He went to Geneva, the home of Calvin, to settle his doubts about religion, or about accepting the fortune, at rest. He found their solution in the unreasonableness of of loctrine of the Real Presence. went back to claim the fortune, only a non-Catholic, but an unbeliever in any form of Christianity, like those who rejected the words of promise, who went away and walked no more with Christ. Gibbon, too, in rejecting the Eucharist rejected Christ and all His

dectrines.
This is the argument which made He said that Gibbon an unbeliever. he rejected the doctrine of the Real Presence because there are four witness against it, while there is only one witness in favor of it; because his witness in favor of it; because senses of sight, smell, touch and prove Christ is not present in the Eucharist, while only his sense of hearing proves that He is. The testimony of four witnesses, he said, is more re-liable and would be accepted in any court in preference to the testimony of one witness. At first sight this argument seems to

present a formidable objection against the Catholic doctrine; it seems to have n its face the color of honest truth and eathful vigor. A little owever, will show that this objection s a dishonest argument, a shallow, nollow sophism which turns like the Dead Sea fruit, when touched to ashes. There are two errors in this argu-nent. First the value of testimony does not depend so much on the number of witnesses as upon their competency. One witness whose intelligence pro tects himself against deception, whose honesty prevents him from deceiving others. is worth more than a dozen whose knowledge and veracity are doubtful. The testimony of numbers is of great value only when their comthe witness they contradict. Second it is not true, as Gibbon says, that there are four witnesses against the Real Presence and only one in its favor. If we were to take the senses in the

ame way Gibbon took them we could in a certain contingency claim that there are three senses in favor of the Real Presence and only two against it, and as according to arguing the testimony of three wites is of greater value than two, we nesses is of greater value than two, we could, therefore, hold that the presence of Christ in the Eucharist was proved. en Christ at the Last Supper This is My body,' Apostles but conveyed the words of hrist-His testimony, to their minds just as their eyes would have done it had He written "This is My body," just as their touch would have don it had He carved "This is My body, n stone. If He had communicated His doctrine in all these ways the Apostles would have had three witnesses in favor of it and only two against it, that is, according to Gibbon's mode of arguing

We, however, repudiate this method of arguing as fallacious, and will have none of it. To show how little we esteem Gibbon's argument we shall make it stronger than he did before refuting it. We shall admit that not only four but that all five of the senses taken as he took the four, are Christ in the Eucharist than the eyes things not at all. God, or sees Him.

It is not, then, a question of four words of Jesus Christ. It is then a question of the senses against the docis then a really present in the Eucharist, and my senses fail to perceive their presence, should I accept the testimony of the Jesus Christ or reject it?" It is simply a question of believing Christ or of rejecting Him.

Let us see what answer a reasonable man must give to this question. We Catholics admit that the testi-

mony of the senses is seemingly against the Real Presence; we admit that the testimony of the senses, in their own sphere, is an infallible criterion of truth; but we know that there is another sphere, the spiritual world, whose domain the senses do not reach. Of this invisible world St. Paul says, eye has not seen, nor ear heard its has not seen, nor ear heard its delights, nor has it entered into the heart of man to conceive them. The secrets of the spiritual world we can learn only from God Who dwells in light inaccessible or through those through whom He has deigned to reveal them to us. Macaulay well says that all the discoveries of all the philosophers cannot add a single verse to the Bible in which God's revelation is contained nor throw any light upon its mysteries, that a Blackfoot Indian left to his unassisted reason is as likely to be right on the problems of the spiritual life as the greatest philosopher.

As we receive on the testimony of

worthy men information concerning events in distant places, so we accept information from the other world concerning God and our relations with Him through His accredited ambassadors. Faith is the argument of at appear not (to us in this things that appear not (to us in this world) the substance of things to be hoped for." The fact that the faith of Catholics rests, not on human knowledge, but on Divine authority, makes it the same throughout the world, makes same doctrines, and makes Catholics believe their dogmas cannot be denied, although they cannot

with the same unwavering confidence with the same unwavering confidence in their truth, and it matters not whether the doctrines, humanly speaking, be easy, difficult, or impossible of credence. On the other hand, the fact that the faith of Protestants depends the measure of each individual. apon the measure of each individual's intelligence and interest in spiritual matters makes their belief everywhere vary, leaving some free to discard as silly fables what others hold as gospel

truths.

In order to prove that Catholics view dogma rationally and that Protestants view it irrationally, that their boasted freedom of thought is slavery of the intellect and that our slavish submiss to God's revelation is that freedom where with the truth of made us free. In order to prove this it is only necessary to show that there are in this world three witnesses to the truth—our senses, our reason, and God.

GOD'S TESTIMONY AS AGAINST THAT OF THE SENSES.

God created the senses and placed reason over them to correct the false impressions they sometimes make, and so guide them ty truth. We know, for example, how experience corrected the false impression that the ground, the nouses, the trees were moving when as little children we first traveled in a car or a boat; we know that now reason corrects the false impression that our eyes make when they tell us the sun rises in the east, moves across the heavens and sets in the west. In these instances reason contradicts the testimony of our senses, and we believe reason rather than our senses, because reason is a higher, a more reliable witness to the truth than our ust, then, as reason is to be believed when it contradicts the senses God to be believed when His word eems to contradict both the senses and reason.

In believing God rather than the senses and reason we are acting ration-ionally. Reason itself proclaims that there are not only things we can never know because the field of knowledge is o vast, but also because there are many things beyond our comprehension "We now see, "says the Apostle, a glass in a dark manner; but face to face. Now I know in part : but then I shall know even as I an On the other hand, reason is capable of demonstrating that God knows all things; that He can make known all us things the truth of which the human mind of its own powers could never acquire a knowledge; consequently reason teaches that we should unre servedly believe whatever is divinely revealed, be it never so incomprehen-sible to us. "If we receive the testimony of men, "says St. John, "the testimony of God is greater for this is the testimony of God which is greater, because He hath testified of His Son."

In illustration of this truth, let us uppose there are two men on a high mountain, one of whom has weak eyes and can hardly see to its base; his de lective vision distorts what he sees like the man in the Gospel who, on receiving his sight, at first saw men as trees walking; the other, eagle-eyed, not only sees to the foot of the mountain, but far beyond it and on account of his perfect vision sees things as they really are. Would it not be most unreasonable in him whose vision is impaired to contradict him whose eye sight is perfect, to say the objects described in the distance do not exist because he does not see them, or to say their descrip tion is not true because they appe differently to him? The reasonable thing for the weak-eyed man to do is, not to dispute the existence or the scription of the things made known to him, but to satisfy who tells him these things is a truthful man and then to receive

his testimony unquestioningly. The application of this illustration is against the presence of Christ in the this: Man knows some things clearly, Eucharist, for the ear no more hears other things imperfectly, and many on the other It is not, then, a question of four senses against the Real Presence and one in favor of it, but a question of sion of the human mind, reason tells us five senses against what? Against the word of God is a sufficient rea-words of Jesus Christ. It is then a son for believing them, although they question of the senses against the doctrine and the testimony of Jesus Christ in favor of it. Gibbon's doubt should, therefore, have resolved itself into this sible, incomprehensible to us. "Faith is the evidence of things which appear not, the substance of things to be hoped

> Faith does not destroy reason and the senses; on the contrary, it strengthens, elevates them, supplies their defects by leading them to a higher wit-When, for example, we gaze on ness. the heavens with the naked eye, what beauties, what wonders do we not be-hold! Yet what untold wonders are still concealed from us! When, however, we gaze at the heavens through a powerful telescope, what hitherto im-penetrable depths do we not fathom What hitherto unseen worlds loom up before us in all their magnitude! What glories hidden from the naked eye burst on our astonished sight! As the telescope does not destroy our sight, but enables it to reach greater distances and to take in vaster fields than the eye, so faith does not destroy reason and the senses, but only gives knowledge of things hidden from them Well, then, does the Church sing at Benediction of the Blessed Sacrament: Praestet fides supplementum sensuum

defectui."
While we thus absolutely submit our understanding to the revelation of God, while we thus offer Him the homage or our intellect, while we believe in order to understand, while we do not seek to understand a doctrine in order to be lieve it; nevertheless, there is a fides quaerens intellectum which encourages us to learn all we can about the doctrines which we believe. When, then our dissenting brethren ask us to account for the manifold miracles involved in the Real Presence, or as they often style them contradictions, we simply say that when they are able to account for the many wonders wrought around them every day in nature they may reasonably ask us to explain the miracles of the Eucharist. If they tell us the wonders of nature are facts which

oe explained, we a of the Real Pr truth, that it can denied; for God's of faith the does in the region when they ask recei whole and entire, receive Him, that as a thousand and no more than one, plain how it is tha said in this c nundreds hear it; much as a hundre hear no more than is multiplied wit one: it is divided ished. At the said but once: yet He gave His Apostles. This fa in a mirror which but one image, by piece shows the im When they ask glory can be conta read or a drop that we do not glorified body car

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the appearances o more than we know into the midst o the doors and win closed, and yet be take corporal for tell them that this of a Christian, b that it may be much force and Babe of Bethleh heaven and earth sk them to ex we stand on an country for miles a glance its hills and forests, its all these objects as life on the ret not more than a diameter? Other examp! which bear a st miracles of the not adduced, ho Eucharist, for omes not withi

ledge but of fait brought forward ing our dissenting of the littleness ligence. Since hey cannot exp physical world nch experience can they deman Indeed, as we co inability to un plain them. A themselves, our ishes, we sink until from the a with the Psalr be mindful of h proper idea of unerring word the doctrine of Just then as in His passion mocked, when Him; just then

withstanding e contrary, to b tial Son of G

ber the glory mas night li

Bethlehem in

Infant was bor

that a star in birth to the V member, at H Son, hear ye I ber that the w Him: because He gave as this sign John the Barblind see, the are cleansed. blessed is th scandalized in member that refused to bel His works ; bo He finally gav Jonah the pro Just, then, testimonies w

helpless when phet's words. the living Go Jesus Christ the sacramer the neglect. ed to in this s the apparent this? Becar of God, and God has said is My blood.

erally ignor adult perio stances, the talk, and th holic victir gone, but a formation : should be f intemper telligence i

A great

nowadays in physiology

of alcohol or

if no other study.
The high can never ate people. schools of books now taught wh poisons, the perance st capacity .-