

tracing her, and had now reason for believing her to be dead, after a stage career of great hardship and no success.

The memory was a bitter one, and he felt keenly for Carrie Greene's poor, foolish friend, who had behaved in a similar manner.

"You want me to see her and try to do something for her, I suppose?" he asked.

"Yes, Father," said the girl, eagerly. "You could do her 'eaps of good. She's forever readin' of your sermons, you see, and seems to think a lot of 'em. But you must go before she goes to the seaside. She's goin' for a change of air. The doctor said it was 'er only chance o' gittin' strong agin'."

"Can she afford to go?" asked Father Leigh.

"It's been managed," answered Carrie, vaguely.

"But how?" asked the priest.

"Oh, through a pal," said Carrie, with a hot color rising in her cheeks. "Father Leigh's suspicions were aroused. 'I believe you are the pal,' he said, but only half believing his own words."

Carrie stood silent, and looked exceedingly uncomfortable.

"Do tell me," he said, with rising hope. "Are you?"

"It was your last sermon at St. —," pleaded Carrie, in charming self-defense.

"About sacrifice, you know? So mother and I thought we'd give 'er a week or so at the sea, pore thing."

"But how can you possibly afford to?" asked Father Leigh, with a queer expression in his eyes.

"Oh, we'd got a bit saved up against our trip to Margate," said Carrie, airily, "and it just came in handy. She wants a change more'n we do, and you said in your sermon as we ought to put the needs of others before our own, you know."

Father Leigh turned away rather abruptly, and walked over to the window.

"So you will have no holiday at all," he said.

"That don't matter," rejoined Carrie, her thin, overworked, stooping frame helping her to look, however, "it don't matter a bit. We'd rather she went, but I don't want you to let on, Father. She don't know who's doin' it or she wouldn't go. Don't go and tell 'er."

"I won't tell her," said Father Leigh, and his face was very bright and the sad expression had vanished. "I won't tell her, my child, and God Himself will reward your generosity. I will go to your friend at once."

"Lor! she ain't exactly my friend," remarked Carrie, "she's a swell, you see, and as for generosity—why, it's nothin' o' the kind. But you're lookin' as pleased as if I'd given yer a pound, Father! Reg'lar cheered up."

"I am," he answered, as she shook her hand in farewell.

An hour later saw him entering the miserable lodging of Carrie's sick protegee.

She lay on a couch near the window, but when she caught sight of the priest she started violently and turned her face to the shadows.

"I have not startled you, I hope?" asked Father Leigh. "I heard of your illness from a friend, and thought—"

He broke off suddenly, his attention arrested by something unusual in the invalid's manner, something familiar in her attitude.

With beating heart and a wild fancy surging in his brain he approached near to the couch, and looked down on the prostrate form.

Then an exclamation of frantic wonder and delight broke from him.

"Margaret! It can't be—Margaret! His sister sobbed silently in reply, and the happiness of Father Leigh as he knelt by her side seemed almost too great to bear.

Father Leigh is no longer disheartened when he thinks of factory hands—but of one of them—pale, thin-cheeked Carrie—he thinks with moistened eye and speaks with bated breath. And no wonder!—Francis Charles Clare in the Messenger of the Sacred Heart.

#### THE RELIGION OF THE FUTURE.

ADDRESS DELIVERED BEFORE THE SUNSET CLUB, MILWAUKEE, BY REV. J. T. McDermott, D. D.

Mr. Chairman, Esteemed Members and Guest of the Sunset Club: Sunset! The death of a day—how beautiful it is! The hour when the shadows spread space, and unkind Eve, her cheek yet warm with blushes, slowly retires through the Hesperian garden of the West, and shuts the gates of Day—the hour just when the red sun, sinking down behind the azure hill, circling all nature, hushed, and dim, and silent.

Sunset! The sacred lamp of day now dipped in western clouds—the great light sinking down in golden, shimmering vapors, veiling its splendor, like the prophet descending from Sinai Sunset! The moment when the sun from the western horizon, like a magician, extends his golden wand o'er the landscape, and trembling vapors arise; and sky and water and forest seem to on fire, and melt and mingle together!

Sunset! The hour of mystic love—the hour to wander forth amid beauty to watch and pray!

Gentlemen, the name of your club bespeaks inspiration—inspiration most fitting for the reverent study of that sacred, divine subject, religion.

"The Religion of the Future—What Will It Be?"

I am no prophet. I cannot pull aside the curtain behind which rests the future, and read the infinite book of secrecy; but I am a logician, and through the agency and application of logic, I am able, from fixed principles, to arrive at conclusions that are absolutely certain—so certain that their denial is a contradiction—as certain as the word that goes forth from mouth of God directed prophet. Logic is absolute. Its decree is final. To refuse its

verdict is to deny human reason. Therefore, in discussing our subject, I shall prescind from the fact that I am a priest. I shall forget that I am a Catholic; and I shall speak exclusively as a logician operating in the domain of reason and history.

In logical argumentation, the first requisite is an understanding of terms. In the present instance, the vital term is religion. What, now, is the essential, definite meaning of the term, religion?

Religion is not what you or I may think or assume to be. It is a concrete truth, and like every other truth it is absolutely independent of the reasonings and convictions of individuals. It is utterly preposterous for you and for me to discuss religious problems unless we have an accurate, sharply defined understanding of what religion is. I have no logical right to talk about religion, unless I am able to define religion. Definitions, strictly understood, are condensed, formulae of arguments from facts. The human mind does not define nothing; nor does it create something to be defined. It takes facts, employs these facts as premises, and by analysis and comparison, by assertion and denial, from the premises taken, it deduces conclusions which are incorporated into science as logical definitions.

If religion is a truth, there must exist a fact, the ultimate analysis of which will be a conclusion setting forth in its assertion the essence of religion. If in my ratiocinations I talk about something that is not substantially the formal definition of religion, then I do not talk about religion. I talk about something that is not religion. I talk beyond the question at issue. I recognize in no man the right to create a definition of religion. Even when the Pope speaks, I demand the facts. Now what is the fact in which is rooted the definition of religion? What is the fact in the case?

In the vast array of facts confronting us there is no fact so clearly and absolutely beyond question as the fact of the existence of the visible world. This is a barrier before which all doubt and scepticism must pause. Hence, the definition logically deduced from the fact of the world's existence will be by its very nature beyond the possibility of rational controversy.

This vast universe, with its myriad marvels—where came it?

Shall it be said that the universe with its wondrous order and system is the result of chance? Chance is a nonentity. It were far less absurd to say that a watch is a work of chance than to attribute to such a cause the existence of the universe. Shall it be contended that the universe finds its full and ultimate explanation in the very matter out of which it is made? This were to suppose matter is eternal, self-existent, absolutely independent, unchangeable and unlimited. But such an idea of matter is the denial of matter. We know that matter is subject to change, and therefore it must have had a beginning and cannot be self-existent. Matter bespeaks a producing cause. There was a period when it was not—a period when it was nothing. It now is—it is something. Its history is from nothing to something. But this is creation. To produce something from nothing is the work of an infinite intelligence and omnipotent power. It is the work of God. God is then the creator of the universe, and the universe is God's property. The material and irrational universe is summed up and completed in man. Man is the intelligent expression of God's created work; and therefore it is man's inherent duty to sum up the offices of all creatures by rendering praise and glory for them to the Creator. It is man's duty to recognize the perfection manifested by God in the creative act. The fact of creation holds man bound to the Creator—intelligently, responsibly bound. The fact of creation is an explaining, necessary bond between the finite and the infinite.

The word, religion, is derived from the Latin word, religare, a word which means to bind again—to bind, as morally to his God, his first cause. Religion is, then, essentially founded on the relation which subsists, by virtue of the creative act, between God and His creatures. It is the acknowledgment and worship of the Deity. We worship God because we owe Him a service. In worshipping Him we are simply rendering Him His due. We worship God for the sake of paying Him what we owe Him. Religion is a debt resulting from the creative act; and free religion is a contradiction in terms, as much as is free bondage. Religion is always a bond that binds.

Now, since God is sovereign proprietor of the universe and man is absolute subject, it follows that it is God's right to demand that the debt of worship be paid after the manner and form by Him determined.

When God speaks, man's sole rational intelligence reaches its highest possible grandeur when, in the presence of Eternal Truth and Infinite Intelligence, I bow to each and cry out: My God! My Creator! I believe! I believe! My Master! I obey!

If, as a matter of fact, God has decreed that the worshipping act should take on a certain, positive, exclusive form, and that in such form it should perform until the end of time, then it is not for you, not for me to prophesy or speculate about the religion of the future; then God, Who is omniscient and infallible, has declared what shall be the religion of the future. Let us never forget that religion is God's exclusive right. It is what God decreed it to be; and if it be not that, it is not the thing under discussion.

Again, now, what is the fact in the case? Has God declared Himself? Has God spoken? Has He, in fact, substantially said, "This and no other will be the religion of the future."

It is self-evident that the religion of the future, by God appointed, must be a religion responding to every noble impulse of the heart of humanity—to every legitimate thought of the mind of humanity. It must be a bond leading man from God as first Cause, back to God as final Cause. It must insure to the future the great principles of liberty

and equality—not as these principles were found in Greece and Rome, but as applied to the mind and considered with reference to the most sublime objects. It must be a power incessantly transforming the physical man into the moral man. It must give a more enlarged and active humanity—a political law and the law of nations, unknown to the ancients—it must give a perfect virtue which alone is equivalent to all the others—the divine virtue of charity.

The requisites here demanded by the religion of the future are found in the Christian religion, and only in the Christian religion. The Christian religion is the only religion that even claims to be a religion for all men. It alone is the world's religion; it alone takes practical and consistent recognition of the bond resulting from the creative act.

And whence comes the Christian religion? History gives answer—from Christ. It is Christ's positive affirmation defining the duties of the creature to the Creator. And who was Christ? Christ was God, or He was a mad enthusiast, or a blasphemous liar. In unequivocal terms, he declared that he was one with the Father—equal to the Father—God. He laid down his life; and by taking it up again, he demonstrated that he was absolute Master of life and death, Infinite Being—God—Creator. To deny that Christ was God is logically to assert that he was a senseless visionary or a blasphemous impostor. Christ proved his right and power to define religion. And, history clearly shows how, in fact, he defined—what nature and properties He gave to religion.

He gathered around Him a chosen band of disciples. In this band He created religion. He was God, Creator. It was His right to designate the exclusive manner in which the debt of worship was to be paid. Expressing this right, He constituted the chosen band His church. He organized this band into a visible society. This band was Christianity. This band was the Christian church. To one in this band, He gave special prerogatives. To this one He said: "Thou art Peter, and on this rock I will build My church." He made Peter the head of this visible organization. This visible organization, He empowered to teach all nations and all peoples, and to teach what He had taught—nothing more, nothing less. And for how long was this visible society to be the religion of the world? Listen to Christ, Eternal Truth, giving answer: "I will be with you until the end of time." Until the end of time! Through all days! Through all ages in the future! Therefore, on the word of God, the church instituted by Christ God, will be the religion of the future. The substantial form and the essential visibility must be in evidence—the identical truth must stand forth. God's word demands it.

And where, to day, is that church? Evidently it is where that visible society of which Peter was the appointed head is perpetuated. I was to that society Christ promised duration until the end of ages. Now, it is as easy to prove that Pope Pius X. is the successor of St. Peter as to prove that President Roosevelt is the successor of Washington; and the fact of succession in the case of Pius X. as much proves that the church of which Pius X. is the head, is the church of Christ, as the succession in the case of President Roosevelt proves that the United States of which Mr. Roosevelt is President is the same political body over which Washington presided.

Unless Pius X. is the head of the Christian religion by God established, the words of Christ are falsified. If Pius X. is the head of the religion instituted by the Creator, then it was to that body of which Pius X. is the head, Christ said: "I am with you all days;" and as a necessary, logical consequence, the veracity of God demands that the Catholic religion be the religion of the future.

In a moment of thoughtful enthusiasm, Lord Macaulay, the English Protestant historian, gave out this eloquent testimony pertinent to our subject: "The history of the Catholic church joins together the two great ages of human civilization. The proudest royal houses are but of yesterday, when compared with the line of Supreme Pontiffs. That line we trace back to an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic church is still sending forth to the farthest ends of the world, hounded in Kent with Angus the number of her children is greater than in any former age. Nor do we see any sign which indicates that the term of her long dominion is approaching. She may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

Rev. J. T. McDermott, D. D.

To Reverse a Prejudice.

"Since I saw you I have preached to hundreds who never saw a priest before and who never in their lives heard a word in favor of the Catholic church. I have reason to be well pleased with the results of my work so far. They who have heard me are now inclined to be well disposed toward the church. At least they are no longer their enemies and they will not bring up their children to hate the church as their parents had taught them to do."

This statement is from Father Waters, your missionary in Virginia, and though simply stated, what a world of meaning missionary's heart to feel that he has turned back the currents of a prejudice that has been prevailing for ten generations, and what a gratification it is to us to know that we have been the instrument of this great work.—The Missionary.

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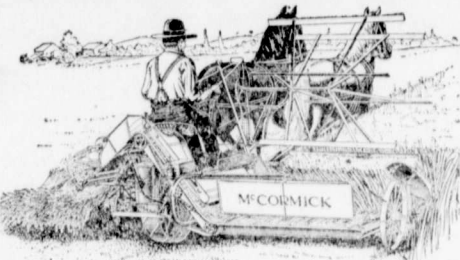
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