

ROMAN CATHOLIC TRUTHS.

The Roman Catholic Church, which has existed in every minute, hour, day, month, year and century since the glorious death of God, the Saviour of the world, on Calvary, whose mission-aries have crossed turbulent seas, penet- rating the wilds and fastnesses of alien climes where mortal danger lurked at every step, planting the banner of Christianity in the very teeth of the formidable forces of nature and the still more formidable objections of savage races, teaches nothing that staggers reason or appalls intelligence. To the frank, unprejudiced mind, seek- ing in an honest manner truth, and to the whole world as well, the Catho- lic Church is as clear as the light of day—absolutely devoid of even the very shadow of secrecy.

Down through every age, from the arena of Rome, from the defeat of great invader hordes who sought to destroy Christianity; from the battlefields of many nations, from eldes and countries stricken with deadly disease, her devo- ted missionaries, whether as priest, monk or nun, have gone down into un- timely graves by untold thousands for love of the Saviour, to propagate His doctrines and to minister to His dying children, unwept, unconsoling and un- sung.

And what of those doctrines—what are they? That God, because of man's from- parity and perfection, came down from heaven to die in the flesh an ignomin- ious death to redeem man by satisfying His own divine and immutable justice—a justice so unchangeable that it must of absolute necessity hurl man into perdition if there be no Godly expla- nation. That He left to weak human nature His Body and Blood to eat and drink for spiritual nourishment against demonic temptation, in the adminis- tration of St. Paul, in the eleventh chapter of First Corinthians, wherein he says, he that eateth and drinketh unworthily the Body and Blood of Christ eateth and drinketh judgment to himself, proves that God left His Body and Blood in the Holy Eucharist of the altar else how could we eat and drink unworthily?

That He decreed us to be baptized for the remission of original sin, the sin we inherit from our first parents, because of their disobedience and fall, and that for actual sins, sins committed after baptism, we were to have re- course to penance, as fasting, alms deeds, prayer and confession. In the twentieth chapter of St. John, the Saviour of the world, after He had risen from the dead, appeared to His eleven apostles, and He said to them: "Peace be to you, as the Father hath sent Me, I also send you, and when He said this He breathed on them, and He said to them, Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, whose sins ye shall retain they are retained.

Here we see a divine commission given to eleven human beings to for- give sins, and we see in the acts of the Apostles, Mat. his, successor of Judas Iscariot, and Stephen, the first martyr; Timothy, Titus, Barnabas, and many others, ordained with the same powers as the first eleven by those eleven, and exercising their power of succession both during the life of the original eleven and after their death. We read that the Revelations of St. John are addressed to the seven churches of Asia, and that St. John was himself head of the Church in Jerusalem.

In the sixteenth chapter of Matthew, St. Peter is given extraordinary power. Coming into the country of Caesarea Philippi, Jesus says to His apostles: "Whom do men say that the Son of Man is?" And His apostles answer Him and said: "Some say John the Baptist, some say Elias and others say Jeremiah and various o'her prophets. But He said to them: "Whom do ye say that I am?" And Peter alone making answer said, Thou art Christ the Son of the living God. And Christ said to Peter: Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this to thee, but My Father Who is in heaven. And I say to thee that thou art Peter (rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the Kingdom of Heaven and whatsoever thou shalt bind on earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven."

In the fifth chapter of the Acts of the Apostles, it is written that St. Peter took the lives of Ananias and Sapphira, his wife, because they lied concerning the amount of money they had received for land that they had sold. If St. Peter did not have re- markable power from God, he would have been a murderer. And the Catho- lic Church, when she venerates the relics of saints, can point to the ninth chapter of the Acts of the Apostles, where the shadow of St. Peter is curing diseases. And again, in the nine- teenth chapter of Acts, we see hand-kerchiefs and aprons from the living body of St. Paul curing all manner of diseased people.

The world exists in every age statues to great statesmen and warriors, and on their birthdays decorates them with wreaths and panegyrics, and this is right and just, but when the Catholic Church erects statues to men who did mighty deeds for God, men who are a thousand times greater in the eyes of God than heroes of human achieve- ments, the same world says, Behold the monuments of Catholics.

maintain they are the true Churches of God are treading on dangerous ground. They are unconsciously insulting the divinity and utterances of Christ Him- self, for they say in substance that the world was in error and darkness until they came, and that the countless bil- lions who have died since a time of Christ have gone down into their graves believing error in spite of the fact that Christ said to His apostles in the twenty-eighth chapter of Matthew, "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even unto the consummation of the world."

"Again, in the fourteenth chapter of St. John, the Saviour promises His disciples a Paraclete—a holy spirit of truth—that would abide with them forever. The Roman Catholic religion has been the religion of the world for 1900 years—the only one for 1500 years. The emperors, kings, statesmen, war- riors, poets, painters, priests and people of Germany for 700 years, Scotland and England for 1000 years, Denmark, Sweden, Norway and all countries pro- fessing a belief in Christ for many centuries, died Catholics.

Is the religion of Augustine, the monk that converted England thirteen hundred years ago; of Bede, the Eng- lish historian who lived and died in a monastery twelve hundred years ago; of Constantine, the Roman Emperor; of Charlemagne, King Alfred the Great of England, Boniface, who converted Germany, Stephen, King of Hungary, Bruce and Wallace of Scotland and great monks who founded Oxford and Cambridge, Canterbury and Westmin- ster Abbey in England, Christopher Columbus, and the 300,000,000 who profess Catholic Christianity to-day a vital and pulsant faith that cannot be destroyed by bitter prejudice and malicious slander, or a weak institution that has never left its impress on the world?—Intermountain Catholic.

A GLIMPSE OF THE SUPER- NATURAL. A RECENT AND WELL VERIFIED PROOF OF THE DOCTRINE OF PURGATORY AND THE POWER OF PRAYER. (By Joseph F. Wynn, in the Ave Maria.) In one of our large Western cities, a number of years ago, there passed away a notorious criminal, one of national ill- repute. The death of this evil doer, whom we shall call Kyran, was not—as is so often the case with those of his class—due to violence, nor did it take place within prison walls, where many years of his ill-spent life had been passed. He died peacefully at the com- fortable home of a near relative, and surrounded by the assiduous care of several members of his family.

He should have been a Catholic, but had abandoned his ancestral religion and gone far astray in his early boy- hood days. It was to a few months' illness, during which he was care- fully nursed at the home of a devoted sister, that he owed his conversion. This sister was a faithful Catholic, the only one of her family to continue such into mature life after the parents were called away.

The sister, whose name was Kate, was several years older than her way- ward brother; and, notwithstanding the disgrace he brought upon her, never lost her deep sisterly affection; in fact, the more abandoned and de- spised he became, the more poor Kate clung to him, trying to shelter where she could not defend.

When Kyran was stricken with his fatal illness he came home to Kate; and she received him now almost with joy, recognizing that his wicked course was nearing its end, and hoping she would be able to persuade him to leave the hell he had made for himself by the happy passage of a penitential death. But, to the poor woman's dismay, she found that when she approached the subject he would not listen. He continued obdurate for long weeks; but his sister did not abandon hope, and persevered in her appeals and prayers.

At last, one day, very suddenly, he asked for a priest, who was quickly brought to him. After this the good Father's visits to the poor sufferer were frequent. Suddenly, as at the first great change a further development in the right direction showed itself in the lingering soul. The one-time aban- doned sinner made a good confession, and while he lived—perhaps a month thereafter—tears of deep repentance scarcely ceased to flow from his eyes, and the rosary—which, like a little child, he asked his willing sister to teach him to recite—was never out of his hands; he died with the hands twined around his fingers.

most earnestly, to be delivered from them. When weeks and then months of worry had thus passed, the sorely harassed woman one night fell into a restless slumber—the first sleep of a kind that had visited her tear-dimmed eyes ever since her brother's death suddenly, after some hours had passed (as she found later) she awoke—thoroughly awake, she was certain—aroused by the near presence of some one in the room, which she was occu- pying alone. There was no light in- coming from under a partly raised cur- tain; and, though the darkness near her bedside was unbroken, raising her eyes, she beheld standing there, so close as to be almost within reach of her hand, her brother Kyran, the un- certainty as to whose salvation had so oppressed her since his death, which had occurred now over two months be- fore in death, but animated with life, and bearing about it no other token of dissolution. He was clothed in a long dark robe; and as soon as his sister's eyes rested upon him he spoke to her thus, in the clear, distinct voice with which in his life she had been familiar: "Kate, you have been grieving for me without true reason. I am per- mitted to come to tell you this, so that your sorrowing may be at an end. I am saved—eternally saved; and my salvation is due to an act of charity I once performed—help I gave once to a poor girl in New Orleans. I am saved, but with a long, long purgatory to pass through. So do not mourn for me, sister; but pray, pray, pray!"

The vision faded from before the gaze of the sister, but the darkness and the straying moonbeams beyond them met her view. Now, Kate was a woman ordinarily very practical and entirely without bias of superstition. She was there- fore not so much impressed as might be expected by the vision with which she seemed to have been favored. Re- calling it again and again in busy wait- ing hours, she almost concluded that it was really but a dream, and that her impression of being conscious at the time was only imaginative. Still, from that time the anxiety about her dead brother fell away from her, and she prayed for the departed one in hope and peace.

It was perhaps a year after this when Kate had a visit from another brother—one this time who had not yet passed out of the flesh. This brother, Edward by name, while considerable of a rambler and decidedly of careless life, was not crime branded in the least; on the contrary, was well thought of by all who knew him. Of course poor Kyran's death became the subject of discourse between brother and sister soon after their meeting. As the conversation went on, Kate asked, half carelessly, not expecting any satis- factory reply: "Edward, did you ever hear of Kyran's doing anything particularly praiseworthy in his lifetime—I mean did you ever hear of his doing any really good turn to any one? It would be kind of pleasant, you know, to add a half an acre to the list of some such thing if it ever happened so as to have it to think about. There was so much of the other sort in the poor boy's life."

"Yes," Edward answered slowly and reluctantly, "there was one good deed I know of the poor fellow's having done—just one, though; but, like his ac- tual other way, it was nothing on the small order. It was after the big Jack- son from the long term got out of New Orleans, and he did a big thing for an unfortunate young woman there. He saved her from destruction—utter destruction, too—and, I believe, others with her. It was at no little cost to himself, either, but he did not know her, and she remained an utter stranger to him."

Kate, who had in the questioning at- tention recalled the vision she so little credited as such, was now overwhelmed with awe and amazement. She made most minute inquiry as to the incident in the dead brother's life which had brought so rich a reward, and learned from the story that the Saviour's part was indeed a great work of mercy. Then she told her brother of her singu- lar experience, and the revelation she recalled of the vision she so little credited as such, was now overwhelmed with awe and amazement. She made most minute inquiry as to the incident in the dead brother's life which had brought so rich a reward, and learned from the story that the Saviour's part was indeed a great work of mercy.

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Sing joyfully to God, all the earth—serve the Lord with gladness.—(Ps. xlix. 1.)

NATURE AND ART.

How shall I write a poem? And how shall I sing a song? When the winds of God in the heavens Are changing the whole day long; And the earth's attitude to music Can lift to the mighty verse That the sea and the storm are singing In the halls of the universe.

And how shall I paint a picture? And how shall I not be afraid? Who is the Master who dips His brushes In pigments Himself has made: And the eye that's attuned to beauty Can look with a long delight, At the frescoes that He has painted On the walls of the day and night.

—Bernard Shadwell in the Chicago Evening Post.

DIED. NOLAN—In London, Ont., on Dec. 17, 1906. Heretofore, beloved wife of Joseph Nolan. May her soul rest in peace!

GLEASON—In Kalamazoo, Mich., on Dec. 17th, 1906. Heretofore, beloved wife of Thomas P. and Ellen A. Gleason, aged twenty-two years. May her soul rest in peace!

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