fell from a tree or a piece of wood, coal or coke from a passing wagon that was not gathered up by profes sional scavengers.

It all struck Americans as need less economy. We failed to realize then that the people over there had learned in a very hard school that economy was a condition of life. The profusion of meats, bread and sugar customary in this country was never known over there. Sugar was always a luxury and used sparingly. The candy and sweets that are a part of American life were almost unknown. The Italian people in particular ate little candy or the sweet desserts and pies that are here a national institution. Indigestion was also practically unknown.

Little as the average American likes to admit it, we have of late been forced to recognize that Italian and French cooking have their merits, that they are the product of long generations of skill and management on the part of frugal and alert people. The European never went quite to the extreme of simplicity in household furniture that is the rule in Japan. However, Europeans, never thought of spending money on the gew gaws that most Americans seemed to consider necessary for their happiness. Articles were purchased for their usefulness and durability, not because they looked at-

Each nation has its own peculiar snius and customs, but a wise and forehanded people are always willing to borrow a good custom from others. The times are hard and the neces saries of life are scarce. Let ous accept things in the best spirit and use our gifts and ingenuity in the line of frugality and sensible thrift. This will help our country and ourselves. - A Looker · On in Boston

THE DIVINITY

ONE PERSON AND TWO NATURES

IN JESUS CHRIST The union of the two Natures, Divine and human, in the one Person of Christ, gave rise in the early ages the Church to much discussion. And as a result of this discussion there sprang into existence no small amount of error in the form of erroncous opinions and doctrines. Some held that Christ was no more than a man who had been adopted by God for the special work of redeeming His people; others, on the contrary insisted that there was nothing human about Him. He was God, purely and solely. And so the conflict waged and with each new in vestigation new ideas came into being. For several centuries this continued until the Church finally defined the doctrine and gave the final word, closing the doors to any further controversy.

These discussions of this very important truth had their bad results it is true; still on the other hand they were not without their good cnes. If there had been no open discussion there would have been no final decision, for the question would never have been brought to the point where it could be said that all ossible views had been examined and that God had finally enlightened His Church to put its stamp of approval on what is undoubtedly the only true one.

The final definition of what we know as the hypostatic union was collected from the findings of three different Councils of the Church. In conclusion, it was decreed that the union of the Word of God with human nature was a real, substantial union, made according to person, the both natures remaining whole, entire and unmixed even after the union. In other words, the two natures are united so as to form one Person, the Person of the Word, Person, the Person of the Word, which has not changed, but has ever cier, Cardinal Archbishop of Malines, remained the same even after assum ing human nature and supplying it with its personality. This matter is difficult of comprehension and requires lengthy study and consider. ation before we can hope to grasp its true meaning. For us, ordinarily, it suffices to remember that in the one Person of Christ there are two

We derive our knowledge of this truth from the words of Holy Scripture. We have already seen that Christ was often spoken of as man and that He performed the ordinary

THE DIVINITY AND HUMANITY OF THE

Again, we have investigated His claim to be the Son of God, Himself God, and we have found that it stood the test. We found that he per formed the works of God and man. He was not God acting as man, nor man acting as God. He was not God one day and man the next. He was God and man at the same time. For that reason He has been called the God-man. In Him there are united, and vet kept distinct, the two no. tures, human and Divine, so that withdrawn from divine service. being man He could perform the works that only a God could do and as God He could perform the ordin-

should be called the Son of God. As man He was baptized in the river Jordon, and at the same moment He was proclaimed by Heaven to be God's Beloved Son. He fasted in the desert as man, but was ministered unto by angels as God. While performing the ordinary everyday "The authority of that power is actions of man and toiling as any no lawful authority. Therefore, in



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other child of Adam, He was working the works of God by curing the sick, raising the dead to life and even absolving sinners from their sins. Upon His entrance into the Garden of Gethsemane He confessed to the favored three that His Soul was sorrowful even unto death. He was reduced to the abject helplessness of mortal man and yet a short time afterwards, while He was in practically the same weakened condition, we find Him healing the ear of Malchus that had been served by the sword of the impetuous Peter. From the Cross He called out in what might be misinterpreted as the agony of despair: "My God, My God, why hast Thou forsaken Me?" He was man seeking comfort and consolation seeking comfort and consolation from His God. His was the cry of a suffering, almost breaking human heart. And yet immediately after He died, and such a human death, all Natures revolted and showed her displeasure as she would never have done at the death of a mere man. Considering these different incidents in His Life, we feel justified in saying that the one Person of Christ was responsible for both sets of actions, human and Divine.

St. Paul assists us in the forming of this conclusion. Speaking of how the Son of God humbled Himself for us, he gives us an idea of the became flesh. "Let this mind," he says, "be in you, which was also in Christ Jasus Who being in the form of Gad, thought it not robbery to be equal with God; but emptied Himself, thing the form of Gad, thought it not robbery to be equal with God; but emptied Himself, thing the form of Gad, thought in the form of Gad, thought in the form of Gad, but the gad the form of Gad, but the form of Gad, but the gad the form of Gad, but the gad the form of Gad, but the gad the self, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedi-ent unto death even to the death of the Cross." From these words we learn that Christ was in the form of God, having all the marks of Divinity, and equal to God. Then He received the form of a servant becoming man, so that afterwards He was existing not as man dwelling in man as in a temple, but as God and as man in the one Person of Christ. -The Tablet.

CARDINAL MERCIER

Cardinal Mercier's long cherished project of a visit to America seems about to be fulfilled.

The Cardinal's greatest desire is to convey the thanks of his compatriots to all Americans, irrespective of race or religion, who have contributed so generously during the War toward the relief of oppressed Belgium, and, as head of the University of Louvain, he wishes to thank the great American college that have offered hospitality to many Belgian professors since 1914.

A prelate of the Catholic Church in Belgium, the Cardinal will naturally visit the A merican prelates, and will wish to assist at some religious functions in their churches; he will undoubtedly seek occasion to ask a blessing upon the numerous Belgian settlements that have grown up in several of our states.

offers an extraordinary example of the power of highly cultured intellect to perfect the character of a man apparently not destined by birth or antecedents to deeds of heroism. Born November 21st, 1851, from peasant stock on a farm a few miles south of Brussels, he attended in his early boyhood the local parish school. later following the courses at the Seminary, preparatory to entering the priesthood; he was still very young at the time of his appointment to the Chair of Philosophy at the University of Louvain, but he imme diately began to introduce improved methods

At the outbreak of hostilities in 1914 there was nothing to suggest that Cardinal Merciar was cast for a brilliant part in the world drama. In August he was attending the Con-clave in Rome, called to choose a successor to Pius X., and before he was able to get back to his diocese, Malines, which is not far from the outer defenses of Antwerp, had been bombarded by the Germans and had suffered considerable damage.

The Cathedral itself was struck and even to-day one of the naves is

With the retirement of the Belgian army, the field of intensive military operations moved away from these regions and Cardinal Mercier immeas God He could perform the obtain ary works of man. In His every operation He acted in the Person of Christ as true God and true man.

Christ as true God and true man.

Christ as true God and born as "Pastoral Letters" to his priests, (Christman, 1914, entitled) He was conceived and born as man, and yet before the time of His Birth the angel announced that He "Patriotism and Endurance" was

we are not conquered.

These proud declarations infuriated the Germans. They dared not arrest the Cardinal but they forbade him for a time the use of his motor car and he became practically a prisoner in his residence. At the same time they forbade the priests to make the letter known to their parishioners and they proceeded to seize the pamphlets in the presbyteries—a proceeding as useless as it was ridiculous; many of the priests had made manuscript copies of the letter, and some had even learned it by heart. some had even learned it by heart. A secretary of the Cardinal, who had the whole document committed to memory, was able to escape to Holland with the message in his head, so to speak, and in that way made it known abroad.

During the entire War Cardinal Mercier's proudly disdainful bearing toward the invader never varied. Restored to a limited liberty, he traveled untiringly throughout his diocese, bearing solace to the most sorely tried parishes; everywhere sustaining by his inspired words and his example the fortitude and patriotism of all Belgians, Catholic and non-Catholic alike, pouring out to all the same heartfelt sympathy. He embodied in his own person the motio which he had chosen for his first pastoral letter, "Patriotism and Endurance."

The stoutness of his courage cowed his enemies; they dared not lay hands on him again, but they resorted to the meanest insults and pin pricks in their official correspondence with His Eminence, whom they affected to treat as a "bad boy." Seeing that they could not curb his indomitable spirit they turned their wrath upon his followers and admirers. The leaders of the educational institutional statements. tional institutions of the Cardinal's diocese were frequently arrested whenever a student of one of these colleges escaped across the border to Holland in order to join the Belgian army in France. On some occasions. when the people who were watching for the arrival or departure of the Cardinal's car about some church in Brussels where he had officiated or

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"The sole lawful authority in Belgium is that of our King, of our lookers and fine the city some hundreds of thousands of marke, arguing that the local police should have dispersed the crowds and relative to the danger of arrest, imprisonment and fine.—Belgian Bulletin.

The Huns took care to warn the Cardinal that innocent parties would be made to pay for his behavior, and of course the Cardinal tried to make people understand the risks they were running by their persistence in

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Captain Crawford, the "poet scout," who is not a Catholic, says of

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Jas. Couzens is said to have borrowed \$100 from his sister to invest in Henry Ford's "dream company," as it was called a few years ago. That hundred dollars has drawn over \$47,000 in cash and it is now worth over \$50,000.

Geo. Westinghouse is said to have offered a half-interest in his air brake for \$2,500. In the fiscal year ending July 31st, 1917, Westinghouse Airbrake earned six and a half

Andrew Carnegie is said to have founded his vast fortune on \$250 borrowed money

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