

family and friends had refused to help him; he had failed to get any kind of employment, and the house they lived in was almost destitute of furniture or food.

"He smiled when he saw me, and reminded me of the old woman's promise: 'Ah! Nurse Estelle,' he said, 'she told me that she would bring me the last sacraments, and she has sent you to me that you might see that that promise was fulfilled.' And fulfilled it was, for, fortified by all the rites of Holy Church, he died a most holy death; and singularly enough, on looking at the date, I discovered it to be the anniversary of the poor old Irish woman to whom he had been so kind.

"Do you wonder now, Marion, that I feel inclined to sing when I hear the stormy wind, and the hail beating against the window panes? It always reminds me of those two beautiful deaths, and speaks to me of the infinite love and munificence of God, and that marvelous answer to prayer. I almost invariably hear heart break forth into those glorious words of the Benedictine:

"O ye frost and cold, bless the Lord, praise and exalt him above all forever.

"Oh ye ice and snow bless the Lord, praise and exalt Him above all forever.

"O give thanks to the Lord because He is good; because His mercy endureth forever."

"I looked at my friend, but I could not speak to her, for the tears were running down my cheeks, and a lump was in my throat. But at last I managed to stammer out: 'And what became of the poor widow and her children—did they die, too?'

"Ah, no," cried Estelle; "God does not work in that way; he halves. After a bit the story became known, and kind friends helped the widow and her babes, but they passed out of my life, and I have only the remembrance of a grace that I shall never forget.

"There now, Marion, I meant to cheer you up, and I've made you cry. No more Ward stories to-night. Let us ring for coffee, and then we will have some music;" and suiting the action to the word she broke out again in the words of the old song she was singing before:

"'Twas ten o'clock one wintry night, In dreary, dark December; When at my window came a tap, Remember, love, remember."

—Catholic Monthly.

THE CROSS

Man's redemption was wrought upon the Cross. The lessons taught by the dogma of redemption should never be lost sight of, because they help all in shaping their lives according to the example of the Cross. It adapts itself to the greatest weakness of the human heart, which is prone to waver constantly between over confidence and despair. The doctrine of the Cross lowers man without prostrating him, and raises him without fanning his pride, by a happy combination of hope and fear.

Love and holiness, mercy and justice, as preached by the Cross, tend, like two infinite weights to elevate one's frail nature to the very summit of sublime morality. That same Cross, which nourishes and strengthens the pure faith of numberless women, who devote their lives to the service of God and receives their chaste kiss, presents itself as naturally and rationally to the murderer's lips ascending the steps of the scaffold. It inspires both with the same hope of meeting dear departed friends in heaven.

Its great Victim draws all mankind to His bosom. He extends His arms over the entire universe. In sanctity He exceeds all virtues; yet His mercy extends to all man's infirmities. Under the shadow of the Cross there is no soul without a fault, and no fault or sin without redemption, for the Cross is the type of justice, mercy, holiness and love.

To the greatest sinner and outlaw does the doctrine of redemption in an especial manner appeal, because to them it represents God under the feature of a loving father going out at night into the highways and byways, like the father of the prodigal, looking for the erring and prodigal son. Again we see him, like the good shepherd, going far away into the mountains amid crags and peaks seeking for the lost and sinful soul. There is only one sin which His mercy cannot reach. It is called a sin against the Holy Ghost. That was the sin which sealed Judas' fate. It is despair—despairing of God's mercy, or persisting in abusing God's mercy till death. There is no crime so great that cannot be expiated. How consoling the doctrine of the Cross!

Religion, representing the Cross, preaching the same code of morality that the Redeemer preached from the Altar of the Cross, must have the same consoling effect. It must control the passions, incriminate a wicked thought indulged in as well as an act, lead the soul from sin to repentance, from hatred to love, from justice to mercy. It places between the Judge and the criminal a Mediator, between the Just and the Mediator a Stern Judge. It does all that which there is no crime that cannot be expected, yet an entire life may be beyond redemption, for it is extremely dangerous to be oscillating between sin and repentance; that is, constantly tormenting God's mercy by repeated crimes and repeated expiations. When the measure of God's mercy is filled up, then it reaches the point where His justice demands retribution.

What more unreasonable than a sinner taking advantage, as it were, of God's mercy to justify a sinful life! Alternating between sin and repentance not infrequently leads to despair. It exhausts the energy of the will and causes indifference. The heart looks upon the resolutions of the will as a passing event soon to be forgotten. The consequences of sin, too, so alarming in the days of fervor, are very soon forgotten. Faith becomes cold and languid, and the mercy of God becomes wearied.

By a superhuman effort, if not supernatural, the smouldering embers of that faith may be enlivened on the dying bed at the thought of the consequences of an ill spent life; but how unreasonable to take such desperate chances. The question for each individual is, How does he stand in regard to his conversion? Were the promises and resolutions of the past made only to be broken at the first sight of the enemy?

Instead of approaching, persons are moving farther away from the standard of the Cross. "Be ye perfect as your heavenly Father is perfect," is no longer man's motto, yet no person should flatter himself that there is any other road that leads to heaven except the royal road of the Cross. Truth is truth, and truth survives all fluctuations of passion, and to truth all must yield one day by force, if not by will.—Intermountain Catholic.

A MINISTER EXPOSTULATES

SEES NO REASON FOR NEW MOVEMENT OF INTOLERANCE—MORE A QUESTION OF GETTING TOGETHER

Rev. Dr. John Faville, one of the oldest and best known Protestant ministers in Wisconsin, speaking from the pulpit of the Appleton Congregational Church, took for his subject "Why I believe in the Roman Catholic Church." He introduced his subject as follows:

Some years ago, during my first pastorate in this city, I preached a series of sermons on "What I Like About the Churches of Appleton." In that series was, "What I Like About the Roman Catholic Church."

In 1896 I preached a sermon which was published in the local press on "The Catholic and the Protestant Ideas of Religious Authority," which grew out of a sermon I heard Father Sherman, the son of General Sherman, preach in St. Mary's Church.

Before that I preached a sermon, which was also published, in which I gave reasons for not believing in the American Protective Association, which was then active in many places as an anti-Catholic organization. One of the organizers of that association came to my study one day to get me to join or to lend my influence, and he found me so strongly opposed to the movement that he gave up the idea of going ahead with his work. Whether an association was ever organized here, I do not know, but at that time I gave myself credit for turning the time against it.

REFERS TO THE MENACE

My taking up this topic at this time grows out of the fact that some months ago in a sermon I denounced the anti-Catholic paper known as The Menace. I had read this paper, more or less, for months, it having been sent to me by some one, and I had read a number of the anti-Catholic books it advertises. I said that I regarded such a paper in the spirit shown in the bigamy it exhibited, and in the falseness of many of its positions, as a menace to our country and to our Christianity. That saying was reported to others and sometimes after I received a number of letters from friends of The Menace in which the thanks were conspicuously absent! The Menace itself honored me with a notice as being "one of those Protestant preachers who do not protest and to which all creeds and alleged Christian practices look alike," and closed with: "We are truly sorry for Rev. Faville and the men of his ilk." But I also received some interesting personal letters, some with names anonymous and some with names given.

But such letters are really pathetic, more than ludicrous, a menace rather than a joke, for they are the pitiful eruptions of a spirit still existing among a class of ignorant men in reference to both the Protestant and the Catholic Churches. For such people know as little about true Protestantism as of true Roman Catholicism. So I have chosen this theme as much in the interest of the Church to which I belong as the one that I shall talk about.

LET'S BE PRACTICAL

Whatever has been the history of both of these churches, whatever has been their past relations and their present strength or weakness, the first fact to be met is, that both of them are here and each must adjust itself to the other, in some way. It is not a question of one absorbing the other, or of one annihilating the other, it is a question of getting along together.

We need in the discussion of any great question, political, social or religious, to start on this fact. We are not as a people in this city or any other, two armies on opposite sides fighting each other. We are one people, one humanity, in one ship, battling with the same waves, being driven by the same wind, trying to make the same harbor. And we are not going to get at the truth or get the Christian religion into our own lives or into the world by criticizing, misjudging or hating each other. We are to do it by fair comparisons, by

knowing each other better, by respecting each other, by working together as much as we can, and by liking each other in spite of much that is not good or lovable in all of us. It is under that fact and in that spirit that I want to speak to-night.

I am not to speak as a Protestant, a pastor, if I can help it. Whatever right or duty some people, hundreds of years ago, had or had not, to enter their protests against the Catholic Church, does not concern me now. We find it hard to get away from a past spirit and attitude.

You recall the fond mother who said to her maid: "Go and see what Billy is doing, and tell him not to do it." The Protestant bearing toward the Catholic Church has been too much, go and see what she is doing and tell her not to do it! By birth and by training, by history and tradition, we are Protestants, and that is a good way from always being Christians. Edward Eggleston in his "Circuit Rider" speaks of two people; one was a Methodist and the other a Christian; the other he says was a Methodist but not like a Methodist or a Christian; some in both churches are not also. I shall aim to speak to-night, not as a Protestant, but as a Christian.

POINTS IN CHURCH'S FAVOR

Dr. Faville then went on to develop the following points in favor of the Catholic Church:

1. It stands for authority; it demands obedience; speaks with a note of assurance and faith.

2. The Catholic Church stands for Christ. It is not a Church that "sits and sings itself away in everlasting bliss. It joins prayer and service; faith and work.

3. This Church stands for devotion; the worshipful in religion. Two of the hymns we used to night came from Catholic hymn writers. What music has been born at her altars; what books on prayer and devotion she has furnished.

4. It stands for democracy. As no other Church, it levels all men and women at the altar.

5. It stands for great names and deeds in history. History too much since the reformation has been written from the Protestant point of view, and too often the Catholic Church of the past has not had fair dealing in its work of education or art, morals, or religion. We single out Athanasius in creed making, Augustine in theology, Savonarola in reform, Thomas a Kempis in devotion, and all of us down to them as masters.

6. The Catholic Church stands for womanhood. The Catholic Church has been rich in its womanhood, devoted to special religious work. Its womanhood that has foregone a life of ease and pleasure and of the home life, and taken up the life of the teacher and nurse and missionary. The sisterhoods of the Catholic Church hail Mary as their inspiration and adoration, but this is not her greatest place in the world's history. She has by the emphasis that this Church has placed upon her, by the exaltation that some protest against, put into Christianity a new force, a true power for the world's good.

CAN'T EXALT ONE AND DEGRADE OTHER

He concluded with the following words: For years my convictions have strengthened that the time has come when the Protestant must see that to exalt Protestantism by degrading Catholicism, to call the Protestant church the chosen of God, and the Catholic Church the church of iniquity, to look for the weakness and the wrong in her and not see the strength and the good in her, to fence ourselves off and say we are right always and they are wrong always, to assume that the Catholic does not want to be or cannot be, or is not, as good a home-maker and citizen, as good a patriot and Christian as the Protestant, or that this Church has not had a part in the bringing of the kingdom of God to this earth, and is having a part now—for years I have felt that to take this position is poor Protestantism and poorer Christianity.

FREQUENT COMMUNION

THE LEAVEN OF CATHOLIC LIVES—THE SECRET OF PURITY AND CHARITY

It must never be forgotten that the root of all preventable social evils and abuses in human selfishness, in one or other of its myriad forms and manifestations, proceeding in various ways, directly or indirectly, from pride, covetousness, lust, and the rest of the capital sins. Thus spoke Rev. H. Lucas, S. J., before the last annual Conference of the Catholic Young Men's Societies of Great Britain. There is, to take only a few instances, the selfishness of the employer who cuts down wages to as low a figure as he dares, and who thereby not only injures his own work people, but makes it difficult, (to say the least) for other employers to deal generously or even justly with theirs. There is the selfishness of the usurious money lender, more fatal to national prosperity in some other countries than in our own. There is the selfishness of the adulterator of beer and of foodstuffs, and of the manufacturer of woman fabrics which are not what they profess to be; the selfishness of the owner of unsanitary property, or of tenement houses which barely escape condemnation by the civil authorities; and worst of all the manifold selfishness which is displayed—or more or less skilfully concealed—in the whole of that ne-

farious business that is known as the white slave traffic. And there is, on the other hand (for we must not throw all the blame on the rich) the selfishness of the working man who spends on sinful or frivolous self-indulgence—on drink, on gambling, or on amusements—the wages which ought to be devoted to the support of his wife and children. These are only a few examples, which it is needless to multiply, of the social mischief wrought by human selfishness.

New selfishness, so long as it prevails, either among the great majority of the members of the body politic or at least among the more influential classes, will always be clever enough to elude or evade or in great measure to render nugatory even the most beneficent social legislation. And that is why I say that, under present circumstances, such legislation can at best serve only to palliate or mitigate the evils against which it is directed.

In view, then, of the insufficiency of the most perfect organization, apart from an animating Christian spirit, for the redress of social abuses, it cannot be doubted that a good example, and the salutary personal and collective influence which will be ours in virtue thereof, is what modern society chiefly needs at our hands. In other words, the more Christlike each one of us can become the better qualified he will be to exercise, in his own measure and degree, the kind of influence which Christ our Lord Himself exercised for the moral betterment of mankind. "I live," says St. Paul, "now not I, but Christ liveth in me." And the more nearly we can approach to this ideal, the more efficacious in the long run, will be our efforts on behalf of our fellow men, and in particular of those who most need our help. Precisely how this happy result is to be brought about we can none of us foresee. The leaven in the parable is "hidden" in the meal, and its action eludes our observation. But to believe in the efficacy of the spiritual leaven signified by the parable is part of the trial of our faith and of our confidence in Him Who came that men might have life and might have it more abundantly. We all need to lay to heart Our Lord's loving admonition to Martha: "Martha, Martha, thou art busy about many things; now one thing is necessary."

On a superficial view it might indeed seem that to be preoccupied with this one thing necessary would so distract a man from the practical affairs of life here below, that one thus preoccupied could hardly be an efficient social worker. And yet, as the life history of innumerable saints has shown, this is as far as possible from being the case. For, in fact, preoccupation with the next life impels a man to be earnest and diligent in those kinds of activity whereby life everlasting is to be attained. And chief among these is the exercise of charity, which includes, on the part of those who are qualified for the task, a strong desire and a resolute determination to do all that can be done for the welfare—temporal and spiritual—of one's neighbor.

To return now to the leading illustration or comparison, which is Our Lord's own, in the physical order the working of the leaven meets with no opposition in the meal wherewith it is mingled, provided that the meal itself be clean and wholesome. But our task is the more difficult one of leavening a society which—like society in Our Lord's own day—is profoundly corrupt, a society which in fact though not in name is rapidly becoming pagan. And for the purifying of such a society nothing short of a very strong and powerful leaven and plenty of it, can possibly be adequate. We cannot afford to put our trust in half-hearted efforts, in a self-complacent, respectable and contented mediocrity, in that kind of mediocrity of which the unexpressed motto may be cast in the form of a new beatitude, viz., "Blessed is the man that is exactly like his neighbor for he shall be as middling as the rest." Mediocrity will win no victories, in the social or in any other order. To change the metaphor for a moment, you cannot kindle a flame with lukewarm water. To this end there is need of the fire of charity and zeal. And who shall tell what victories may be achieved by a strong body of representative Catholic young men, every one of whom should be imbued with the spirit of generous self-sacrifice for the common good? Who shall say what unlooked-for results might be attained if only it could pass into a common proverb in the practical order, that such a man must needs be a desirable employer, because he is a Catholic and can therefore be relied on to treat his dependents from the highest to the least with a full measure of justice and of charity; that such another must needs be a worker whom it is desirable to employ, because he is a Catholic, and therefore can be thoroughly trusted in the matter of sobriety, honesty, industry, and of that other social virtue which is so urgently needed where numbers of work people of both sexes are thrown together, mean the characteristic Christian virtue of purity with all the self restraint which it implies; and if, lastly, it were true that every Catholic man in a parish could be relied upon by his parish priest for the most thoroughly loyal and unstinting co-operation in any good work of charity and zeal that might fall within the scope of his abilities and opportunities. If only all this were true, or even approximately true, then indeed the Catholics of this country would be, as they

ought to be, a standing example to the rest of their fellow countrymen, and would exert an influence, powerful out of all proportion to their numerical strength, for the social regeneration of society. Is it too much to hope that the time is approaching when such things may be truly said of at least every member of our Catholic Young Men's Societies?

I will not pretend to believe that praise so high has been earned in the past by all of those whom you—your chosen delegates—represent. Such a pretense would be the most flattery. It is to be feared that the taint of worldliness, the blight of a misplaced contentment with mere mediocrity, still infects too many of our young men, even among those whose names may be found on our lists of membership. But we hope for better things, and Our Holy Father Pope Pius X. has given us a solid ground for such hopes, by placing within our reach a means whereby we may emancipate ourselves from the taint of worldliness, and the smugness and self-satisfaction of flattery. It is to be feared that the taint of worldliness, the blight of a misplaced contentment with mere mediocrity, still infects too many of our young men, even among those whose names may be found on our lists of membership. 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