"Say, mister, I'm lost!"

The scissors fell from the Judge's trembling fingers; fate had decided. He turned slowly around to see who the visitor was. What he beheld however, reminded him more of Cupid than of fate. A small boy with a curly head and big, innocent blue eyes stood looking up into his face as if he were the only man he had ever seen. The lad appeared to be about five or six years old, and was dressed in a neat white sailor suit with a big red bow around his neck. His legs were bare save for a short pair of socks, which protruded but a couple of inches above his shoe top.

"I'm lost, mister," he announced again, in a voice which showed plainly that its owner was in doubt whether to cry or not.

"Well, now, that's too bad," replied the Judge, suppressing an inclination to laugh. "Come over here and sit down and tell me all about it. The two sat down near the solitary rose.

"What's your name?" began the old man.

"Mother told me I was'nt never to tell my name, 'cause somebody might steal me. You wouldn't steal me would you, mister?"

"No, indeed," replied the Judge, considerably amused.

"Did'nt you never steal a little boy?"

"Never, I like little boys too much to steal them."

"Wasn't you ever a pirate, either?" was the next question.

"No!"

"Not runned a street car or owned a bicycle?" The boy gazed up into his companion's face, with considerable eagerness.

"None of those, little friend." The Judge saw that the boy was much disappointed.

"Well, maybe you never had no little boys to 'splain 'bout how to be a pirate," suggested the lad.

"I guess that must be it," apologized the Judge. "God never sent me any little boy to teach me all those things."

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GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

FILIAL DOCILITY TOWARDS THE POPE

The Jews of the Old Testament, God's chosen people, were not docile; on the contrary, we find the Lord Himself saying to Moses: "I see that this people is stiff-necked." (Exod. xxxii, 9,) and St. Stephen's terrible arraignment of their forefathers (Acts vii.) shows that many centuries had not changed the Jewish character, when he hurls at the Jewish council this scathing apostrophe: "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did, so do you also." This faulty exaggeration of the virtue of firmness had one redeeming feature; after they had once overcome their rebellious leanings to idolatry their obstinacy kept them aloof from the morally enervating influence of Greek civilization. Yet this very aloofness prevented them from making many proselytes. Stubbornness may be interesting to the casual observer as an abnormal manifestation of strength; but there is nothing winsome about it. The Jews of our day, despite their unparalleled success in business, despite their many natural gifts, have not won the hearts of other races. They are still immutably aloof from the splendors of Christendom, they have no prestige; even their millionaires can hardly get a footing in decent society. Nay, what is stranger still, notwithstanding their wholesome home life and their domestic virtues, they have failed to multiply as other races have multiplied. There were four millions when Christ came; they are only eleven millions now — less than a threefold multiplication in nineteen centuries. In one century and a half the French Canadians have multiplied forty-fold.

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mission of the intellect. Obedience is chiefly an act of the will, while docility is an habitual disposition of the mind, which is always ready to accept as right and wise the mere wish of a superior. At the beginning of the nineteenth century one of those French bishops whom Pius VII., in order to carry out the concordat with Napoleon I., had asked to resign his See, wrote: "I am determined to stand in my resignation because the Head of the Church thinks it necessary for the maintenance of religion in France. I do not see it as he does, but I must submit my judgment to his." Thus does docility perfect obedience. But it does more: even before the superior utters an express command, the docile man sides with his chief as soon as he is made aware of his wishes. This is a first principle of action in the army, the navy, and in all large and important business concerns. The officer or clerk who does not show docility to the spirit of his chiefs will find the way to preferment blocked. A man must not only do what he is told, exactly and faithfully, but he is expected to do it with the proper spirit. This is the secret of the marvellous colonial expansion of Great Britain. Wherever a Britisher settles or establishes the reign of law and order, because he is full of the traditions of the Empire and he loves them. A single Canadian mounted policeman has been known to gather in a victorious but fugitive Indian tribe awed by the majesty of the law which he represented and convinced that he had the whole country behind him.

Similarly, but on a very much higher plane, the Catholic who practices filial docility to the Pope feels that he is backed by a mighty host, having, like the first Christians, "but one heart and one soul" devoted to him whom they truly call "the Holy Father." His credentials are unimpeachable. He is the highest representative on earth of the Saviour of the world. He holds the keys of the Kingdom of Heaven.

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trusts to supernatural means as the most powerful of all. They hail him as the brave spiritual hero who has dared to begin his proposed restoration of all things in Christ by trusting to the transforming power of the Blessed Sacrament and opening wide its treasures to all, even the little children just reaching the age of reason. All over the world this revival of the ancient discipline has gladdened parents and children, while the carrying out of the Pope's behests in this matter has tested the filial docility of Bishops and priests trained in the humanly prudential methods of the immediate past. The results everywhere are most gratifying. The words of Isaiah foretelling the reward of docility, "great shall be the peace of thy children," are being daily verified. There is spreading through the Church that spirit of quiet joy and restfulness which is one of the most precious gifts of the Sacred Heart in the Blessed Eucharist—"I shall refresh you." "You shall find rest for your souls"—as a reward for the admirable docility of pastors and people to the Pope's sublime act of faith in the supernatural efficacy of the Body and Blood of Christ.

LEWIS DRUMMOND, S. J.

"HE CAME UNTO HIS OWN"

A TRUE STORY

By Rev. R. W. Alexander

It was the Christmas time of 1910. High up in the mountains of Western Pennsylvania, a little mining town called Whitney, nestled among the hills. The miners and their families lived, poor, and simple lives, from year to year. In the early morning the hard-working father and brothers took their frugal breakfast, and with their tin buckets and little lamps on their caps, made their way to the shaft, and went down deep, deep, into the bowels of the earth, there to dig and delve all day for the dusky diamonds that glitter in our grates, and warm our homes. In the evening—black and sooty, and covered with coal dust—these tired men emerge from the living darkness to go to their homes for a well-earned rest from toil.

[illegible]

comforting for him to feel he had made his peace with God.

In low whispers the great consoling Sacrament of Penance was administered while the mine-doctor and the driver sat in front, and the ambulance drove slowly down the snowy road.

The priest gave him absolution, said a few encouraging words, told him how the Child of Bethlehem had come on earth to redeem His own this Christmastide; and left him with his blessing, and with a promise to visit him at the hospital.

Then with kindly greeting, he left the ambulance, got into his buggy, and went his way—pondering the Mercy of God—the tenderness of the blessed Savior who sent him in this early morn on the Christmas tide, to comfort and aid a poor crushed human creature—one of His own whom He had come to redeem.

The ambulance went on its rough way, along the weary road to the hospital. When it arrived there, the doctor and the driver went to lift out the poor patient and take him to the little cot prepared for him.

The man was dead.—The Missionary.

NOTABLE CONVERT NOW A PRIEST

FATHER SARGENT'S STORY OF HIS CONVERSION

Rev. Henry A. Sargent, for eighteen years a member of the Order of the Holy Cross, Episcopal, which had its headquarters at West Park, N. Y., was recently ordained to the priesthood in St. Paul's Church, Roxbury, Mass., by Bishop Anderson of Boston. The Providence Visitor says:

Father Sargent is one of a score or more former clergy of the Episcopal Church, now Catholics, who were dissatisfied with Canon 19, a law which was interpreted by many as permitting clergy of other denominations to occupy Episcopal pulpits on special occasions.

The monastery of the Protestant Episcopal Order of the Holy Cross was located at Westminster, Md., for several years. The community had differences with Bishop Paret, of the Episcopal Diocese of Maryland, with the result that they removed.

Father Sargent continued as a member of the Order at West Park, near Kingston, N. Y., after leaving Westminster. The monastery, which is the only one of the kind in this country, is called St. Faith's House.

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unknown to the Catholic Church of any epoch of history. The clergy, likewise, are often a law to themselves in doctrine and ceremonial.

"The Anglican Church is divided into several schools or parties, and the division consists not of ecclesiastical policy, but in real and important differences of faith. Such are the doctrines of the Real Presence and the worship to be paid to Our Lord in the Holy Eucharist; of the priesthood as possessing power to offer sacrifice and forgive sins; of the honor due to the Mother of God and the saints; and of the sanctity of the marriage bond.

"These differences seemed to me essential to the breach with Rome and with the whole Catholic Church of all ages. The English Church thereby lost her power to retain the faith inviolable and to exercise an undisputed authority over her people. The change in religion under the Tudors left her stranded, without pilot or compass, and so she has ever been drifting.

"I say this of a people I have always loved and shall continue to love. There is much real piety amongst the Anglicans, culture, refinement, gentleness, zeal and good works, and often all absence of that littleness when ecclesiastical questions are up that mars true charity and accomplishes nothing in the end. But we must acknowledge that the Anglican Church has grown more and more weak in her hold upon the old faith and in her authority in discipline. Add to this that there is no evidence of any capacity of recuperation, and that the Oxford movement sometimes, through inexactly, called Ritualism, has spent itself, and my reasons in this particular will be understood.

"On the other hand, Rome slowly grew before my mind in her greatness and the splendor of her history. Misjudged, persecuted in many countries, often suspected and disliked, she bears herself bravely in storms and danger, and the Vicar of Christ, whether resisting Napoleon, or the infidel governments of Europe to-day, meets all assaults in the tranquil assurance that comes with a sense of supernatural strength and a chastened spirit. At first the unchanging definiteness of her teaching, with her anathemas upon all denials of that teaching and her constant pressure of authority, looked almost forbidding as I viewed the Roman Church. Then admiration and reverence succeeded to this feeling and I felt irresistibly the solidity of the structure which God had so wonderfully reared upon earth, to be the pillar of truth and guide to a world lying in darkness. It is to this by the divine grace, that I owe my conversion, the commanding influence and persistency of Rome, not to mere disappointment with the Anglican Church. And by this one test must each inquiring Christian judge the claims of the Catholic Church upon his allegiance — not by such secondary questions as concern the possession of a historic ministry or of sacraments, but by this, is the Roman Catholic Church right in her absolute claims? Can she justify them by the witness of the past and by the evidences of to-day in her vitality and in the world-wide influences of her system?

"Many religious-minded people are beginning afresh to study the Church. The historians have already initiated a re-writing of the Reformation period, and their readers are more ready than ever to be instructed in the facts and to weigh unprejudiced the conclusions."

Not by fits and starts, but *daily*, must our cross be carried. But God is there, stretching out His hand to help us on. If only we grasp it, we are safe, for He Who is with us is mightier than those who are against us.—Madame Cecilia.

Do You Intend To Abandon Your Farm?

In New England there are hundreds of abandoned farms—abandoned because the soil has been drained of its fertility. Had these farms been properly fertilized they would still be producing bounteous harvests.

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Cloverleaf—Corn King

The Stomach Needs Help

DR. CHASE'S KIDNEY-LIVER PILLS

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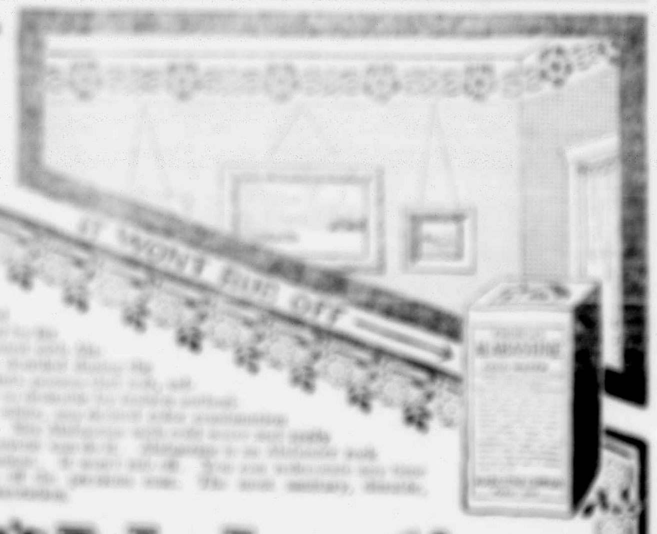

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