

dishonesty—and at the same time, an indispensable factor for success? "Well," said Boles, genially, leaning forward a little to drop the ashes from his cigar, "what do you say, Frank?"

Before the young man could do more than shrink imperceptibly at the odious familiarity that was in his visitor's tones, there was a soft knock at the door that connected his office with the rest of the house. It was pushed open a little, and his mother appeared on the threshold. She was an old lady with thinning hair, and an infinitely kind expression. Instantly she knew he was engaged, she murmured apologies and withdrew quietly, closing the door.

"I say 'no,' Mr. Boles," said the young lawyer very gently. "I shall do my best to defend the man Durkin, whom I believe to be innocent of that crime."

"You mean," demanded the other, "that you won't do me this favor?"

"I mean that,"

"You're going to let yourself get slaughtered at the polls to-morrow?"

There was no answer to this, but young Burroughs rose slowly to his feet. The visitor rose, too.

"It'll be a bad beginning," he blustered, "you'll lose and you'll get the name of being a loser. You'll be a dead one, don't you know it?"

"I have nothing to say except to bid you good-night, Mr. Boles."

"Well," said Mr. Boles, shortly, spreading out his hands, one of which held his hat and the other his cigar, "I gave you your chance; and I do what I say and don't you forget it. Good-night."

He was gone. Frank Burroughs walked slowly to a window, drew aside the curtain and looked at the sky. His hands were closed tightly but his head was held high, his shoulders thrown back his attitude fiercely erect, while his lips moved in a manner that one at his side could not have heard. Then he turned and walked across the hall into the room where his mother sat alone. Bending over her chair he kissed her.

They said afterwards that he received the news of his rival's election with a calmness and serenity that seemed to border on absolute happiness. And for a defeated candidate his face shone with a peace that passed the understanding of the people of Cornville. —Donahoe's Magazine.

INDULGENCES.

Rev. Bernard Conway in "Question Box."

"Why does the Catholic priest impose penances for sins already pardoned? Why do Catholics think they can atone for their sins by fasting, prayers, etc.? Do you believe that you can add to the all-sufficient atonement of Christ? When God forgives the sinner does He not instantly free him from all deserved punishment at the same time, as in the case of the dying thief? To-day shall thou be with Me in Paradise." (Luke xlii, 43)?

After confession, the penitent is asked to perform works of penance that he might better realize his guilt before God, and thereby pay the debt of his corporal punishment still due to his corporal sinners. The Council of Trent declares that these penances make the sinner more careful for the future, substitute for his vices the contrary virtues, and prevent him from falling into more grievous sins (Sess. xiv. ch. viii.).

Frequently the Scriptures declare that God may forgive the repentant sinner—that is, free him from the guilt of sin and its eternal punishment—without freeing him from corporal punishment. Thus in the case of Adam (Wisdom x. 2; Gen. iii. 17-20), the rebellious Jews in the desert (Num. xiv. 20-23), Moses (Num. xx. 12; Deut. xxiii. 51, 52), David (II Kings xi. xli. xxiv. etc.).

David, for example, having repented for his murder and adultery, was forgiven by God, and yet punished by the death of the child he loved. "I have sinned against the Lord. . . The Lord also hath taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born of thee shall surely die" (II Kings xlii, 13, 14).

Is it not strange to find Bible Christians denying that the sinner may atone for the corporal punishment due his sins, when no doctrine is taught more clearly in the Scriptures? (Jonas iii.; II Paral. (Chron.) xxxiii. 12, 13; Ecclesi. iii. 33; Dan. iv. 24; Luke xi. 41).

Catholics do not believe that any man or all men could ever satisfy for one grievous sin against God. One alone, Who was true God and true Man, Jesus Christ, satisfied for all the sins of the world. He, according to Catholic dogma, is the only Mediator; "for there is one God, and one Mediator of God and men, the Man Christ Jesus" (I, Tim. ii. 5). But we believe that by the help of God's grace, which Jesus Christ died to gain, we can apply to ourselves the satisfaction of Jesus Christ, through the sacraments of baptism and penance. This in no way interferes with the infinite atonement of God's only Son. "Neither is this satisfaction which we discharge for our sins so much our own as not to be Jesus Christ's, for we who can do nothing of ourselves as of ourselves, can do all things with the co-operation of Him Who strengthens us. Thus man hath not wherein to glory, but all our glorying is in Christ; in Whom we live, in Whom we merit, in Whom we satisfy." (Trent., Sess. xiv. ch. viii.).

As for the thief on the cross, it is not evident that he went instantly to heaven; for Catholics, believing that Christ's soul immediately after His death went down to Limbo, to announce to the souls there detained the glad tidings of the redemption (I, Pet. iii. 19), declare that paradise in that passage does not mean heaven at all. But granted that it did, as a sign of His wrought by the Son as a sign of His exceeding great mercy and love for sinners, is not to be regarded as the general law of God's working, especially when the Scriptures in many other

passages declare the contrary. Of course, Catholics believe that God may at any time remit the guilt of sin, and all the punishment due thereunto; just as He does always in baptism; but we say that it is not the ordinary law of His providence, as taught by His holy Scriptures and His infallible Church.

"How can your Church be God's Church, when it grants permission or an indulgence to commit sin?"

This old fable of Protestant tradition still lingers in the mind of many Protestants, although it has been refuted time and time again. Many will remember how Cardinal Newman nailed the calumny with regard to the catalogue of sins fastened on the door of the Church of St. Gudule's Brussels (Present Position of Catholics" pp. 108-118). The catalogue, written in French, turned out after investigation to be the price paid, not for sins but for the use of chairs. And yet a Catholic lawyer had but lately to correct the same calumny repeated by a correspondent of a Chicago daily with regard to a South American Bishop granting an indulgence to commit sin, so persistent is the unthinking or malicious disregarding of the eighth commandment.

Catholics know that an indulgence is in no sense whatever the remission of sin past, present or future, nor does it do away with the eternal punishment due to sin. The most elemental concept of God renders it impossible to imagine Him giving a person permission to commit sin. If our objectors would take the trouble to read any catechism of our Church he would find it clearly stated that unless a Catholic is free from mortal sin, and in God's grace and friendship, he cannot in the slightest degree gain an indulgence. (Baltimore Catechism, lesson xli., questions 1 and 2).

An indulgence is the remission by the Church of the whole or part of the temporal punishment due to sin, valid before God because of the living authority Christ gave His Church (Matt. xvi. 19, xviii. 18). It is gained only by one in a state of grace, in virtue of the application of the superabundant merits of Christ and His saints to all the Communion of Saints.

Thus in the first days of Christianity the Church imposed upon repentant sinners severe public penances, such as exclusion from the church service, denial of the Eucharist, fasting on bread and water for a term of years, the grievous crimes of murder, apostasy, surrendering the Bible to the pagan persecutors, and the like. We read, however, that frequently the Bishops remitted wholly or partially, these penitential works, if a penitent manifested extraordinary sorrow, if a persecution was imminent if one of the martyrs about to die requested it, if the penitent because of bodily infirmities, or because of death were imminent. This is essentially the Catholic doctrine of indulgences to-day.

From the eighth century this public penitential discipline was gradually done away with, until it disappeared in the thirteenth century. Penitents were absolved before the penance enjoined was performed. The severe public penances were commuted into prayers, almsgiving to churches, monasteries and hospitals, pilgrimages, taking the cross to Christ's sepulchre from the Saracens (Council of Clermont, A. D. 1098, can. 2) making the Jubilee (A. D. 1300) etc.

Just as the State possesses the right to condemn or acquit the criminal, and to regulate in every way the punishment due his crime, so the Catholic Church possesses the divine right to pardon sin or retain it (John xx.). and to remit wholly or in part the punishment it deserves in the sight of God (Matt. xvi. 19, xviii. 18)—all according to the penitent's interior dispositions toward God. (Lepicier, "Indulgences" Thurston, "The Holy Year" Bellarmin, "De Indulgentiis" Beringer, "Indulgences.")

YEARNINGS OF THE INFINITE.

TO UNDERSTAND ALL IS TO FORGIVE ALL.

Rev. P. A. Sheehan, D. D.

Human nature is unchangeable; and to-day there are few who have been in contact with men, that do not suffer an almost irresistible temptation to despise them. The law of rapine, which is self, so predominates amongst them; their little souls are held in leash by so fragile a tenement; their wretched short; and they play their part in a little part so badly, that one is tempted to hiss the whole company from the stage forever.

Human history is but a record of human weakness and brutality. The cross has been planted in the Coliseum; but the evil spirits that leaped with swift and fury the sixty thousand spectators, who seemed to drink with their eyes the blood of their victims, have sought better-swept and cleaner places. But they are by no means exercised or banished from the earth. Let the battlefields of the world, the cries of the oppressed, the pangs of the victims, testify it.

What then? Are we to grow impatient with these little minnies? Are we to dream of a greater and stronger and more spiritual race than we behold on our planet? Perhaps so! Yet it would be better to restrain our judgments, and imitate "the yearnings of infinite pity," the consciousness that the key to the mystery of so much meanness and so much weakness is somewhere.—The Dolphin.

THE LADY AND THE FILIPINO.

Catholic Home Companion.

The correspondence reproduced here tells the story of an unsuccessful campaign—the utter rout of a band of very earnest, very persistent female proselytizers, armed with Protestant Bibles, Protestant tracts and Protestant turkeys, by the very young and very Catholic Filipino students who are being educated in this country at the expense of the Philippine insular government. The "personal appeal" feature of the campaign was a mighty effort. Each student was given an especial solicitude on the part of the ladies who honored him with their correspondence. But the scheme didn't work. Within the past few days the lady most active in the proselytizing army has suffered a rude shock. It came in the form of a reply from one of the Filipinos, who spoke not only for himself, but for his fellow countrymen. To understand the lady's feelings in the matter one must read not only the Filipino's reply, but also the letter which elicited it. It were also well to remember the turkeys.

The Lady to the Filipino:

"Ladies' Missionary Society, First Congregational Church, Dallas, Tex. Feb. 3, 1905."

"Mr. Digno, A. Libs, State Normal School, Trenton."

"Dear Friend: We understand that you are among the number of representative young men of the Philippine Islands selected by this government for education and training in American schools and universities. Being very much interested in the welfare of your people and realizing the vast amount of influence you would be able to exert for their good on your return, we desire to lay before you a very plain and personal way your responsibility in connection with this great opportunity. Although our nation is nominally Christian, its spirit of freedom is such that the government interferes in no way with the religious preferences of its citizens, each individual being able to choose for himself. But this very freedom places upon the individual a great responsibility to investigate and rightly decide for himself. To that end we wish to call your attention to the Gospel of Christ in its simplicity, and to ask that in candor and earnestness you consider His claims upon you in the light of His word. In a land with an open Bible, and where private interpretation is the rule, sects and denominations naturally follow, but those representing the orthodox Christian sentiment believe that 'All have sinned' (Rom. iii. 23); that Christ came to save sinners by His death (Rom. vi. 8); that those who believe in Him are saved (John iii. 16); that those who do not believe in Him perish (John iii. 16). We are very anxious that all that is good for our civilization shall go to the Philippines; but believing that there is none other name under heaven given among men whereby they must be saved, we are none the less anxious that the knowledge of Him shall reach them. If you have not already done so, will you not receive Him, your Saviour, and then carry the word of life to your own? Would He be pleased to hear from you. Praying the blessing of God upon you, we are yours in His name."

"Mrs. W. P. Jackson."

"205 Worth street, Dallas, Tex."

"P. S.—Dr. Mary McLean, of St. Louis, told us about you, so we are very much interested in you, so please write me.—Mrs. Jackson."

The Filipino to the Lady:

"State Normal School, Trenton, N. J., Feb. 22, 1905."

"Mrs. W. P. Jackson, Dallas, Texas: Dear Madam: Yours of the 3rd instant received and in reply I wish to thank you for the interest you seem to have taken in me. At the same time I am glad to say that owing to the fact of my being a Catholic, and therefore a firm believer in the one true Jesus Christ, (it is utterly superfluous for me to comply with your request, and I do not see any need to adopt your suggestions. As regards the other Filipino students in the United States of America, I would not advise you to trouble yourself in writing to them on religious matters, because, like myself, they are all Catholics, members of the true Church of Christ, which is One, Holy, Catholic, and Apostolic. Now, of course, from what I have said to you you will realize that I belong to the only true Church, that has existed for nearly two thousand years, and will remain forever as long as the world exists. This Church has not changed to suit human fancies, and is the same in its doctrines in all parts of the world wherever she stands, and she stands everywhere, hence Catholic. As for the American government allowing freedom of religious worship, I wish to say that here this seems to be a very wise law, as there are people of all religious beliefs in America. Furthermore, as the law leaves every man to choose for himself, I will ever remain a true and loyal Catholic. I wish also to state that there has always been in freedom of all religions worship in all the Philippine Islands, just the same as the constitution of the United States has always been an open book in America. Out of Christian charity I will always remember you in my prayers, that God may give you the grace to inquire into the merits of the Holy Catholic Church, and that you may be converted and live and die a good Catholic woman. Will you be so good as to thank Dr. Mary H. McLean for me, and tell her that I will also remember her in my prayers? Yours respectfully, "DIGNO A. ALINA."

"Of Capiz, Panay, P. I., Diocese of Brno's celebrated article, 'Why I Am a Catholic?' also a copy of Archbishop Ryan's well known lecture, 'What Catholics Do Not Believe.'—D. A. A."

DR. BRIGGS AND REUNION.

(From The Lamp, Anglo Catholic)

Dr. Briggs is one of the most ardent friends of Reunion to be found anywhere, and years ago started the Protestant world by publishing a book, entitled "Whither," in which he frankly told his Protestant associates, what we are now saying to our Anglican brethren, that the only Church Unity possible for a distracted Christendom is a return of all Christians of every name to communion with the Bishop of Rome.

Evidently what he has seen and heard the past year in Rome has greatly encouraged the Doctor. He writes the ordinary Protestant ideal that the Church of Rome never has reformed and never will. On the contrary Dr. Briggs declares that since the sixteenth century the history of the Roman Church has been a continuous succession of reforms, but most of all during the past fifty years. Leo XIII. was a reforming Pope, but Pope Pius promises to be even more so. "Great reforms are in his mind which ere long will become evident in fact." Since the Pope has set forth as the chief aim of his Pontificate what all enlightened Protestants ought themselves to desire: "To make Jesus Christ Himself the centre and mainspring of all reform," the learned professor prophesies that ere long there will be "the greatest revival and reformation known to history."

When Dr. Briggs says that the most serious ills which the Reformation sought to cure were "antiquity, bureaucracy and the intrusion of the Curia into civil affairs," he is only saying in another way that The Lamp has kept before its readers from the start, the distinction between temporal and spiritual. Modern progress has made, he thinks, the intrusion of the Curia into civil affairs impossible and there is now a fair prospect of the reform of the canon law and the reconstruction of the congregations' which will still further remove obstacles to reunion.

Another truth stated by Dr. Briggs is that "the dogmatic differences with Rome" which were urged by the reformers as the ground of justification for separation from the Holy See, "either no longer really exist or are in different forms." This tallies somewhat with the observation made shortly before his death by Bishop McLaren, of Chicago, on which he based the prophecy that the existence of the Protestant Episcopal Church as an organization separate from the jurisdiction of the Pope would cease within a hundred years.

A very strong proof of the antiquity of Auricular Confession as a practice of the Catholic Church is the fact that it has been preserved by the Nestorian Christians, who were cut off from Catholic communion fifteen centuries ago.

THE NEED OF THE DAY.

The presence of our Lord and Saviour, Jesus Christ, in the Most Blessed Sacrament is a cardinal principle of Catholic belief. He is there as really and truly as He is in the Garden of Gethsemane and on the Cross of Calvary. If He be not there, then the precepts of the Church are useless laws, our churches themselves useless structures and church attendance a needless custom. For if He be not present in the Blessed Sacrament on the altar neither is He present in the Holy Sacrament of the Mass. In a word, if He be not there, then there was no Bethlehem, no Calvary, no Christ.

Hence the reason for the Catholic belief, however, is not sufficient. To the profession of belief should also be added its practice. Consequently the conduct of Catholics is naturally expected to reflect their belief in the Blessed Sacrament.

But does it do so as generously and earnestly as it should? The answer is found in the exhortations and admonitions from the altar and the pulpit. A frequently repeated appeal is heard from both for more frequent Communions and more generous attendance at Benediction. Such being the fact the conclusion follows that concrete expression of faith is not in harmony with its profession among the people of the Church. Of course, there is faith, but faith alone is not sufficient. There is belief in the Blessed Sacrament but it is not an earnest active belief. If it were, there would be no need for the above exhortations. If it were, there would be no need for reminders. If it were the laity would never pass a church without paying a brief visit to our Lord. If it were they would become monthly communicants. If it were they would be present more frequently and more numerous at Benediction to receive our Lord's blessing. The need of our day therefore is a more earnest and active faith.—Church Progress.

A PLEA FOR UNITY.

Much prominence was given to this idea in last Sunday's Colonist and the reasons explained why all Protestant churches should unite. Let us be permitted to say that unity in religion outside of the Catholic Church is impossible. With them, everyone is entitled to explain the Bible as he thinks fit, and this principle cannot be accepted on the authority of another and wanting to read into them the one or the other sense is no longer believing. With them also, it would seem that they must understand first and then believe, but the correct principle is: "Believe in order to understand. It first believes what its parents say and later on it understands. Every pupil is taught in the same manner and it would indeed be strange if for things of the next life, which are considerably above our understanding were to follow a different method. God, wishing His Church to be one, has provided her with the means of unity. As there is but one God, so there is but one faith and one head to teach and interpret it. At this writing, there is a movement among the

Presbyterians to abolish their Westminster Confession of Faith and to substitute therefor the brief Confession which has already been adopted by the Church. How can unity be preserved at this rate? We do not boast of our unity, but what we wish to make clear is that if we live up to the requirements of our Church we shall be one, whereas others, following out their principles, shall be more and more divided.—Victoria B. C., Orphans' Friend.

JEWISH ESTIMATE OF POPE PIUS X.

Anti-Jewish prejudices will receive no encouragement from the new Pope, says the Jewish Daily News, of New York. Pius X. has many warm friends among the Hebrew race. He was first brought into contact with the latter when a parish priest at Tombolo, where for three successive summers, he was tutor of the boy of a Jewish banker, who had his country place in the neighborhood. When transferred as rector to Salzano he became the most intimate friend of a Jewish manufacturer, Romanin Jacur, and was an almost daily guest at his house. On taking up his residence at Mantua as Bishop, he was delighted to find his friend Jacur established there, and became once more an habitue of his house, and when elected Pope last summer it was this Jewish friend, now a Senator, who drew up the message of congratulations dispatched by the municipal authorities of the city of Mantua to its former Bishop. At Venice, too, freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Hebrew bankers of the city did not hesitate to entrust to him the distribution of that part of their wealth which they devoted to good works.—New World.

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