THE JEW'S TEST.

FOUNDED ON FACT. We were down in the Ghetto of the old river side town—I and the humble Jew giazier, Nathan Abrahamson.

I always thought of the Apostles when I looked at Nathan's gentle Semwhen I looked at Nathan's gentle Semitic face, with its long curling beard, its clear olive tints and its great dark, soft eyes, full of an indescribable pathos—the "sufferance" that was "the badge of all his race." He was a said smooth his fellows—a truth. rara avis among his fellows—a truthful, simple hearted, ungrasping Heb-Like his Apostolic namesake,

an Israelite without guile." I knew him to be very poor because of his avoidance of crooked methods; and I often threw odd jobs in his way. To day it was repairing some broken lights in a tenement house of mine just across from the Italian church of San Genarro. The quarter abounded not only with the worthy Jews of Russia, but the equally dark skinned Genoese, Neapolitans and Sicilians.

One of the townsmen of Columbus passed by on the other side as we Everyone about there knew him to

dollar," he said with his queer accent.
"Why not?" asked I.

"Because he doesn't lift his hat as he passes the church," was the asding reply. "What do you know about such things, Nathan?" I inquired, natur-

"A good deal, I come from a part of the country where there are plenty of Catholics," said the Jew. "I know plenty about their beliefs and their And it is in my blood never to trust a Catholic who does not uncover to his church, or salute the Cross as he

passes it." 'Salute the Cross!" Was there ever Hebrew like to this? The glazier saw my astonishment, and proceeded to explain. I give his

story in plain English.
"My grandfather," said he, "was a rich merchant in the Tyrol. Jew as olic neighbor. With him he often had business dealings, and he loved and honored him for a just man. seldom apart-my grandfather and his friend. The neighbors called them David and Jonathan.

"One day grandfather had to go on a long journey. There was an invest-ment to be made in a large estate many miles away, and in his old fashioned thrifty way he must go himself to at

tend to it. He had noticed for some weeks past good. So he told him about the inoften gone on walking tours together, and now, for a number of miles, the road led through a wild and thickly-

by noon, made an early start neces sary. It was a mild winter day, but still dark.

Before daylight they had reached the first wayside cross that marked their two miles from home.

"As they passed before it, it seemed to my grandfather that his companion paid no attention to the sacred image. But in the gray mists of the backward dawn, he could not be certain of this. He was sure the Catholic had muttered no prayer, nor crossed himself, as he knew was customary.

However, they pushed on in silence. The sun came up after a while in all its glory, and the hoar frost on the ever-greens glittered in the forest, like a veil of white gauze besprinkled with diamonds.
"Just on the outskirts of the wood,

they came upon another wayside cross.

It was broad daylight now. "My grandfather looked sharply at his companion. He was deadly pale. chin was sunk upon his breast He trudged past the great Crucifix without looking at it, without crossing himself, without lifting his hat from

"One hand was hidden in the folds one hand was indeen in the folds of his cloak, the other hung at his side. Its pale fingers twitching horribly. "My grandfather stopped short in the road and exclaimed:

"I am not going any further to-day. I must return to my home.'
"'What is the matter?' muttered his

companion in a strange, choked voice. companion in a strange, choked voice.

"Everything is the matter,' said my grandiather. 'Bad luck is on this journey. When we passed the first wayside cross a while ago, my friend, you did not uncover to it. I thought, then, that maybe the darkness had de colved ma. Now we have passed the coived me. Now, we have passed the second. You have made no sign, and I am sure something is wrong. I must turn back, and start another day.

"The face of his friend biazed from out life. We find it in the simplest forms among curselves. Take for in-

white to red—faded from red to white again. Tears gushed from his eyes, and a great sob shook him from head

had lost my money in speculation. I had need of more. I meant to have murdered you for your gold before we reached the town. With this thought in my heart, how could I look on the Cross or salute my Crucified Redeemer?

more. "With one mad cry, he turned and plunged back into the darkest recesses of the forest, the echoes of his crazy shrick trailing after him like demon voices, till they died away in the dis-

"And that night, beside the fire in our great old fashioned kitchen, my grandfather gave us all this solemn warning: 'Never trust a Catholic who does not salute the Cross or lift his hat when passing before his church."

-E eanor C. Donnelly in Irish Month-

DEVOTION TO THE BLESSED VIRGIN.

Sermon by Rev Father Tettemer, on a Subject Greatly Misunderstood by Procestants

St. Louis Church Progress.

In the name of the Father and of the

a thick gold chain hung across the front of his flowered satin waistcoat.

He rolled past the church thrusting his hands in his pockets—his hat set rakishly on one side.

The Israelite regarded him steadily with a curious expression of contempt.

Son and of the Holy Ghost. Amen.

Doctrines of the Catholic Church, my dear Christian friends, do not need anything in the way of defense. The ordinary explanation that we hear of the Christian doctrine from time to time in the Church are given not as a defense of the doctrine. to refute the charge that the doctrines are weak ; or rather the charge is often made that the doctrines are weak, and to support the doctrines we are forced to extraordinary explanations.

I offer this word of explanation in the beginning — an explanation to re-fnte this charge, that we explain for the sake of explanation and not for the sake of defense. We explain not to offer any apology for any doctrine we may possess, but only that they may be more clearly understood.

I have selected this evening for con sideration the doctrine of devotion to the Blessed Virgin, if it may be termed a doctrine. The devotion to the Biessed Virgin, as we understand it in the Church, consists of honoring Mary, venerating her images and of imploring and asking her assistance. Before considering these remarks it might be "My grandfather," said he, "was a considering these remarks it might be a rich merchant in the Tyrol. Jew as he was, his dearest friend was a Cath olic neighbor. With him he often had Blessed Virgin a worship equal to that given to God, and we are therefore guilty of idolatry. If it be true we give to Mary the devotion we should give to God, we are guilty of idolatry The devotion given to Mary is a devotion of prayer, of works, a devotion that is made up of everything except the one great act of worship that is due to God alone, and that is the act of

sacrifice. The charge made against Catholics that his Catholic friend seem ill and low sprited. A little change and every thought he might do him. good. So he told him about the investment and asked him to travel with him to the distant town. They had the contrary, it is most evident that the worship of non Catholics, the worship which they give to God, is entire

> sacrifices of the patriarchs, the sacriises of all people mentioned in the Old Testament, coming right down to the New, where sacrifices are again com-manded by God. In the New Testa-ment it is the sacrifice of the Mass itself. The worship given to God must be a worship of sacrifice. be something offered with a destruction of life in it to acknowledge God's dominion over life and death.

This worship we find in none but the Catholic Church. There is no sect, no form of religion giving to God a sacriform of religion giving the Catholic fixial worship except the Catholic Church. We are the only once giving to God the worship due him. We ing to God the worship due him. do give to Mary great worship, we pay her great honor, but never is a Mass offered to the Blessed Virgin. Every Mass offered on Catholic altars throughout the world is always offered to God. All acts of sacrifice in the Catholic Church are offered to God. Everything in the way of devotion paid to the Blessed Virgin is in the torm of prayer or good works, so we see that the charge that the devotion of Catholics to the Blessed Virgin is too high is false. The devotion we give to Mary is certainly on a level with the worship non Catholics give to God. Their worship is on too low a plane. If now we come to the details regard ing devotion to the Blessed Virgin, which is the explanation I stated in the beginning, that this devotion consists beginning, that this devotion consists in honoring Mary, venerating her, paying her tribute. What is the reason for giving tribute to Mary? Why so much veneration? Why so much honor to a creature of God, a human better like oversalives. much honor? The reason is found in the general principle of honoring worth, of giving tribute to Mary, and

forms among curselves. Take for in-stance the actor on the stage, at the

completion of some act very well reu-

dered the audience applauds him.

out to him to recognize his worth. When any great deed is performed by a citizen the papers are full of praises recognizing the merit that is there, and says, this one shall I honor, we recognizing the merit that is there, and says, this one shall I honor, we have a tribute of the worth there is in the papers are full of praises. to my heart, how could I look on the construction my heart, how could I look on the construction of the co

where honor is due.

Now, where is the worth of merit in Mary? On what ground rests this honor? There are many things that we might select, but there are three great reasons why Mary is honored; here are three great reasons why she has worth ; three great points indicating merit. They are the Immaculate Conception, the fact that she passed through life without committing one through life without committing one venial sin, and her great position as the Mother of God. Take the Immaculate Conception, a doctrine not at all understood by people ou side the Church. It means simply toat Mary did not have on her soul the taint of original sin. You ask for an explanation of the dectrine of the Immaculate Conception. It means simply that late Conception, it means simply that Mary's soul was not tainted with original sin. Protestents will hitch all sorts of things to the doctrine, pertaining to Mary's parents and even farther back than Mary's parents. Now this back than Mary's parents. Now this mother as our own mother is our own mother is our ing to Mary's parents and even farther back than Mary's parents Now this does not pertain to her birth. It pertains only to Mary's soul, and this great privilege of the Immaculate Congreat privilege of the immaculate Conception given her by God is a reason why we should honor Mary. Of her may be said these words of the poet, Wordsworth: "She is our tainted nature's solitary boast." The only person preserved from the taint of sin. She is the only one the human race has to boast of, the one individual person selected from among the whole race, the one woman who was exempt from

wrong her in giving her this honor? Do we wrong God by giving her this honor? If we do God wronged Himself, for He gave her the privilege. It was by the power of God she was ex-empt from this sin, and if we deny Mary the privilege of the Immaculate Conception, we say God did wrong in giving her that great privilege. Besides the privilege was given to Mary, not for herself, but for God, so that the Mother of God, so that the one who was to give birth to Christ to come afterwards, should have a spotless mother. Will we deny to God the right to have for Himself a spotless mother? We know the power of God. We know God is omnipotent, we in faith, know He could and did preserve Mary from original sin. This is why we give Mary a tribute of love and that she passed through life without

committing one venial sin.

Again we find the basis of argument in real life. Take for example the devotion of Americans to Washington because of the work he did for his country, because of battles fought and victories won. Consider the admiration of the French people for Napoleon because of his great military genius. Consider the devotion of the French people to Joan of Arc ; consider the ad miration of the English people for the Duke of Wellington because of his victory over Napoleon. Consider the de votion of the American people to our heroes in the late war, Dawey, Sampson and Schley. We honor these men, the French people honor our heroes be-

Mary fought not for the French or Americans, but she fought the greatest battle in human history-the battle of human life-passing through life without having her soul tainted in the least. Mary fought this battle and won the greatest victory we know of. Is it wrong, then, to pay tribute to Mary be cause of this great victory? If it be right in the natural order to give trioute to these men, if it be right and just to pay tribute because of victories won, why not in the supernatural or-der? Why not pay tribute to Mary who won the greatest victory, passing through life without committing one venial sin? This is another reason why we honor Mary, giving her love

and respect.

The third reason is that she held that great position of the Mother of God. You will often meet with a stumbling block among Pretestants when you say Mary is the Mother of God because you will be told Mary is a creature, and how could she be the Mother of God when she is only a creature. ture created by God. Now, no Catholic is so foolish as to believe for a moment that Mary is the Mother of God in his divine nature, but he knows she is truly and really the Mother of Godgin His human nature. Think of the honor that is given to the mothers of great men, how they are respected and their memories revered. Think to-day of the honor given to the mother of a king, to the mother of a priest or a bishop, and if it ever does happen what a grand thing it is to be to the Redeemer of the world, to participate in the redemption and hold the

know well that that one is deserving of and so in this way she is our mediator. honor. Great honor has been given her, she has been made the mother of God. Now we have the three reasons ; Mary was conceived immaculately, without stain of original sin. She passed through life without committing one venial sin, and she was the Mother of God. Upon these three great reasons are based our devotion to the Mother of God. These are the reasons

we honor her.

The second part of the devotion to Mary consists in venerating her images, why we ask her intercession, images. Every day there is preserved why we ask her to help us. This is presentations, images, photographs, pictures, and very often busts, are preserved to remind them of those who are gone. Nothing is ever thought of it, no excuse given, no charge of idol-atry ever made. Nothing wrong is thought of the person keeping a picture mother as our own mother is our natural one. Why cannot we venerate her image or picture without hav ing it said we adore the image? simplest, most ignorant person knows when they go upon their knees before the image that they are only doing veneration to herself who is in heaven and not to the statue. Yet the charge is made against us that we really believe the statue can do something for us These things I know are clear to yourselves. I mention them so you may Is that not a reason for the honor we give Mary? Honor because of that great privilege given to her! Do we ever spoken to about this great devo

tion to the Blessed Virgin. Let me relate an incident that came under my notice. This incident hap pened in Washington. I was one day walking in the great capital building there, and was walking through what is known as Statuary Hall, and at that time there had just been placed in position a statue of Father Marquette which was given to the United States by the state of Wisconsin. You re member at that time there was considerable talk about the statue and it was thought for awhile it would be de stroyed and a guard was placed over it and remained there day and night. In this Statuary Hall were statues of all great men of the nation placed there by the different states. While walking around viewing the statues I saw a man go up to the statue of Grant respect. The second reason is the fact and kiss the feet of the statue. I Thought it was rather liked the idea. out of respect that he did it; but about five or ten minutes later as I was standing in front of the statue of Father Marquette this same man came along with another man and stood in front of Father Marquette's statue. He was carrying on a conversation with his friend and in the conversation said

something like this:
"Things have come to a terrible pass when Catholics are allowed to bring such things as this into the National Capitol Building. It is not enough for them to practice their idolatry in their churches, but they must bring it into the Capitol Building."

Now there was a case of dense ig

ship which they give to God, wooded part of the country.

"My grandfather carried a large amount of gold in a belt round his waist, under his clothing. He has told his friend of this as they were starting on their journey about 5 starting on their journey about 5 starting on their journey about 5 clock in the morning. A dangerous o'clock in the morning. A dangerous o'clock in the morning. A dangerous o'clock in the morning and the sacrifices of Moses, the sacrification of the French people honor cur heroes be the statute of Father Marquette as a cause they fought battles and won victories. Joan of Arc is admired by the sacrifices of Father Marquette as a cause they fought battles and won victories. Joan of Arc is admired by the french p Biessed Virgin, yet this charge is brought against us for our devotion to the Blessed Virgin. We are certainly permitted to venerate these images, surround them with flowers, to decorate them, not that it will help the statue or do it any good, but it is giving honor to the Blessed Virgin herself, as it is paying honor to a mother when a child places flowers around the picture. Besides venerating the images of

Mary, paying honor and tribute to her, we ask her for help and we pray to her. On this part of the doctrine rests the principle of our great devotion to the Blessed Virgin. We pray to the Blessed Virgin and ask her for help, and therefore we contradict the saying of St. Paul, "There is only one medi ator between God and man, the man, Christ Jesus." Now when we pray to the Biessed Virgin we make a mediator of her and we have two mediators, Christ Jesus and the Blessed Virgin. This is a serious charge brought

against us, that we contradict the Siriptures. We are not wrong in praying and asking for her help and intercession, for we know we obtain favors of her, and at the same time we do not contradict the Scriptures. The charge comes from not understanding what is primarily meant by mediator. The real meaning of it is the mediation performed by our Divine Lord in re deeming the world. Man was in sin and an enemy to God, and only one person that could bring him back. Man could not do it himself, in fact the entire human race would not satisfy at that time. Man had fallen from grace, son for giving tribute to Mary? Why so much so much veneration? Why so much honor to a creature of God, a human honor to a creature of God, a human being like ourselves, for she was created by God; then why pay her so created by God; then why pay her so created by God; the may pay her so created by God; The reason is found in universe, to be the one to give birth was God. By His power, by His posttion, He could lift man from the state of sin, but only God could do it. God great position of the Mother of God.

We honor her because God honored her. Now anyone finding fault with the devotion to Mary on this ground, the devotion to Mary on this ground, the devotion to Mary on the Mother of God will can there is only one modiation between the contract the mother was the Mother of God will can there is only one modiation between the devotion to Mary on this ground. By correct, for it is correct theology to that she was the Mother of God, will say there is only one mediator between find fault with God Almighty Himself for selecting her to be His Mother. It is correct theology to that she was the Mother in the second Person of the Trinity, our dered the audience applauss nim.

Take the knite! and he drew a sharp-edged steel from his bosom and flung it at my grandfather's feet. I dered the audience applauss nim.

Take the knite! and he drew a sharp-edged steel from his bosom and flung it at my grandfather's feet. I dered the audience applauss nim.

There is a tribute to merit, a recognition of worth. The audience realizes the dispute the honor. What a terrible that great honor. What a terrible that great honor given creature could lift man up to an election of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity, our for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for selecting her to be His Mother. It the second Person of the Trinity for

We come to her because she is the Mother of the Mediator, the one able to obtain favors from Him. We know this from real life, and we base our prayers upon that knowledge that we have that the mother has power over the Scn. We know this from actual experience. We know the power she has with Him, the great favors he has granted at her request. Now these are the reasons why we honor the Blessed Virgin, why we venerate her among people, images, representations in the meaning of your life of devotion to the Blessed Virgin. Remember par This great medicine acts directly and as is our mother in the physical order the order of nature. She watches over us with a care and tenderness only she knows. She has a love for the sinner. In fact the sinner goes around through life attached to heaven by that one thing, the love of Mary for the sinner. He is cut off from God, has no relation to heaven at all except through Mary. She strives to bring back sinners to She strives to bring back sinners to God. Remember, too, she will reward any loyalty shown her. Remember, young people, if you place yourselves under the standard of Mary she never forget you. Devotion to Mary is another name for predestination and salvation, and if we are devoted to the Blessed Virgin she will see that we save our sculs. R-member, too, she is called in the Church the Morning Star, or Guiding Star. Ask her for for the graces you need, and with this strong faith, this strongly Catholic faith you have in her power, knowing too it is right to pray, it is right to practice devotion to her and ever be ready to ask for these graces, and you will receive them merely for the ask-

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y room that ev-

shall have that nt it comes from

ted and startled to f my watch point. I rubbed my rhythmically. I en, as I sat down mchair, I held a self as to whether yers or my mornsay. I comprom-nce, and said them one formula. o rest, but not to began to revolve of a hundred bril. could have said at but didn't. Such

such splendid perard before. an to trouble me 2 a. m! I tried ny philosophers for se, my old friend, shades of Orcus. sipere in loco," ou, Flaccus! You

dormitat Homerus,"

vanished into the me Ovid, laurel n to sing :m, placidissime somne um!" m promptly. Then , old usurer as he

æteris, movearis incom-odis." cried : "that's just r, gentle St. Paul, his face as when he

ve:that rejoice, and weep that weep!" own Kampensis, who gravely at me, and makes a sad morning !"

but indeed, and inagain, Thomas, you little too personal in