

THE JEW'S TEST.

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

I always thought of the Apostles when 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 softness—the "suffrance" that was the badge of all his race.

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 Genaro.

Everyone about there knew him to be a prosperous manufacturer of macaroni. He was stout, oily, pompous, a diamond glittered on his fat finger; 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.

"I would not trust that man with a 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 astounding reply. "What do you know about such things, Nathan?" I inquired, naturally enough.

"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 ways. 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 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 he was, his dearest friend was a Catholic neighbor. With him he often had business dealings, and he loved and honored him for a just man. They were 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 investment to be made in a large estate many miles away, and in his old-fashioned, thrifty way he must go himself to attend to it.

He had noticed for some weeks past that his Catholic friend seemed ill and low spirited. A little change and exercise (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 often gone on walking tours together, and now, for a number of miles, the road led through a wild and thickly 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 o'clock in the morning. A dangerous bit of mountain which must be crossed by noon, made an early start necessary. 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 mist 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-green 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. His chin was sunk upon his breast. He trudged past the great Crucifix without looking at it, without crossing himself, without lifting his hat from his head.

"One hand was hidden in the folds of his cloak, the other hung at his side. His pale fingers twitching nervously. 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. "Everything is the matter," said my grandfather. "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 deceived 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."

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? Farewell! you will never see me more."

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

"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."

DEVOTION TO THE BLESSED VIRGIN.

Sermon by Rev. Father Tetterer, on a Subject Greatly Misunderstood by Protestants.

In the name of the Father and of the 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, but rather to serve as an explanation and instruction for yourselves and to enable you to refute the charge that the doctrines are weak; or rather the charge is often made that the doctrines are weak, and that the explanation is forced to support the doctrines.

Is that not a reason for the honor we give Mary? Honor because of that great privilege given to her? Do we give her in giving her this honor? Do we wrong God by giving her this honor? If we do God wronged Him honor?

Let me relate an incident that came under my notice. This incident happened 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 the United States which was given to the United States by the state of Wisconsin. You remember that at that time there was considerable talk about the statue and it was thought for awhile it would be destroyed and a guard was placed over it and remained there day and night.

Now there was a case of dense ignorance. Catholics could not venerate the statue of Father Marquette as a great priest and a great man, but he could venerate Grant's statue! This is only ignorance and prejudice. Any reasonable man will see that the statue is only a reminder of the faith, serves to increase faith and remind us of the Blessed Virgin, yet this charge is brought against us for our devotion to the Blessed Virgin. We are certainly permitted to venerate these images, to 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 honor to the Blessed Virgin is a mother when a child places flowers around the picture.

Then why can we not honor Mary? 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 because of this great victory? If it is right in the natural order to give tribute to these men, if it is right and just to pay tribute because of victories won, why not in the supernatural order? Why not pay tribute to Mary who won the greatest victory, passing through life without committing 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 Protestants 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 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 God in his human nature. Think of God in his human nature as the Mother 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 the mother of the Pope; but all these sink into insignificance alongside that great honor of being the Mother of God, the Mother of the Creator of the universe, to be the one to give birth to the Redeemer of the world, to participate in the redemption and hold the 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, that she was the Mother of God, will find fault with God Almighty Himself for selecting her to be His Mother. It was our Divine Lord who gave her that great honor. What a terrible crime it is to dispute the honor given

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The third reason is that she held that great position of the Mother of God. You will often meet with a stumbling block among Protestants 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 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 God in his human nature. Think of God in his human nature as the Mother 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 the mother of the Pope; but all these sink into insignificance alongside that great honor of being the Mother of God, the Mother of the Creator of the universe, to be the one to give birth to the Redeemer of the world, to participate in the redemption and hold the 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, that she was the Mother of God, will find fault with God Almighty Himself for selecting her to be His Mother. It was our Divine Lord who gave her that great honor. What a terrible crime it is to dispute the honor given

to a person by a king, by a master, by a lord; and when God Himself pays a tribute, when God Himself selects one and says, this one shall I honor, we know well that that one is deserving of 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. Take the position at all late Conception, a doctrine not at all understood by people outside the Church. It means simply that Mary did not have on her soul the taint of original sin. You ask for an explanation of the doctrine of the Immaculate Conception, it means simply that Mary's soul was not tainted with original sin. Protestants will hit all sorts of things to the doctrine, pertaining 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 is the great privilege of the Immaculate Conception given her by God. Of her why we should honor her, the poet, Wordsworth, says: "She is our tainted 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 that great sin."

Let me relate an incident that came under my notice. This incident happened 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 the United States which was given to the United States by the state of Wisconsin. You remember that at that time there was considerable talk about the statue and it was thought for awhile it would be destroyed and a guard was placed over it and remained there day and night.

Now there was a case of dense ignorance. Catholics could not venerate the statue of Father Marquette as a great priest and a great man, but he could venerate Grant's statue! This is only ignorance and prejudice. Any reasonable man will see that the statue is only a reminder of the faith, serves to increase faith and remind us of the Blessed Virgin, yet this charge is brought against us for our devotion to the Blessed Virgin. We are certainly permitted to venerate these images, to 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 honor to the Blessed Virgin is a mother when a child places flowers around the picture.

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