

Soldier and Martyr.

A TALE OF THE EARLY CHRISTIANS.

Then, among the Christians it is customary to pray for one another. Will listen, Orso, my mother died a long time ago, do you mean to say that her soul is in heaven?

VI.—LOVE ON EARTH AND IN HEAVEN.

Carinus visited Felix and had a long conversation with him, and what the priest said gave him great satisfaction.

VII.—BAPTISM WITH WATER AND BAPTISM WITH BLOOD.

On the following day, a little after midnight, while Rome was still shrouded in darkness, three men wrapped in long mantles were making hurriedly along the Salaria road towards the gate of the same name.

On the following day as soon as twilight had come, the young centurion stood at the priest's door.

HIGH SCHOOL ENTRANCE LITERATURE.

PURPOSE.—Not simply to give a description of the journey itself as our Lord and the Holy Family, and the great importance of this pilgrimage.

PRELIMINARY STUDY.—Describe the mode of travel usual among the wealthy classes at that time.

CLASS STUDY.—Nazareth. A small town in Galilee, about 7 miles south of Bethlehem, and six miles south of Bethlehem.

CLASS STUDY.—Bethlehem. This town was the birthplace of King David, whose family records it contained—hence "regal city."

CLASS STUDY.—Jerusalem. This name means "house of peace," so called from the fertility of the surrounding country.

CLASS STUDY.—The journey to the Holy Family.

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"Have you come to look for me?" he asked the young man.

But the spirit of darkness that, like a roaring lion, moved about striving to seize our souls, began to attack Carinus. As the centurion's faith was still weak, as he did not see clearly all that he had to do to attain salvation,

But immediately thereafter another voice began to speak to Carinus, perhaps it was his mother's voice.

The innocent was as silent as the grave. What a contrast to the same structure on the day the young soldier first visited it!

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Holy Family brings into more striking contrast the reality described in the next paragraph. The wealthy people of the east were noted for the richness and splendor of their dress and surroundings.

"Swallow . . . dependants." Grand or magnificent train of servants and followers. Distinguishing menials from "dependants."

"Affectionate solicitude." Loving anxiety. What does this reveal of the character of St. Joseph?

"Tender." The opposite to robust, rugged. "Long . . . pilgrimage." This journey of 70 miles through a rough country would present when full of several days and entail much hardship.

"Curiosity in them." Say this in your own words. "Renew their lot." Resume their journey in the morning.

"By the crowds." Many others are making the journey at the same time. "Boasting . . . stock of gold." A distinction is descended from the king's House of David, as were Mary and Joseph; but as they were poor others of this line did not deem to acknowledge them.

"Marched . . . God." Among other instances note that of the fall of Jerico. The last six lines express the thought that it is not wrong for some at least to hold the two tables of the Law given by God on Mount Sinai. It occupied the most sacred place in the tabernacle, and was considered by the Israelites as the sacred symbol of their religion, the glory of Israel and the strength of the Hebrew people.

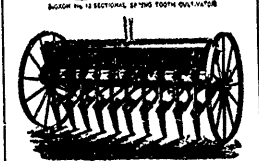
"In silence and neglect." In distinction to the shouts and adoring plaudits of the assembled nation mentioned above. "The angels attended." Though there was silence and neglect from men, yet the angels were there to worship and guard.

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phant hues of the rising sun reflected on the clouds along the eastern horizon. "The unblemished . . . const." The moon is at its brightest when full, after that it begins to wane.

"I ween." I think—a poetical expression. "Not unforgiven." What is the difference in force from forgiven? "Suppliant knee." Asking intercession or aid.

Miriam T. Coogan writes as follows in the New World: "The perfect is the devotion of the rosary in which we meditate on the great events of the life, death and resurrection of our Lord, while reciting some of the prayers of the Holy Church. The prayers of the Church are more important and more efficacious than private ones. St. Augustine tells us 'the faith of the Church is her prayer.'"

Who does not gain strength and courage on reflecting that after the agony and crucifixion followed the glorious resurrection and ascension. One who does not crave participation in the divine patience, remembering our Lord's prayer for pardon for those who offend against him.

Three travellers met in the Brander pass. By the bubbling Brander spring; They shared their bread and their wine, And by the land of many a thing—Of brooks, and song, and foreign lands, And by the way of every one, They spoke of their homes and wives, And by the way of every one, They spoke of the Lady of Logan Brae.

THE BEST WIFE OF ALL.

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gence in trial, abnegation, which produce clearer light to the intelligence and new movements of the will toward God. The third section, or glorious mysteries, represent the unitive degree, giving us courage to surmount all difficulties which appear with affliction and to bear sufferings with brightness and elasticity of mind, imitating the divine patience as far as heroism. Patience is sometimes considered a weakness, but those who reach its highest degree, that is, who can receive the cross of our life with joy and resignation, show true fortitude and strength of character. The fruits we pray for in this last section are: (1) Conversion; (2) hope and aid for souls; (3) supernatural desires; (4) grace of a happy death; (5) confidence in Mary. We can also learn the lessons of the transfiguration by "ascending our Rosary as Mount Tabor, where our Lord's glory and divinity were made manifest to his disciples. See Moses' law-giver, indicating the joy of a strict life, which we can learn by contemplation of the joyful mysteries. (2) Elias, disclosing the need of direction, which we receive in contemplation of the joyful mysteries. (3) The apostles, showing the fruits of conformity to the will of God, made clear in the glorious mysteries, manifesting the miracles of grace wrought by our Lord. We are aided by St. Francis Xavier, which is a stimulus to perseverance, in spite of having accomplished little or nothing so far. St. Paul began badly, but ended gloriously.

As the contemplation of the joyful mysteries unites, develops and perfects faith, hope and charity, so those who are absorbed by the sufferings of our Lord, dwelling on the holocaust, see Moses' law-giver, indicating the joy of a strict life, which we can learn by contemplation of the joyful mysteries. (2) Elias, disclosing the need of direction, which we receive in contemplation of the joyful mysteries. (3) The apostles, showing the fruits of conformity to the will of God, made clear in the glorious mysteries, manifesting the miracles of grace wrought by our Lord. We are aided by St. Francis Xavier, which is a stimulus to perseverance, in spite of having accomplished little or nothing so far. St. Paul began badly, but ended gloriously.

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THE MOST POPULAR PILL.

The most popular of all forms of medicine, and of pills the most popular are Parmentier's Vegetable Pills, because they do what it is asserted that no other pills can do. They are so effective and so palatable, they are easily taken, they do not nauseate nor grip, and they give relief in all the most distressing cases.