

The World a Mirror.

BY ARBIE FARWELL BROWN.

(Sacred Heart Review.)

When I come down with smiling face The world is such a pleasant place 'Tis like a mirror, great and wide, Where I see smiles on every side.

Upon my plate my breakfast food Smiles up at me and tastes so good. The clock upon the wall, I think, Is smiling too, and seems to wink.

The people whom I chance to meet All smile at me upon the street; The little dogs wag pleasantly As if they meant to smile at me.

At school the children smile and say "Good morning!" in the gayest way; And teacher smiles, so kind and dear, I love to sit and watch her near.

And then at night when I come in To Katie's kitchen, she will grin, And all her pans and kettles bright Are grinning too, a merry sight.

When I come down with smiling face The world is such a pleasant place. But if I'm cross, alas! alas! The world's indeed a looking-glass.

Religious Maxims.

SUNDAY.

With the Hebrew children we devoutly acclaim Thee, O Christ crying: "Hosanna to the Son of David! Hosanna in the highest!" Hail, King of all the world, Saviour of the House of Israel, Whose coming the prophets had foretold since the beginning of the world, Whom the people of the Jews on this day joyfully greeted with their songs of praise!

MONDAY.

Be brave and meek when tribulation comes upon thee. Be not disquieted, nor fall into despair, if that which thou dost value most is taken from thee; or if that which thou thinkest to be useful for thee is refused thee.

TUESDAY.

It is those friends of Jesus, who are most dear to Him, who are wont to be tried the most. If Christ sought not Himself, but became obedient, and ready to undergo all that was most vile and painful, why dost thou shrink, as thou dost, from toil and distress?

WEDNESDAY.

If Jesus allowed His own most holy Mother to be grievously afflicted in this world; if He allowed her to be often in tribulation, to endure great anguish of soul, and to shed many tears, how canst thou expect to live in this world free from trials?

THURSDAY.

Take thy to thyself, from Him who was crucified for thee, and from His blessed Mother, an example of unwearied patience; and, in return for the infinite yearning of Jesus for thy salvation, shrink not from enduring some small affliction. Enter, through that most glorious wound, into the most loving Heart of Jesus, pierced with the lance for love of thee!

FRIDAY.

Christ caused His side to be so widely opened, and to be so deeply pierced, in order that the way by which thou mightest draw near to the Heart of thy Beloved should be made plain to thee; in order that thou mightest be made one with Him in true union of heart; that thou mightest centre all thy affections upon Him, and, in singleness of heart, do all thy works to His honor and glory.

For it is written: Love must reign in anguish, And triumph in profound humility, In bitter dejection live and languish, Before it can rejoice in unity."

SATURDAY.

Open, then, thy heart to Jesus.

When, without reserve, thou shalt have made over thy heart to Jesus, for Him to keep and to dwell therein forever, then shall great peace be thine, nor shalt thou be easily put out, or distressed by the troubles of thy daily life.

"So be it," we respond; and, pressing nearer, We thrust our bleeding hearts upon the thorns; In blood and tears the Sacred Heart grows dearer, And love rejoices, even while it mourns.

Highest Exercise of Reason.

In the interesting discourse on "The Blessings of Christian Faith," in the Cathedral, Baltimore, Cardinal Gibbons said:

"Faith," says St. Paul, "is the substance of things to be hoped for, the evidence of things not seen." In meditating on the pages of the New Testament I have been again and again forcibly impressed with the frequency with which our Saviour and His apostles dwell on the blessings and advantages of Christian faith, especially a living faith which is accompanied by divine hope and love.

"First of all, your faith is a source of light to your intellect. Faith is to the eye of the soul what the sunlight is to the eye of the body. It broadens and expands our spiritual vision. Faith does not supplant, but rather supplements reason. Faith is the highest exercise of reason. You might as well suppose that a man dispenses with the use of his eyes in using a telescope as that he discards his reason in using the instruments of faith.

"Your faith gives you a notion of God as rational as it is sublime. It reveals to you a God who has created all things by His power, who governs all things by His wisdom, and whose controlling providence watches over the affairs of nations as well as of mankind. It proclaims a God infinite in justice and in mercy, infinite in truth and sanctity.

"By the light of faith you acquire a correct notion of yourselves, you learn who and what you are, whence you came and whither you are going. It tells you not only of your origin and destiny, but also the means of attaining it. It has rescued you from the perplexing mazes of doubt in which the heathen world has involved its votaries.

"The truths of Christian revelation have already successfully withstood the test of twenty centuries. During that long period they have been exposed to the searchlight of hostile criticism. The adversaries of Christianity have carried on a ceaseless guerrilla warfare against the City of God, assailing one stronghold after another. But they were foiled in their attempts, and the only effect of their assault was to render the points attacked stronger and

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more impregnable than they had been before.

"The marks on her battlements like the marks of the wounds on the body of Christ, have made her more precious in our eyes. When the clouds of battle passed away the Gospel message shone with still more luminous splendor. The highest intellect in every department of science and in every age and every country of Christendom have paid homage to the Christian religion and thousands of converts have sealed their faith with their blood.

"Your faith not only enlightens your intellect, but it also comforts your heart. It brings you that peace which surpasseth all understanding, that peace which springs from the conscious possession of the truth. 'You shall know the truth,' says the Lord, 'and the truth shall make you free.' O! blessed is that freedom that delivers us from the bondage of doubt and error! O! the wail of despair that rises up in the hearts of men that do not believe in God's revelations! Some days ago I received a letter from a cultivated gentleman residing in a northern city. He told me that life was wretched because he had no faith in a personal God. 'I have asked God,' he wrote, 'if there is a God, that he would perform some miracle, give me some sign to convince me of His existence, but no sign came. I referred him to the parable of Dives and Lazarus, spoken by our Lord in the Gospel, which exactly fitted the case. Dives is represented as suffering the torments of the damned. He thus addressed Abraham, who is in a state of bliss: 'I beseech thee, Father Abraham, to send Lazarus back to earth that he would admonish my brothers to abandon their evil ways and so escape the tortures that I endure.' Abraham replied: 'They have Moses and the prophets. Let your brother hear them.' 'But, Father,' rejoined Dives, 'they would be converted if some one risen from the grave were to appear to them.' Abraham said at last: 'If they will not hear Moses and the prophets, neither will they be converted if one were to visit them from the grave.' 'Then I said to this gentleman: 'You and I have Moses and the prophets to warn us. We have Christ and His apostles to instruct us. We have the luminous miracles and prophecies of our Saviour to enlighten us. We have the glorious miracle of His resurrection set before us—a miracle attended by a cloud of witnesses. We have the abiding miracle of His church daily confronting us. Hundreds of thousands in every age, on the strength of these miracles, have accepted the divine mission of Christ. If this evidence does not suffice, neither will men believe though one were to rise from the grave. But if we do not accept the testimony of history, neither will we accept the testimony of our senses.'"

In concluding his sermon the Cardinal said that the life and health of the body require the same sustenance in the way of food and exercise that the life and growth of faith demand.

"Faith must be nourished by daily prayer and observance of God's precepts. I pray that Christ may dwell in your hearts. And to Him be glory in the church and in Christ, I say unto all generations, world without end, Amen."

To Dechristianize France.

To the Editor of the Sun: Sir,—The French religious organizations have now been expelled from France. Many of them have left the country rather than submit to legislation which they consider unjust, and which is, to say the least, excessively penal and discriminating. With few exceptions, the communities have disbanded, and the members, though still adhering to their congregations, are forced to live apart, meeting together and exercising their ministry only on rare occasions, and always under hampered conditions.

Many reasons were alleged for passing the Associations laws which has brought this state of things. But there is one to which the framers and supporters of the law cling when every other reason fails them. It was indicated by M. Brisson when urging the measure as far back as 1882, and again as late as 1889, in his proposal to declare null and void associations whose members "renounce their inalienable rights," that is, the right to own property, to marry, and to do as one pleases—rights which are sacrificed though not alienated by religious vows.

REAL CAUSE OR MOTIVE OF THE LEGISLATION AGAINST THE ORDERS. This cause was actually contained in the bill introduced by M. Tronlot in 1900, but it was excised so that the law might not be applied to the International, the Universal Jewish Alliance and the Grand Orient. In his speech, Jan 21, 1900, Waldeck-Rousseau spoke of the vows as "the vice of the Congregations," and M. Vaile, in reporting the law to the Senate, denounced the religious vow as a criminal act. Only last month Mr. Girard offered an amendment to the Ohamille Educational bill, expelling from teaching all who made vows of celibacy or obedience, and M. Combes, though deprecating this phraseology as not

strictly legal, accepted the amendment, which was, however, defeated. The persistence with which this clause is inserted in every measure against the French religious shows that the real cause or motive of the legislation which penalizes and discriminates against them, without seeking to regulate other associations, is hostility to their religious life itself, and to the religion of which this life is a most emphatic expression.

The other reasons alleged for this legislation were never seriously entertained, either by the extreme Republicans or by the Radicals, to whom chiefly M. Waldeck-Rousseau and Combes have looked for support. Thus the abnormal wealth of the milliard of francs (\$260,000,000) attributed to the religious, was soon discovered to be about one-fifth that amount (\$40,000,000), or \$235 property for each of the 170,000 religious in France. The alarm which M. Rousseau excited about the evils of mortmain, arising from the perpetual ownership of the religious, ceased when it became known that they had been subjected, since 1893 to real, personal, income and inheritance taxes eight times as great as the members of other corporations. The Bishops of France, with scarcely an exception, and the clergy also, repudiate M. Rousseau's assertions that the religious were antagonizing and supplanting the secular clergy as preachers and confessors. The charge that the religious were indoctrinating the youth in their schools with unpatriotic and anti-national sentiments, meant simply that they were only opposing, as they had the right to oppose, the extremely radical sentiments of an administration like the present; and Frenchmen could not be blind to the inconsistency of depriving them of the right to educate at home, while encouraging their schools in the colonies.

Except in the case of the Assumptionists, no proof has been offered of the accusation that they have been maintaining a secret political propaganda, and the propaganda of the Assumptionists, if political, was in no wise secret. Finally, the complaint of anti-Jewish journalists as Yves Gayot, Gohier, and Combes, that the religious were popularizing a gross miracle-mongering, substituting a facile devotion for genuine faith and menacing the industrial progress of the country, are too ridiculous for serious consideration.

As the movement against the religious advances, it is clear that the Radicals, without whose aid the present Government could not last, are having their way, that the Associations law, as M. Viviani declared when it was first under debate in 1900 "was only a skirmish in the series of battles of the past and future, and as the Temps observed, "Not only the first blow of the pick at the structure of the concordat, but the first step in the radical extirpation of their religious spirit, or as it is said, in the dechristianization of France." As deicide is thrown off, and as pretext becomes unnecessary, the Republican and Radical majority is showing more clearly the purpose not merely to separate Church and State by a breach of the Concordat—which many churchmen would welcome in the circumstances—but to effect this breach in such a way as to deprive the Church of its rightful resources and necessary independence. Already M. Combes has begun to exercise against the bishops and clergy a coercion which is equivalent to a breach of this treaty between Church and State in France, by depriving at least eight bishops of their stipends for presuming to express their political sentiments publicly, and withholding 300,000 francs (\$60,000) in salaries from the clergy. For the past few years, dioceses and parishes have been left vacant, the government refusing to sanction episcopal appointments. In fact, the Minister of Public Worship is actually disputing the right of the Holy See to appoint bishops to three vacancies, or to exercise any jurisdiction in such appointments, except to consecrate whomsoever it may please the Government to designate.

It is plain, therefore, that the movement against the religious in France is but a part of a general attack on the Catholic Church in that country, and it has succeeded thus far chiefly because it has been well planned by the well organized Radical party, and because Catholics, though the vast majority in France, have failed to protect their rights, partly because of dissensions among themselves, but chiefly because their natural leaders in religious matters, the bishops and clergy, have been prevented by despotic applications of the Concordat, from training the people in such elementary principles their rights and duties as citizens and the proper use of the franchise.—New York Sun.

JOHN J. WYNNIE, S. J. New York, Dec. 29. He had just returned from a Continental trip, and was telling of his adventures. "And above all," he said, "I actually had the distinguished honor of playing whist with a king."

The man in the overcoat had listened in silence up to this point, and now his lip curled scornfully as he replied: "That's nothing; I once played with four king's."

"Really?" "Yes. Four kings and an ace."

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MISCELLANEOUS.

A superintendent of a Protestant Sunday-school relates the following true incident:—The title of the lesson was "The rich young man," and the golden text, "Og thou hast thou lokest." A lady teacher in the primary class asked a little tot to repeat the two, and, looking earnestly in the teacher's face, the child unblushingly told her, "One thing thou lokest—a rich young man."

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"Why," said the New York man, "do you take off your hat and call that man 'master'?" "Don't you know that you have as many privileges as he has, that you can vote as well as he can? You are every bit as good as he is."

"Oh, no sir," said the old darkey, "deed, sir, you is mistake. I knows I's good as 'you is, sir, but, deed, sir, I ain't nothin' like as good as Massa O'charles!"

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