

CHATS WITH YOUNG MEN

CULTIVATE THE WILL
A gentleman who is noted for his abstemiousness, placidity, and general self-control, was recently asked how he had acquired such a mastery over himself and he answered:

"When I was a young man I was easily tempted and easily overcome by my appetites and inclinations. Money burned a hole in my pocket—I had to spend it for the first thing that caught my fancy. I was fond of certain foods and drinks, so, when I had the means, I indulged my tastes. I like to go to bed late and get up late. I was irritable, and selfish, and weak. I never was vicious, anyway, and studiously avoided evil companions, but in all other ways I liked self-indulgence.

"A mission brought me to my senses. The missionary drew a picture of a nice young fellow, who was kind to himself, and who couldn't say No and stick to it. That word-picture fitted me as if it had been a photograph. The priest went on to say that a man can cultivate his body by athletic exercises and that he can cultivate his highest manhood, his will-power, by exercise. He ended his sermon with the words: 'Cultivate the will; cultivate the will; cultivate the will.'

"From that night, I began to cultivate my will-power by exercise. If I wanted a smoke, I kept myself waiting for it for an hour. Then I stopped when the cigar was three-fourths smoked. I denied myself this desert and that kind of meat. I forced myself to get up when my body preferred to lie in bed. And so on.

"I did not go into this exercise of the will too strongly at first, for fear I'd get too much of it for my own comfort, but I did resolve firmly that I would persistently cultivate my will-power. And I persisted. My, but some of my battles with self were disagreeable. Some I lost. Some I won. Gradually, with the help of Heaven, I won more than I lost. At last I reached a point where I could, with a fair hope of success, say to my lower self: 'You've got to do this. Now the mind is pretty well established as the master. I could not have reached this point, being such a weakling and mollycoddle as I was, if I had not had, first of all, the sacraments to help me, and next to them, a cheerful disposition.'—Catholic Columbian.

THERE'S ALWAYS A BOSS

Here is a little confession, made by a man who now draws a salary made up of five figures. "When I came into this office as a boy, I was elected to push a broom, run errands and do as many other things as I could find time to do between 8 in the morning and 6 in the evening, and I pulled down \$8 every week; but I wasn't exactly happy, I must confess. You see, the fellow over me would scold me fierce, and he seemed to make his business to keep me jumping. How I longed for the happy day that Heaven and mollycoddle as I was, I'd be able to hold his job. Well, time rolled on as it always does, and one day my ambition was gratified.

"I had his job and I had his pay, and I had another point of view. The chief clerk was now my boss, a grouchy cuss with a frowning face, and I had my troubles good and plenty. But I stayed around, and after a while I became the chief clerk. Then it was that the manager discovered me, and I discovered another boss. When the manager flitted hence, I was Johnny on the spot. I was again elected, and then I found that the manager wasn't the real boss, because the president of our company was the man who did what was what.

"It was a good long wait, but the time came when the company needed a new president. I had been with the company longer than anyone else, and the directors suspected that I knew more about the business than anyone else, and I was elected president, at last, and I imagined that I was a genuine boss. But my dream hasn't come true, and I am not a real boss yet. I am bossed by every one of the fifteen directors, and I am blamed and censured, at times, by every one of our 14,000 customers.

"In this mortal vale of tears, from the time we are born until we are dead, we find no matter where we work or what position we hold, that there is always some one just ahead. Sometimes I think that the man at the top is no better off, he pays the price for place and power, he doesn't work from 8 to 5, but punches the time clock every hour. He has a hundred bosses now where formerly he had but one, if he makes mistakes they cost him dear, and a good excuse will help him none."—St. Paul Bulletin.

OUR BOYS AND GIRLS

A BOY'S PROMISE
The school was out, and down the street

A noisy crowd came thronging. The hue of health and gladness sweet To every face belonging. Among them strode a little lad, Who listened to another

And mildly said, half brave, half sad, "I can't, I promised mother."

A shout went up, a ringing shout Of boisterous derision, But not one moment left in doubt That manly, brave decision.

"So where you please, do what you will,"

He calmly told the other, "But I shall keep my word, boys, still:

"I can't, I promised mother."

Ah! who could doubt the future course Of one who thus had spoken? Through manhood's struggle, gain and loss,

Could faith like this be broken? God's blessing on that steadfast will, Unyielding to another, That bears all jeers and laughter still,

Because he promised mother.

ST. ANTHONY OF PADUA

Of course, everybody knows St. Anthony as the Saint who finds things for us. But how much more do we know about him? Surely it is not very grateful of us not to even know about who he was and how he lived when he is so kind as to find our lost things!

St. Anthony lived in Portugal about seven hundred years ago. He was born on the Feast of the Assumption in 1195, and he was one of those Saints that was good all along. His parents were aristocrats in Portugal, but when he was fifteen he left all the comfort and grandeur of his home behind and became a monk.

Later on he thought he could do more good and please Our Lord better if he became a friar, so he left his monastery and joined the Franciscans, and went about as a beggar, preaching in the streets and trusting the people to put him up wherever they could.

You remember that Our Lord when He was on earth said that if His followers only had enough faith they should do greater miracles than He Himself had done. Well, St. Anthony had that sort of faith—such great faith that he actually did a tremendous number of miracles, raising people from the dead and so on.

At one place some unbelievers who were angry at his good works asked him to dinner so as to poison him. He felt sure they were going in for foul play, and told them so straight out. But they said that if he really believed in the God he was preaching about there was no need to fear the poisoned food because God would protect him. So St. Anthony blessed the food and ate it, and the poison had no effect upon him at all. Another time St. Anthony was building a convent and asked a man with a cart to fetch him some more bricks. The man didn't want the bother, so he told the Saint that he had got a corpse in his cart, and so he couldn't fetch the bricks. That was a lie, because really his own son was in the cart. But when he had gone round the bend in the road he looked in to tell his son all about it, and he found to his horror that he really had a corpse in the cart—God had made his son die to punish him for telling lies to St. Anthony. Then he went back and told St. Anthony all about it, and the Saint made the sign of the Cross over the boy and the boy came to life again.

Let us ask St. Anthony to give us some of that vivid and powerful faith that he had, and also some of that deep and intense love of the Infant Jesus—a love so great that one day the Divine Child appeared to him and stood on his book and kissed him.

Oh, dear Saint Anthony, teach me the way to love the Infant Jesus as you loved Him. Make me trust in Him entirely and completely. Make me fond of whispering prayers to Him as you did so often—when I am walking about, when I am at my studies—any time. And give me that kindness to others that makes everyone so fond of you when you are alive, and that makes you find things for us now that you are in Heaven. Help me to be really different from this day onwards for Jesus Christ's sake. Amen.—The Catholic Junior.

VISITING THE BLESSED SACRAMENT

If you thought a friend was lonely you would manage to visit him for even a few minutes, and you would not go by his door without pausing to say a word of greeting. And yet how often the great Friend of man is left alone in the Tabernacle. The church doors are open, but there is no time to spare to our Lord on the altar. The many pass by, the few enter. Sometimes there is not even one to whisper a prayer before the Blessed Sacrament. And sometimes there may be a large gathering, but they have not come to honor the Eucharistic Lord, for they are talking and laughing, straining their necks to see what is going on, and by their frivolous conduct afflicting still more the wounded Heart of Jesus. The Sentinel of the Blessed Sacrament has a pretty story of a sunbeam that pierced the colored glass in a church and sent a bright ray darting into the Tabernacle. But it could not warm the Heart of Jesus that was craving love:

All at once the church doors opened and in came a noisy crowd—men, women and children—it was an afternoon wedding. Everybody hurried to a seat without a sanctification. The men talked, the women gossip, and the children played, but nobody prayed.

There was a grand display of fashionable robes and hats and the organ played some familiar pieces from an opera during the ceremony. Then Jesus, sadder than before, sighed again: "Oh, I am so much alone!"

The noisy crowd had left the church, when a little altar boy came up the aisle of the deserted church to put out the candles. He finished his task and then he knelt reverently at the foot of the altar, piously joined his hands and from his heart a ray went up to the Tabernacle

towards the Heart of Jesus. How beautiful was that ray which came from a pure heart! I, the ray of sunshine, felt how cold I was beside the ray of fervent prayer that came from the innocent heart of the boy, and I left the chapel where Jesus was lonely some no more.

INVOCATION OF SAINTS

SCRIPTURAL WARRANT FOR INTERCESSION

(By "M. C. L." in Glasgow Observer)

Many years ago Dr. Lingard, in one of his powerful essays which "swept into space" certain anti-Catholic writers and orators, expressed himself as follows: "I have often regarded it as an extraordinary phenomenon in the history of the human mind that, in England, Catholics are not allowed the faculty of understanding their own belief. Of the myriads of declaimers against Popery with which this island abounds, from the unlettered female to the right reverend divine, there is not one who does not appear to claim a more accurate knowledge of the Catholic doctrine than the very Catholics themselves. . . . It cannot have escaped the notice of the attentive reader how frequently doctrines are ascribed to us which we most emphatically disclaim. . . . Those of our opponents who from their education should be liberal, dispassionate, and enlightened would take the trouble to study our belief before attempting to refute it. . . . When we claim the faculty of knowing what we believe, we certainly ask but little, yet this little is refused us. The infallibility of these men extends over all. The Papist must necessarily be whatever they may please to represent him." That is applicable to day as it was when Lingard wrote to a large proportion of the separated brethren when they take upon themselves to explain, or to attack, what they have never studied, the Catholic Faith. The quotation in a Protestant magazine sent me recently, in course of which the preacher asserted that "there is no warrant in Scripture for the adoration (sic) of the Virgin, the invocation of saints, image worship (sic), purgatory, penance, indulgences, confession, priestly absolution, etc." That "etc." is good—no delightfully definite and inconclusive of anything you please. The assertion quoted stands unsupported by one single argument, or by the production of one single fact. From first to last the preacher's mode of arguing, or reasoning, is: "I say so." "There is not." "I deny." "The Church of Rome is so and so." It is a style of reasoning most Protestant and easy, and saves all trouble but that of utterance. It has the drawback of arousing contempt, and of being regarded as peculiarly adapted to the capacity of the mentally deficient. The statement quoted is valuable to the Catholic as enabling him to make it evident, from the phenomenal ignorance of which it is proof, how necessary it is in the work of conversion to begin with the very beginning—with the Catholic baby's Catechism, the A. B. C. of Christianity. For obvious reasons one is constrained to deal with the preacher as with a child just able to prattle, and to receive short, simple lessons in the Catholic Faith. To begin: 1. Catholics do not "adore" the Blessed Virgin. They do honour her as the Mother of the divine Redeemer, as Scripture tells us St. Elizabeth did; they ask her prayers, believing that her intercession is not less powerful than that of the marriage feast of Cana. 2. There is ample Scriptural warrant for the invocation of saints. It is clear from Holy Writ that the blessed of heaven assist us by their prayers. Of that there is an instance in Zechariah i, 12, when the angel interceded. And if charity never faileth (I. Cor. xiii, 8) blessed souls are no less bound by it to pray for us than when they are in the flesh themselves; they are still one with us under Christ, and therefore most necessarily compassionate the necessities of their fellow-members (I. Cor. xii, 25-6). Catholics do not worship images. From the child's Catechism they learn that it is a grievous sin to do so. They do respect and venerate images or statues of the faithful servants of God. When Protestants bedeck the image of Nelson, or of Burns, with flowers and laurel wreaths, are they worshipping it? Probably our preaching friend approves of images of Queen Victoria; he certainly would not claim that he was honouring King Edward by defacing or destroying one of them. But it is supposed to indicate a very special Protestant regard and reverence for the Saviour to desecrate, or destroy, an image of His Blessed Mother. In showing respect to images of saints, Catholics show their respect and love for those whom such images represent. 4. Scripture teaches that there are some sins which deserve eternal punishment, and others which, without destroying the foundation, are built upon it like wood, hay, and stubble, and the good may fall into it. As God will render to every man according to his works, it follows that those who die in lesser sins will not escape punishment, but surely not even the preacher would assert that they would be condemned to hell with the

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utterly reprobate, whom we are expressly told shall not enter heaven. It is clear, from many Scriptural passages, that there is an intermediate state. 5. With regard to penance, Our Lord Himself preached it. He tells us that we are to deny ourselves, to take up our cross. He Himself practised penance, e. g., in His fast of forty days. So did the first Christians (Acts xiii, 2, 8) St. Paul chastised his body to bring it into subjection, and tells us of his "many fastings." 6. In II, Cor. vi, 10, 11, we read of the same Apostles granting an indulgence to the sinful Corinthian. 7. There may be no Scriptural warrant for the confession any more than there is for the pew; both are articles of church furniture, and neither essential. There is Scriptural warrant for the confession of sins and for absolution. Strangely enough, our preaching friend seems to have overlooked the passage wherein Our Lord said to His Apostles: "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain they are retained." Other passages could be quoted, but that suffices for those who believe that Our Divine Lord meant what He said.

CHURCH OF SAINTS AND SINNERS

A stumbling block in the conversion of many more to the Catholic faith is the fact that there are sinners and scandals in the Church. Yet this ought not to be so. Christ foretold that there would be scandals, although He pronounced we upon those who caused them. He came into this world to save sinners, not the just; and as we know that even the just, man falls seven times a day, there is no doubt that all men belong in the category of sinners. He founded His Church upon a rock, and He called Peter chief of the apostles, and He denied Him thrice in presence of His enemies. It was a public sin, too, and therefore a sin of scandal. He poured out His love to Mary Magdalen, although she had been a public woman—for though her sin was scarlet, and a scandal to the virtuous, it was wiped out by the tears of repentance. And so from the beginning of the Church of Christ there have been sinners and saints and the saint of the morrow and vice versa. All this owing to the inscrutable ways of Almighty God, Who is both merciful and just. There is a divine and a human side to the makeup of the Church. It is divine in its founder, in its laws and institutions, in its teachings, in its mission, in its many holy men and women. The Church fosters sanctity, and the majority of her membership are conspicuous by their righteous, holy lives. But no man is without sin—and the Church was not established as an exclusive institution of saints. She could not have a higher mission than her divine head, who came on this earth to save sinners.

Non-Catholics who object to entering the true fold because it contains not all sheep, but many goats, have either a wrong conception of the Church's institution, or else they are not sincere with themselves. They are probably seeking out some excuse for not entering the blessed haven of truth.

A writer in America explains the subject lucidly: "Holiness characterizes the Church as a body, and it is the mark of the majority of her children; to each of them she gives the white robe of innocence at baptism, and on all she lays the injunction that they preserve it unsoiled till death. Sinfulness of life is the ideal she sets before all as soon as they have been ransomed from the curse of Eden; and for the safeguarding of their souls she puts at their disposal no less holy a means than the Blood of

the Saviour, crying out through the Sacraments, as of old in the Cenacle, that of those whom the Father has given Him, He may not lose one. Christ, too, tells them that they should be holy as His heavenly Father is holy; and He knows that many will strive loyally after the ideal, and in spite of lesser sins will never offend Him mortally. And what of the rest? They carry their treasure in earthen vessels. What wonder if they should stumble with it on the slippery path that leads to life! Nothing is more natural. Indeed, it is only by the most wonderful miracles of grace that anyone is preserved."

After all, it was heresy saying that first made the claim of the Church's being composed exclusively of saints. It would have the Church's membership invisible, belonging only to those souls who are in the state of continuous sanctifying grace. St. Augustine and other fathers of the Church rose up against the heresy and refuted it from the example and teachings of Christ. The parables of the good and bad seeds in the field, all point to the commingling of saints and sinners in the same Church, and their final preparation on the judgment day. Let us not judge, lest we ourselves be judged. The proud Pharisee, who boasted of his sanctity, was not forgiven, whereas the publican, who stood aloof and did not as much as lift up his eyes to heaven, but struck his breast, saying: "God be merciful to me a sinner," obtained grace at the throne of divine mercy, and went home justified. The Jesuit writer continues:

"If Christ allowed a Judas to belong to the ancient Church, why should we be surprised that great sinners have been found in her fold? If the Son of God made the very foundation stone of His Church out of a man who was so weak and so frail that he denied his Lord, and this not once, but thrice; who are we that we should be shocked at strayed and straying sheep? One has no need of deep knowledge of the Church to realize that she is never so pleased as when she sees her children stand afar off and strike their breasts and cry aloud their sinfulness and beg only for mercy. The chief will surely be separated from the sheep, in the heavenly Jerusalem there will be no place for sin; but the winnowing is not yet, the sorting is still to come, and for the present saints and sinners may kneel side by side. It is true that sinners do not belong to the Church in the same perfect sense in which the just are its members, for they are not united by the bond of grace to Christ, the head, and to the members. There is, nevertheless, a wider sense of the term, according to which the Church includes both good and bad."

Those who object coming into the fold because of the goats are not likely to see the overwhelming majority of the sheep, who are trusting in the Good Shepherd, until the hour of separation shall have arrived. And how many of those goats may be changed into docile sheep before the day of reckoning shall come, God only knows—and we may trust Him.—Intermountain Catholic.

TEST OF MIRACLES

Sir Bertram C. A. Windle, M. D., contributes an article in one of the Catholic magazines, which for insight and argument on the subject of "Miracles" is worthy of more than passing mention. He points out the fact that even Protestant writers admit the genuineness of post-Apostolic miracles. "To day," he says, "the reality of St. Francis' stigmata cannot be disputed by any person desirous of maintaining a character for sanity, so fully has the fact been established by historic research."

The learned physician explains the manner of testing miracles after this fashion: "What we have to ask ourselves in face of any alleged miracle which comes under our notice is what the authorities of the Church have to say themselves when called upon to pronounce judiciously in such cases: Did things happen as they are said to have happened? Can the thing which happened be explained upon natural lines? Both of these things are matters of evidence, and the proofs which will convince one man will perhaps not suffice for another. No one, however, who is not totally deaf and blind to all evidence can deny that the evidence is quite hard to get over. In fact it is only to be got over by the subtlety of assuming that there are no miracles, since what seem to be such occurrences under laws of which we are still in ignorance. But see what comes of this. In a non-rational age it was still possible to sneer at post-Apostolic or 'Church' miracles and to retain an undiluted belief in those narrated in the Bible. But that cannot be done nowadays, so we find the Biblical miracles naturally explained or explained in accordance with Dr. Sunday's statement, that a 'miracle' is not really a breach of the order of nature; it is only an apparent breach of laws that we know, in obedience to other and higher laws that we do not know.' In a sense this statement is quite correct, and its author may be perfectly orthodox in his meaning, but no one doubts that, in the minds of many, such an explanation is equivalent to a statement that miracles are not according to or under natural laws. After all the essential element in the notion of miracle is exception

"Let my prayer, O Lord, be directed like incense in Thy sight." "The altar, the priests, the choir and the people are incensed as a token of honor to them—not in any sense as a token of divine honor, but of due respect for the things of God, His ministers and His people."—The Tablet, Brooklyn.

FIJI CHIEF WHO WAS A DEVOUT CATHOLIC

LAST OF THE GREAT LEADERS WHO GAVE ISLANDS TO ENGLAND HAS RECENTLY DIED

Father Guinard, S. M., sends to The Pilot, Boston, some interesting facts concerning the late Ro Mataniboba, the last one of the great chiefs who gave Fiji to England:

"I have just lost my best friend in Fiji. Ro Mataniboba is dead. God called him to Himself during our retreat."

From the time that Fiji was ceded to England until his death this great chief did all in his power to establish English rule. At first the Government had plenty of trouble. Many of the native chiefs rebelled, refused to become Christians and continued to eat human flesh. Ro Mataniboba waged war against these men and in the end defeated them. The culprits were punished and cannibalism was abolished forever.

Eleven years ago he became a Catholic. After his conversion he exerted his influence to convert his people, and as a result, we have founded with his assistance three missionary stations. For nine years I was his missionary, and in all that time I never knew him to miss Mass on Sunday except for a very grave reason. To reach the church he had to cross a bay about a mile in width. In bad weather this was a difficult journey to make in the face of a strong wind and the waves running high. Others remained at home, but Ro Mataniboba always came to his duty. The Sunday he died he had been to church three times.

Ro Mataniboba was the first Namosi chief to die a Catholic, so for the first time the old customs have been done away with. In the chief's wife or wives and a few men, that they might be buried with him. Father Guinard overheard some Christian natives discussing this, and one of them said:

"Ro Mataniboba's wife is very fortunate that we are Catholics. Does she not know that, according to old Namosi customs, she should have been killed and buried with her husband or else eaten at the feast? She is very bold to dare go about and speak to us!"

This shows how difficult it is for Christianity to eradicate from the minds of its converts a leaning towards the old pagan beliefs and practices.

INCENSE

They sat in the front pew—the Catholic and his Protestant friend. With the aid of a Mass book for non-Catholics the friend was able to follow the ceremony understandingly. But when the altar and the priests were incensed he frowned, and when an enthusiastic altar boy vigorously directed the censor in his direction he coughed helplessly and protestingly.

On their way out the non-Catholic, in response to the question in his friend's eyes, said:

"Yes, I thought the service very beautiful. I could catch most of the symbolism, but why they choke the congregation with incense is beyond me."

"It's not generally so overpowering," laughed the Catholic. "The reason for its use is good."

"It's an emblem of prayer. Prayer ascends to God from a heart inflamed with love, as the smoke rises from the hot incense. It is an ancient symbol. The royal prophet said:

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so, or derogation from, the laws of nature. Whether this be effected by God's ordinary concurrence or cooperation with secondary causes or by His introduction of some new higher agency, His action must be really an interference with the general order of nature. But nothing is gained by ascribing this event to a 'law.' Indeed it is precisely in this fact of individual intervention that the supernatural revelation of God is manifested and just in this lies the probative force of the gospel miracles to which Christ so frequently appealed."—Intermountain Catholic.

After all, it was heresy saying that first made the claim of the Church's being composed exclusively of saints. It would have the Church's membership invisible, belonging only to those souls who are in the state of continuous sanctifying grace. St. Augustine and other fathers of the Church rose up against the heresy and refuted it from the example and teachings of Christ. The parables of the good and bad seeds in the field, all point to the commingling of saints and sinners in the same Church, and their final preparation on the judgment day. Let us not judge, lest we ourselves be judged. The proud Pharisee, who boasted of his sanctity, was not forgiven, whereas the publican, who stood aloof and did not as much as lift up his eyes to heaven, but struck his breast, saying: "God be merciful to me a sinner," obtained grace at the throne of divine mercy, and went home justified. The Jesuit writer continues:

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the Saviour, crying out through the Sacraments, as of old in the Cenacle, that of those whom the Father has given Him, He may not lose one. Christ, too, tells them that they should be holy as His heavenly Father is holy; and He knows that many will strive loyally after the ideal, and in spite of lesser sins will never offend Him mortally. And what of the rest? They carry their treasure in earthen vessels. What wonder if they should stumble with it on the slippery path that leads to life! Nothing is more natural. Indeed, it is only by the most wonderful miracles of grace that anyone is preserved."

After all, it was heresy saying that first made the claim of the Church's being composed exclusively of saints. It would have the Church's membership invisible, belonging only to those souls who are in the state of continuous sanctifying grace. St. Augustine and other fathers of the Church rose up against the heresy and refuted it from the example and teachings of Christ. The parables of the good and bad seeds in the field, all point to the commingling of saints and sinners in the same Church, and their final preparation on the judgment day. Let us not judge, lest we ourselves be judged. The proud Pharisee, who boasted of his sanctity, was not forgiven, whereas the publican, who stood aloof and did not as much as lift up his eyes to heaven, but struck his breast, saying: "God be merciful to me a sinner," obtained grace at the throne of divine mercy, and went home justified. The Jesuit writer continues:

"If Christ allowed a Judas to belong to the ancient Church, why should we be surprised that great sinners have been found in her fold? If the Son of God made the very foundation stone of His Church out of a man who was so weak and so frail that he denied his Lord, and this not once, but thrice; who are we that we should be shocked at strayed and straying sheep? One has no need of deep knowledge of the Church to realize that she is never so pleased as when she sees her children stand afar off and strike their breasts and cry aloud their sinfulness and beg only for mercy. The chief will surely be separated from the sheep, in the heavenly Jerusalem there will be no place for sin; but the winnowing is not yet, the sorting is still to come, and for the present saints and sinners may kneel side by side. It is true that sinners do not belong to the Church in the same perfect sense in which the just are its members, for they are not united by the bond of grace to Christ, the head, and to the members. There is, nevertheless, a wider sense of the term, according to which the Church includes both good and bad."

Those who object coming into the fold because of the goats are not likely to see the overwhelming majority of the sheep, who are trusting in the Good Shepherd, until the hour of separation shall have arrived. And how many of those goats may be changed into docile sheep before the day of reckoning shall come, God only knows—and we may trust Him.—Intermountain Catholic.

TEST OF MIRACLES

Sir Bertram C. A. Windle, M. D., contributes an article in one of the Catholic magazines, which for insight and argument on the subject of "Miracles" is worthy of more than passing mention. He points out the fact that even Protestant writers admit the genuineness of post-Apostolic miracles. "To day," he says, "the reality of St. Francis' stigmata cannot be disputed by any person desirous of maintaining a character for sanity, so fully has the fact been established by historic research."

The learned physician explains the manner of testing miracles after this fashion: "What we have to ask ourselves in face of any alleged miracle which comes under our notice is what the authorities of the Church have to say themselves when called upon to pronounce judiciously in such cases: Did things happen as they are said to have happened? Can the thing which happened be explained upon natural lines? Both of these things are matters of evidence, and the proofs which will convince one man will perhaps not suffice for another. No one, however, who is not totally deaf and blind to all evidence can deny that the evidence is quite hard to get over. In fact it is only to be got over by the subtlety of assuming that there are no miracles, since what seem to be such occurrences under laws of which we are still in ignorance. But see what comes of this. In a non-rational age it was still possible to sneer at post-Apostolic or 'Church' miracles and to retain an undiluted belief in those narrated in the Bible. But that cannot be done nowadays, so we find the Biblical miracles naturally explained or explained in accordance with Dr. Sunday's statement, that a 'miracle' is not really a breach of the order of nature; it is only an apparent breach of laws that we know, in obedience to other and higher laws that we do not know.' In a sense this statement is quite correct, and its author may be perfectly orthodox in his meaning, but no one doubts that, in the minds of many, such an explanation is equivalent to a statement that miracles are not according to or under natural laws. After all the essential element in the notion of miracle is exception

so, or derogation from, the laws of nature. Whether this be effected by God's ordinary concurrence or cooperation with secondary causes or by His introduction of some new higher agency, His action must be really an interference with the general order of nature. But nothing is gained by ascribing this event to a 'law.' Indeed it is precisely in this fact of individual intervention that the supernatural revelation of God is manifested and just in this lies the probative force of the gospel miracles to which Christ so frequently appealed."—Intermountain Catholic.

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