

spots. Several ambulances met me on the way, and I heard the groans of the wounded as the wheels struck the rough places on the road. I arrived in safety and had the consolation to assist several dying soldiers. When ready to leave, I was told that a detachment of infantry picketing the nearby woods to guard the batteries in the vicinity had never been visited by a priest. I went to them immediately with a guide, and was told afterward that a shell burst overhead where I had been a few minutes before, wounding four men. I was greeted with great joy by the commanding officer, and he led me at once to a cave-like dug-out. I crawled in, and he himself and afterward most of the other soldiers followed, one by one, to make their confession. I had barely room enough to sit huddled up on a munition basket, and the penitents knelt on the damp soil at my feet, but my soul was overflowing with joy at the fervor and contrition of my numerous penitents.—Rev. Anton Westermair.

TO THOSE WHO SCOFF

THE AGE OF MIRACLES HAS NOT PASSED Many modern people scoff at the miracles. They hold that a miracle is an impossibility. They hold that the universe is so perfectly made that God cannot interfere in His own creation. They think that the universe rules God. Such people have a mean idea of God and a false view of the physical world. While boasting of the greatness of humanity, they make man the puny plaything, of a merciless machine, which knows no pity. These men and women think and talk this way, in the face of facts. What a different idea we Catholics have of God and of the world, which He has made from nothing. We are well aware that the physical universe is governed by inexorable law. But we know by reason and believe by faith that God is the supreme Legislator. All things receive the laws of their being from Him. Now, every legislator can dispense from his own law. Every legislator will make such dispensation when it seems wise. Moreover, we Catholics claim for man a dignity that makes it fitting that God should interfere in man's behalf. Are not men the brothers of Jesus Christ? And is not Jesus Christ the Son of the Living God? Is there anything we can ask the Father, in His name, that shall be denied us? Why, we Catholics have been told by God Himself that if we have faith we can move mountains.

COMRADES IN FACE OF DEATH

A recent number of the Civiltà Cattolica contains an article on the Military Chaplains in the Italian army. It is inspiring reading. It tells how Father Cassiano, a Capuchin, hearing that a soldier was lying wounded about a kilometre in front of the trenches, quietly walked to him through a hail of fire, heard his confession, anointed him, and caught his last sigh; how another Capuchin, chaplain of the 22nd Infantry, during a fight, seeing the ground covered with wounded, went out and began to bring them in, while the Austrians, in admiration of his courage, ceased firing to let him carry on his work of charity.

Two young soldiers who had fallen between the trenches and those of the Austrians, called out for the assistance of a priest. Father Rinaldi left the trench, holding aloft the Crucifix, but a shower of bullets greeted his appearance. He re-armed, and put on a stole and cotta that he might be better recognized, but his second appearance met with a second volley; then the intrepid priest, taking the only chance left to him, crawled out on hands and knees to the two dying soldiers, gave them the last comforts of religion, and crawled back again with their dead bodies.

Among priests who have been publicly decorated are Father Pietro Zangrande, parish priest of Pesciarolo, who, under heavy machine-gun fire, brought a wounded bersagliere into safety; Father Edoardo Gilardi, who, after having received the medaglia d'argento for his heroism in saving Colonel De Rossi, was decorated a second time; Father Aleramo Cravosio, who, during a sudden and intense fight, remaining among those nearest to the enemy positions, comforted the wounded and dying throughout the day, helping to remove the wounded to better cover, and give first aid; Father Giovanni Barazzone, who in a single day carried many wounded soldiers on his back from the firing line into safety.

A TOUCHING SCENE

"War is not all hell—there are, indeed, aspects of it that bring us into contact with all that is highest and best," says the New Zealand Tablet. "One such touching and edifying scene on the battlefield has been described by a French soldier in the columns of La Croix. This man, wounded himself, was shot down close to two other young men. Both were in great suffering and were very near death. One was a Frenchman, the other a Bavarian. The former was able to draw out from his breast pocket a small crucifix, which he lifted to his lips, and then, in a weak voice, he said the 'Hail Mary.' His companion, the German, who until then had given no evidence of life, opened his eyes, and looking at the French soldier, for a moment, he began the recitation of the 'Hail Mary' in Latin. They understood each other; both were Catholics and wished to die a Christian death. With sublime charity, the Frenchman offered his crucifix to the Bavarian, saying as he did so: 'We have striven to serve our country, and now we are going before God.' The Bavarian, as he kissed the crucifix, whispered: 'Reconciled.' In a short time the two men lay dead. May they rest in peace!"—The Echo.

Necessity teaches us to bear that of which the thought is intolerable.—Archbishop Spalding.

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the last Sacraments. She devoutly kissed the crucifix, and suffered patiently. She was resigned to God's Will, but her pain-drawn lips still whispered the "Memorare."

It is the 13th of January, 1886. It is 4 o'clock in the morning. This is the hour of Heaven's intervention. The cruel laws of disease shall not have their way in the case of Mary Kade. God will show them that He is the ruler of all things. He can cure cancer as easily as He can create a world. The "Memorare" of Mary Kade have reached the highest heavens. They have been heard by God's Mother. She asks another favor of Mary's Divine Son. He smiles the smile He smiled in Cana of Galilee. It was enough.

Quicker than thought, the Health of the Sick speeds to the town of Philippsdorf. The door of the sick room is flung violently open; a beautiful lady, dressed in white, with the crown and ornaments of a queen, stands at the foot of the bed. The invalid calls to her nurse, Veronica Kinderman: "Kneel down Veronica, do you not see? Our Blessed Lady, Mary, is here!"

And then with trembling lips poor Mary Kade began the Magnificat. When she came to the words, "And my spirit hath rejoiced in God, my Saviour," the visitor spoke and said: "My child from henceforth thou art healed—*Mein Kind, von jetzt an heiltes*." Then the vision disappeared. For a few moments an extraordinary bright light remained in the room. Veronica Kinderman saw this bright light, but neither heard nor saw the visitor. She ran to call the brother and sister-in-law of the sick girl. But before these could reach the sick room they heard Mary Kade calling in a loud voice: "My dearest brother, the Blessed Virgin has been here; I am cured!" And, sure enough, cured she was.

Without assistance Mary got out of bed and walked about the room. All pain had left the sick girl. No trace of the cancer remained, save a slight scar, which was covered with fresh skin. When Dr. Ulrich called and examined Mary, he declared that her unexpected and sudden recovery was a real miracle. The physician made a deposition to this effect.

The ecclesiastical authorities inquired into the facts of the case; decided a miracle had taken place; the "Chapel of Graces" became a "Chapel of Miracles," and permission was given to build the magnificent church, of which mention was made above. Mary Kade was still living and enjoying good health in the year 1887. Such is a brief history of our Lady of Philippsdorf. Anyone wishing to verify the above case may consult the "Mariarum" of the Rev. George Ott (Pustet, 1868), or the publications of the London Catholic Truth Society.—Sebastian, in The Tablet.

A "BUSINESS" REVIVAL

In an editorial published in the Wall Street Journal some eight years ago, and republished many thousands of times by English-speaking newspapers all over the world (perhaps often than any other production of the kind), it was pointed out that a decline in religious belief was a serious matter for the business of this or any country.

It was advanced, then, and the proposition is now repeated, that any man engaged in commerce would prefer to do business with one who sincerely believed in God, and responsibility in a future life for errors committed during his lifetime on earth, than with one who believed in nothing. To put it in the baldest form, the insurance risk would be less. Such a man would try to keep his contract, not because he feared the courts or the police, but because he believed himself responsible to the Highest Court of all.

Not long ago it was pointed out in these columns that one of the effects of the war might be a widespread religious revival. There is a difference, not of degree but of kind, between the man who sincerely believes in something and the man who doubts everything. It would be wrong to say that the form of his belief does not matter. But if he is sincere, it is better to believe something than nothing. Perhaps nine-tenths of the evils from which we suffer are beyond the reach of statutory law. But they are all susceptible to amendment by conscience through the mercy of God.

There is every sign that such a religious revival is developing; and if this is the case, it is of infinite concern to business men. Even such movements as are inaugurated by spectacular evangelists, who preach down to their hearers rather than up to their God, are significant. If that sort of froth or scum is apparent on the surface, there is a movement of greater depth and potency below. In this direction lies reform, because the only real reform starts in the individual heart, working outward to popular manifestations through corporations, societies and legislatures.

Here, then, is the better remedy, and a better promise for future business managed under the best standards of honour and humanity, than anything Congress can enact, or the Department of Justice can enforce. Here is a movement which renders investigation committees unnecessary, which brings employer and employed together on the common platform of the love and fear of God. This is the promise of the future, and it is something which Providence in its infinite mercy grants us, to assuage the wickedness and misery of war.

WORTHY OF ENCOURAGEMENT The Ave Maria records the establishment of a new club in these words: "We read of a new association that ought to become popular with conscientious citizens everywhere—'The Trace-It Club.' The story goes that a statement accusing a well-known individual of fraud having been made in a company of men, one of the group said: 'I'd like to see that story traced back to its source; for in my opinion there's not a word of truth in it.'"—Well, replied another, "let's organize a club to do it." And forthwith the club was formed. The story was run down in two days and proved to be without foundation. Elated by this first success, the club adopted by-laws and arranged to meet regularly. Whenever a member opened his mouth to accuse somebody, the president had merely to remark, "I appoint as a committee of investigation"—and he seldom got further. Although we have no definite knowledge on the point, we assume that the members of this gentlemen's club have recognized the advisability of having a ladies' auxiliary, working along the same lines as themselves. The gossips are not all masculine, truth to tell.

NEWMAN AND THE STEP THAT LED HIM TO ROME

Can a man believe, and yet not act on the truths of God? Can one who not only "has nothing against the teachings of the Church," but, in fact, practically believes the essential tenets of the same, still hold himself apart and refuse to "go into action?" This practical question is decidedly apropos to the lives of not a few relatives of Catholics who frequently and sometimes regularly, attend Sunday devotions, have conceived in the doing thereof a respect bordering on faith, and still do not feel called upon to make their profession of faith. Can such a position be logically held? We answer: It cannot, and in support thereof might cite the orders of Christ "to hear His Church" under the penalty of being classed "with heathens and publicans," but desire in the present instance to recall the case of J. H. N., as he was familiarly called by Manning, i. e., John Henry Newman, the seraphic soul of the "Lead, Kindly Light," and the leader of the famous Oxford movement to Mother Church.

And it was during his four year retirement at Littlemore that the crisis of his soul came. It was brought about in a striking fashion. He had set for himself the task of "The Development of Christian Doctrine," in which he essayed the removal of the obstacle which, eleven years ago in one of his tracts, he felt existed between Truth, "which bid us prefer itself to the whole world," and the Church of Rome, which would have commanded, even at that time, his "admiration, love and respect," were it not for the aforesaid chasm. As the work progressed, his historical investigations gradually removed that obstacle, and while reading the proof sheets of his own work, conviction came. The logic of the things he himself had written he could withstand no longer! In his own words: "When he had recognized in himself a conviction of the truth of the conclusion to which the discussion leads." (Postscript to Advertisement of First Edition.)

On the spot he acted. As the floodgates of that "Kindly Light" burst upon his soul, he could delay not a moment. He would not even wait until his work had come from the press. While it was printing he made his profession of faith before an humble Italian Passionist priest, Father Dominic (Oct. 9, 1845). The preface to the first edition is dated October 6, and before the rapidly-revolving presses could give it to the public he had become a Catholic.—Catholic Register, Denver.

WOULD FOSTER IDEA OF PROTESTANT UNITY

A Presbyterian organ, The Assembly Herald, is authority for the statement that "there are really no substantial differences between our various Protestant denominations and that we are all united on the essentials. The value, to the work of evangelization in Cuba, of creating such an impression, can hardly be overestimated." In the matter of creed, one may well inquire what is the irreducible minimum to which the sects are tending when they have at last become united on essentials. There is scarcely a dogma of Christianity that is not denied by one or another of the Protestant denominations, and if there are now no substantial differences, the reason is to be found in the extreme to which the process of elimination has been carried. The Assembly Herald may be right in its advocacy of an amalgamation of the Protestant sects in Cuba, on the grounds of identity in essentials. The proposal, nevertheless, is most unjust to the inhabitants of that island, because the Cubans, as far as they profess Christianity at all, are Catholics, and there is a great difference in their religious beliefs and those of non-Catholic neighbors. A propaganda depending for success upon the creation of false impressions is doomed to failure, and this is the fate that all proselytizing movements deserve whether conducted in the South Seas or on Federal Hill.—Providence Visitor.

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