

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclian, 4th Century.

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### THE PROFESSOR ADRIFT.

The French Presbyterian Professor, Bonel-Maury, who is visiting Canada, must have been living these years past in some secluded spot far beyond the reach of telegraph, cable and newspaper. Or he may have an extraordinary amount of what our Yankee friends call "nerve" or again, he may think that Canadians are the "some people that can be fooled all the time."

When he assures us that the "cultural associations are merely the agents and financial representatives of the churches and have utterly nothing to do with teaching or ceremonial," we assume that either his optic nerve is out of order or he has been reading an expurgated edition of the Laws promulgated by the French Government. Our readers know that these associations have not only complete control over the finances of each parish but are also authorized to choose ministers of worship, to determine their functions, to designate the time and condition of religious worship, to regulate, in a word, everything concerning discipline and doctrine. We think the Presbyterians should take this professor in hand. He may be ignorant of the whole question, but ignorance no crass should not be displayed by a professor in a Presbyterian college. To allow him to go unrebuked may please the hopelessly diseased bigot, but it will startle those who, however they regard the Church, are not in league with the avowed enemies of Christianity. The Presbyterians, who, to their credit be it said, have not referred to Clomenceau's policy as "extreme but reasonable measures," should take the Professor out of the lime-light and tell him that in whitewashing atheists and garbling documents he is doing no service to religion.

### THE MEN WHO KNOW IT ALL.

One of the wonders of this age of patent medicines is the writer with sonorous platitudes about faith as an anesthetic, and submission to authority as mental slavery. These statements are always unaccompanied by arguments, on the ground, we presume, that they are first principles to be accepted without demonstration. And yet these individuals depend from the cradle to the grave on authority: they swallow medicine without knowing its ingredients; accept the conclusions of writers, and in many other things trust their neighbors. Are they in mental slavery? Was Mr. Gladstone proclaiming himself a slave when he said "that the whole human family, and the best and highest races of it, and the best and highest minds of these races, are to a great extent upon the crutches which authority has lent them."

Are we, who, through God's grace, accept the authority of Faith, in mental slavery? Are we to be condemned because we render obedience to those whom Christ clothed with His authority and sent as His witnesses to the uttermost parts of the earth. These little people who berate us with twaddle are but echoes of some self-constituted teacher who is oftentimes a scientific charlatan. The real scientists, whom they know not, are not quite so sure that man's longings and aspirations must remain unsatisfied, his doubts unquenched, the problems of life unsolved. It is a manifestation of hardihood, not however to be coveted, to declare that Cardinal Newman was in mental slavery when he said: "I came to the conclusion that there was no medium in true philosophy between atheism and Catholicity, and that a perfectly consistent mind under these circumstances in which it finds itself here below must embrace either one or the other: and I hold this still: 'I am a Catholic by virtue of my believing in one God.'" And again, in his letter to the Duke of Norfolk, he says: "From the day I became a Catholic, now close upon thirty years, I have never had a moment's misgiving that the communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the glory and the covenant. . . . Never for a moment, have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress, or in any kind of religious trouble."

### THE PRIVILEGED CLASSES.

There are, to our mind, two privileged classes in this country — babies and students. Far from us any availing at the exuberance of spirit among the babies, but among the students we should like to have it within due bounds. It should not invade the domain of the hooligan. If it must manifest itself in horse-play it should avoid the things that can be done by any unlettered blackguard.

### THE MODERN WAY.

In the course of a speech, at London, Mr. Jerome K. Jerome confessed to at least one of the things that he did not know what dinner meant, who were hiring the lives of wild beasts, without the wild beasts' privilege of making a bee line for his food when he saw it.

### THE ITALIAN METHODIST MIS SION.

Writing in the Sacred Heart Review, Nov. 2, the non-Catholic, Dr. C. Starbuck, says: Dr. Stackpole, once at the head of the so-called Italian Methodist mission, has shown sufficient little trick of one minister borrowing another's congregation, against what may be called an archdeaconal visitation, so that the Presiding Elder might be able to report home four times as many members as there were in the two societies, or, at least, to imply the augmentation.

As we know, the Methodists at Rome have canonized the date of Victor Emmanuel's entry and have dedicated a church to Venti Settembre. Here they live in all comfort and good fellowship with the Garibadians, Atheists, Socialists, worshippers of Giordano Bruno and other true unbelievers conjoined with them in the sweetly uniting Ulster formula: "To Hell with the Pope."

### THE STAGE IRISHMAN.

With all due deference to our correspondents, we have no hesitancy in saying that the life of the "stage Irishman" has been protected by Irishmen themselves. We have seen men with Irish blood in their veins enjoying the antics of a clown caricaturing the Irish race. Now what is the entertainment-promoter to do? He gauges prosperity by the box office receipts. When these are not diminished, though buffoons say "bead," wear red whiskers, and speak a language known only to comedians of a certain type, he thinks, and not without reason, that we are not averse to this kind of thing. So let us not pose as injured innocents. The "stage Irishman," as well as the caricatures of monks, will disappear the moment we design to make a protest in an effective manner.

### THE PREACHERS AGAIN.

Some time ago we commented on an address of a Protestant Episcopal Bishop, in which he stated that the preachers' influence was on the wane. We gave some reasons to show that the pulpit but reflected the opinions of the pew, and that the average preacher does not touch upon unpopular truths. He may weave commonplaces on patriotic and aesthetic topics, but he must always keep his finger on the pulse of his congregation. When he wishes to be up-to-date he can hazard a criticism of the Bible to the acquisition of some notoriety and the bewilderment of those who believe that our friends promote the cause of pure and unadulterated Christianity. These preachers have done more than modern scepticism to fashion a creedless and churchless multitude. Lately, Dr. Aked, who ministers to the Oil King and other Baptists, declared that he did not believe one word of the Book of Jonah as history. Our Divine Lord, however, believed otherwise. (Matthew Chap 10 verse 40.) Schleiermacher has well said: "Protestantism, in the presence of Rationalism, is like an iceberg gradually melting before the sun."

In Paterson, N. J., on Tuesday of last week Very Rev. Dean McNulty, the "Grand Old Man of the Silk City," was presented with a purse of \$33,300 made up of contributions by people of every denomination. The occasion for this tribute was the golden jubilee of the honored priest.

### Translated for The Freeman's Journal. ENCYCLOPICAL ON "THE DOCTRINES OF THE MODERNISTS."

BY HIS HOLINESS POPE PIUS X.

PIUS X. POPE.

To all the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries who are at peace and in communion with the Apostolic See.

CONTINUED FROM LAST WEEK.

VIGILANCE COMMITTEES.

But, Venerable Brothers, how can any beneficial results ensue from our laying down rules and regulations if the latter be not enforced strictly and firmly?

That results, therefore, may correspond to our wishes, we have deemed it expedient to extend to all dioceses the regulations: the Bishops of Umbria very wisely adopted for their dioceses many years ago. We quote their own words:

"To extirpate the errors already propagated and to prevent their further diffusion and to remove those teachers of impiety through whom the pernicious effects of such diffusion are perpetuated, this august assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new errors are introduced and propagated, and to inform the Bishop of such errors so that he may take counsel with them as to the best means for nipping the evil in the bud and for preventing it spreading to the ruin of souls, for preventing it gaining strength and becoming daily more and more widely diffused, which would be still worse."

(Acts of the Assembly of Bishops of Umbria, November, 1849, Chapter II, Article 6.) We, therefore, decree that a Council of this kind, which we are pleased to name "the Council of Vigilance," shall be established in every diocese at the earliest possible date. The persons summoned to participate in these Councils shall be chosen somewhat after the manner of a selection of Censors. They shall meet under the Presidency of the Bishop, every two months on an appointed day; their deliberations and decisions shall be placed under the seal of secrecy; in virtue of their office they shall watch most carefully for every trace and indication of Modernism, and they shall exercise this vigilance not only in regard to books, but likewise in regard to teaching; they shall adopt all prudent, prompt and efficacious measures to preserve the clergy and the youth from Modernism; let their attention be concentrated especially upon novel modes of expression, always bearing in mind this admonition of Leo XIII.

"It is impossible to approve in Catholic publications of a style inspired by ungodly novelty, which seems to deride the piety of the faithful and which dwells on the introduction of a new order of Christian life, on new regulations for the Church, on new aspirations of the modern soul, on a new social vocation for the clergy, on a new Christian humanity, and on other subjects of a similar sort." (Instructio, S. C. N. N. E. E. 27 Jan., 1902.) Language used in this description must not be tolerated either in books or in lectures. The Councils of Vigilance must not overlook books dealing with the pious traditions of certain places, or with sacred relics. They must not allow these questions to be discussed in newspapers or periodicals, but likewise stimulating plots. Neither should these questions be discussed with an air of levity, in which a note of scorn is discernible; nor should they be treated in a dogmatic manner, especially when, as it often happens, what is stated as a certainty either does not pass the limits of the probable, or is based on pre-conceived opinions.

SACRED RELICS AND MONUMENTS.

Let this be the rule in respect to sacred relics:

When Bishops, who alone are judges in these matters, know for certain that a relic is not genuine, let them remove it at once from the veneration of the faithful; if the authentication of a relic happen to have been lost through political or social upheaval, or in some other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to have weight only when devotion to a relic is commendable by reason of its antiquity. This will be conforming with the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics, which prescribes that: "Ancient relics were always held, except in certain cases where there exist indisputable reasons for believing them to be false or suppositions."

In passing judgment upon pious traditions, let us not lose sight of the fact that the Church, in matters of this kind, displays so much prudence that she will not permit to be published in book form, unless the utmost caution has been observed and unless the declaration imposed by Urban VIII. be inserted. Even when these conditions have been fully complied with, the Church does not guarantee the truth of the fact narrated; she simply does not impose any inhibition in regard to believing these things, unless human argument cannot be adduced to substantiate them.

Thirty years ago the Sacred Congregation of Rites, dealing with this subject, decreed as follows: "These apparitions, or revelations, have neither been approved, nor have they been condemned by the Holy See, which simply has allowed them to be accepted, belief in them being based on human faith and on the traditions which are associated with them and which are corroborated by trustworthy testimony and by reliable documents." (Decrete of May 2, 1877.) Whoever is guided by this rule has no cause for fear; for a devotion based on an apparition, in so far as it regards the fact itself, or in so far as it is what is called relative, implies the assumption of the truth of the fact. This devotion, in so far as it is absolute, is based on truth, inasmuch as its object is the persons of the saints who are honored. The same thing holds good in reference to relics.

Finally, we require of the Councils of Vigilance that they keep a continuous and a strict watch over social organizations and over books dealing with social questions, lest the spirit of Modernism may find a lodgment in them; they should also take care that the instructions of the Supreme Pontiff be carried out.

BISHOPS' REPORTS.

Let these instructions should be forgotten, we will and ordain that a year after the publication of these letters, and every three years thereafter, the Bishops of all dioceses shall forward to the Holy See an exhaustive and sworn report on all the subjects with which these our letters deal. The report, also, shall contain information as to the doctrines current among the clergy, and especially of those current in seminaries and educational institutions, including those not subject to the authority of the Ordinary. We impose the same obligation upon the Generals of religious orders in reference to those subjects to their authority.

THE CHURCH AND SCIENTIFIC PROGRESS.

These things, Venerable Brothers, we have deemed it necessary to write to you in the interest of the spiritual welfare of every believer. Undoubtedly the enemies of the Church will distort them for the purpose of repeating the time-worn calumny which represents us as inimical to learning and to human progress. The accusations, which are constantly refuted on every page of the history of the Christian religion, we purpose answering in a practical manner by founding a special seat of learning; distinguished, with the co-operation of the most distinguished Catholic scholars, shall be devoted, under the guidance and magistrum of Catholic truth, to the advancement of all branches of scientific and scientific studies. May God grant that we may be able to carry out this design with the assistance of all those who have a sincere love for the Church of Jesus Christ. But we shall treat of this subject on another occasion.

In the meantime, Venerable Brothers, we earnestly implore for you, in whose labors and zeal we have the utmost confidence, an abundance of heavenly light; in order that, in the midst of the great perils to which souls are exposed from the errors springing up on all sides, you may be able to see what ought to be done; and that having seen it you may devote yourself energetically and resolutely to the doing of it. May Jesus Christ, the Author and Co-sponsor of our faith, assist you with His power; and may the Immaculate Virgin, the destroyer of all heresies, assist you by her intercession and help. As a pledge of Our affection and of divine consolation to you in time of trial and adversity, we impart the Apostolic Blessing to you, to your clergy and to your faithful.

Given at Rome at St. Peter's, on the eighth day of September, 1907, in the fifth year of Our Pontificate.

PIUS X., Pope.

easy about the recovery of a sick friend or of a member of your household. BE NOT SOLICITOUS. "Now, the religion of Christ, which was established to prepare us for future bliss in the world to come, contributes at the same time to our happiness in this life, as far as it can be attained in our present condition. And as cases and solitudes are a bar to peace and tranquility. He frequently suggests to us by His inspired writers and by His own lips the motives and means of banishing these cares, or of lessening their hurtful influence, or of lightening their burden. He at least subdues the storm that assails us, He at least helps us. He enabled Peter to walk upon the waves. "St. Paul says: 'Be not solicitous about anything (observe that he takes no exception of any cause whatever). But by prayer and supplication let your petitions be made known to God.' Instead of consuming ourselves with vain fears, he exhorts us to lift up our hearts to heaven for light and strength. St. Peter expresses the same thought in these few but touching words: 'Cast your care upon God, for He hath care of you.' Deposit the bundle of your solitudes in the arms of your Heavenly Father. He will dispose of them."

"But let me set before you the beautiful exhortation of our Saviour on this subject in His Sermon on the Mount: 'Be not solicitous, He says, 'for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment?' He who giveth more can afford to give less. Can you imagine that God gave you life without making suitable provision to sustain it? He is not like a cruel tyrant who takes a capricious pleasure in torturing his subjects. Nor is He like those unnatural monsters which are said to devour their offspring as soon as they are born. No. A God of infinite knowledge. He knows what is needful for you; a Creator of infinite power, He can supply all that is necessary; a Father of tender compassion, He is concerned about your reasonable wants."

GOD KNOWS OUR NEEDS. "Indeed, He knows our needs far better than we know them ourselves. How often have we set our hearts on obtaining some cherished object, and God mercifully withheld it from us, conscious that it would prove to us a curse instead of a blessing, like a bundle of fire-crackers or some dangerous toy that might prove hurtful to him."

"We should never forget that God is our Father, of whom all paternity in heaven and earth is named, and that He possesses in an eminent degree all the fondness and solicitude which an earthly father has for his child. "Nay, besides a father's care, God has more than a mother's undying love for you. 'Can a woman,' He says, 'forget her infant so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee.' If I were to ask you at what period of your life was your mother's love most fondly concentrated on you, you would say it was in the days of helpless and confiding infancy. In like manner, never is your Heavenly Father's compassion more manifest than when you are most profoundly impressed with your own misery, and most trustfully confide in Him."

"Appeal to your own experience. Look on the years that have passed, with their long chain of hourly vicissitudes and varying incidents. Must you not gratefully acknowledge that your steps have been guided by a special Providence, reaching from end to end mightily, and ordering all things sweetly? When did the great Dispenser deprive you of your reasonable desires? Or if you were disappointed in the direct object of your wishes, were you not compensated by blessings of a higher order? And if your Heavenly Father has been so thoughtful of you in the past, why doubt His protecting care in the future? It is time enough to distrust the paternal vigilance of Divine Providence when He begins to neglect you."

EXCESSIVE ANXIETY. "But you will say: 'I am discontented with my condition in life; I am devoured by the desire of possessing more affluent means; I wish to have a more capacious residence, better furnished apartments and a more elegant wardrobe. I would like to have a more ample fortune to distribute in the cause of religion and charity.' "Almighty God, Who promises to aid us in procuring the means necessary for our support, has not promised to induce us in our luxurious tastes."

"Which of you," continues our Lord, "by thinking can add to his stature one cubit? What good will all this fretfulness and gnawing care do? It will not add one inch to your height, or one ounce to your weight, or one cent to your bank, or one day to your span of life. The excessive anxiety to which you yield weakens the intellect and dissipates the energies of the will and incapacitates you for the due performance of your duties, while an abiding trust in God enables you to work with a concentrated mind and a hearty good-will."

Our Saviour goes on to say: 'Be not solicitous, saying what shall we eat, or what shall we drink, or where with shall we be clothed. For after all these things do the heathens seek. For your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His justice, and all these things shall be added unto you.' "Here is the most powerful argument

against inordinate care. The heathens believed in the existence of many gods. Their gods, they admitted, took no interest in human affairs, but were wholly intent in promoting their own schemes and securing their own happiness. It was not, then, a matter of wonder that the heathens should be solicitous for the things of this world, since he imagined that everything was the result of chance, and that there was no God in heaven to interest Himself in human affairs."

"A MORE SUBLIME DOCTRINE. "But you have been taught a more consoling and a more sublime doctrine. You believe in the existence of a superintending Power that watches over the affairs of men and of nations. You know that the same divine wisdom that numbers and names the stars of the firmament counts the very hairs of your head. You know that the same omnipotent God Who supports and nourishes the angels in heaven feeds also the worms of the earth. 'God,' says St. Augustine, 'created the angels in heaven and the worms in the earth.' His omnipotence and providence are not more manifested in the creation of one than of the other."

"In fact, what is this earth but a vast storehouse containing all things essential to the wants of man. If you look about you, you will behold the mountains clothed with virgin forest. If you delve into the bowels of the earth, you will find an inexhaustible supply of coal and other minerals. If you cast your eyes around you, you will see the valleys smiling with harvests of grain and fruit. What God said of old to Adam He says also to you: 'Rule over the fish of the sea, and the fowls of the air, and the beasts of the field, and over all creatures that move on the face of the earth.'"

"But you will say: 'If God has such an eye to our wants, if His providence watches over us, may we not fold our arms, sit down idly and do nothing? May we not even squander what we possess, trusting in the Lord to replenish our coffers. May not the capitalist hoard up his treasures and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday?'"

DANGER OF OTHER EXTREME. "God forbid that while you are admonished to avoid the extreme of solicitude, you should fall into the other extreme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. 'God helps those that help themselves.'"

"It is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in its nest. The bird must rise early to find it. 'The early bird catches the early worm.'"

"It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits. But it is equally true that these minerals cannot be of service to man without hard and patient toil."

"It is true that God gives fecundity to the earth, so that it produces grain of all kinds for the nourishment of man. But it is equally true that before these crops can be utilized man must cultivate the soil, plant the seed, reap it with the sickle, and gather it into the barn. Christ multiplied the loaves in the desert to remind us of the bounty of Divine Providence. He commanded the people to gather the fragments to point out the duty of human industry."

"SUFFICIENT FOR THE DAY IS THE EVIL THEREOF." "The upshot of Christ's teaching is this: You should be active and industrious without excessive solicitude, diligent and laborious without anxiety. Labor to-day as if all depended on your own right arm and brain; try to tomorrow as if all depended on the providence of God. Use to-day, for it is yours; trouble not yourselves about the morrow, for it belongs to God, it is still in the womb of futurity, and may never be born to you. Be not solicitous for tomorrow, for tomorrow will be solicitous for itself. Sufficient for the day is the evil thereof. Do not derange the order of Divine Providence by superadding to the cares of to-day the solitudes of tomorrow, which are often imaginary or magnified by the imagination. Like a skilful general, concentrate your powers on the foe that is before you. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off, and who may never approach you. Endeavor to pass through the cares, as it were, without anxiety may hover around the imagination and disquiet the senses, never let these vapors ascend to the higher and more serene atmosphere where the soul is enthroned and communes in undisturbed union with her God."

"The moral Ruler of the universe always holds the reins of government, which He never surrenders. So long as He directs the chariot which carries you and your fortunes, happen what will, you have nothing to fear, provided you place your trust in Him. "How in the Lord, and do good, and He will give you the desire of your heart. Be not solicitous about anything, but by prayer and supplication let your petitions be made known to God, and may the peace of God, which surpasseth all understanding, keep your heart and mind in the Standard Jesus.'"

—Philadelphia Catholic Church and Times.

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