

2
HIRED WEDDING GARMENTS

Love rules the court, the camp, the grove, or so says a minstrel whose harp notes, less grand perhaps than those of Tara, have yet a pretty, old-fashioned melody. In the grove, and, possibly, this wide-reaching melody may have helped sweeten in the atmosphere of No. 91 Ridge street for the fastidious Norman Keith, pacing the filthy pavement for so short a space either way as would permit him to turn. Some earnestness even then was necessary to avoid stepping on various undercrusted children who wandered between the doorsteps of "M. Schneider, Ladies' Tailor," and the giddy woman's being jostled by sallow women passing with shawls over their heads, or unclean, foreign-looking men in long beards and coats and shabby, tall hats.

He had been waiting now nearly an hour for the appearance of his wife—upstairs with M. Schneider.

"Ah, dere, Mister Duke!" said a grimy urchin, purposely running against him; and, as if by magic, he was in his hands. But just then a young lady, brown-eyed and rosy-cheeked, came quickly down the steps. She smiled, and he straightway brightened, for they had been married but a few months and it was an undoubted belief in his heart that the sun, moon and stars shone in her smiles.

"Here, take my arm. We must force a way through this mob. What a beastly place! Even to hang on to the platform of a Grand street car will be bliss after this. For heaven's sake, Isabel, is there no dressmaker uptown, that you come to this man in such a quarter? How did you ever hear of him?"

"Oh, he was a Hattin' found him from something she saw in the paper; and lost her way the first time, but has all her dresses made there now. My dear, his price is absurdly low, and such a beautiful fit."

"It would give me a beautiful fit, I know, to attend his proceedings again. As it is a tailor, however, you will all find his gowns better fashioned, more quaint, more pleasing, more commendable than some of the aristocratic woman's work. What a crowd in that little den when we went up, and a surly brute he looks."

"He is a little rough," Isabel admitted; "twists and twirls you about like a dummy when he is measuring."

"He does?"—lightning gathering.

"I wish you would not scowl like that. With glasses it makes you resemble Erin Boy, and you know, dearest, like Ben Bly's sweet Alice, I tremble with fear at your frown."

Her laughing coquetry did not wholly dissipate the cloud.

"On, see here," she said, pressing his arm a little closer, "is it not delightful, my darling, to go to a small shop window, near Grand street, was an inscription: 'Wedding Outfits to Hire.' A drabbed white satin gown hung side by side with a rusty dress coat, and on a cushion next lay a pair of solid white slippers and a crushed and tawdry orange flower wreath."

"To hire!" Isabel repeated, with her pretty, low laugh. "Imagine hiring one's wedding suit and returning it next day."

"It is a droll," he asserted, peering at the things and forgetting his irritation.

Just then their car came along, and they made a little rush for it and succeeded in getting on. But by ill chance she was squeezed into a corner in a decidedly rough-looking crowd of passengers, and he, near the door, could see not the top of her little topee, and she stood next a man whose breath was violently suggestive of the cup which cheers and also inebriates.

So his grievance had a chance to reassert itself and when at the end of a lengthy ride, they were walking the short distance to their apartment he said, a trifle peremptorily: "Now Isabel, I hope this is the last trip to that den. I cannot spare another afternoon to go with you, and, of course, you cannot go without escort. But, as you have been there twice to be measured, he can send you home the gown now, and if he doesn't—you are not quite a Flora McFlimsy."

"How do you know that?" she said, innocently.

"Supposing that my 'wedding outfit' was hired, and I am trying to accumulate a few gewgaws."

"Try to accumulate a few ideas instead," he replied with impudence.

And having, with lutechery, let herself inside the friendly shelter of their door, she stooped to kiss her by way of stimulus.

It was high time they should hasten to dress and dine, as it was their evening for receiving a few friends, men who came to them every Thursday, a select detachment from Norman Keith's Bachelor club, "The Night-blooming Cereus."

The rules of the club forced him to resign on marriage. "But I don't mean to give you all up," he declared, "and Adams, you and Clay, and some of the others must come to my rooms once a week."

And the very first Thursday, when the name of their little party was under discussion, Isabel suggested that it was at least the handle of a club. "Why not," said she, "call ourselves 'The Chaffing Dish Club?' Figuratively, we need not rub each other the wrong way, but I can make it appropriate otherwise if you will all help me to cook, for our horny-handed slaves rest early; and I have invested in a delightful chaffing dish and a little book with fifty recipes for it."

And now a gay little supper, with many cooks who did not spoil the broth, was an undoubted ending to informal talks and occasional music. Adams, the journalist, having been to a "first night," did not make his appearance on this occasion until the alcohol lamp was already lighted.

"I'll light a little lamp?" "Would you not be better to finish your shopping earlier?"

"I might." Then, disliking the misleading impression: "But I was not shopping," he said, "I was at M. Schneider's."

"Isabel, alone and so late! When I particularly asked you not to go there again!"

"But, dearest, I do not particularly see how I can go anywhere, I trust your judgment, as you might mine."

THE CATHOLIC RECORD

She had tied an apron over her grey and silver and tucked up her sleeves daintily.

"Oh, come, come," cried Clay, with impatience, "the 'play' is the thing! Restrain your greediness for a while, Adams, and tell us about it."

"Fairly good; some effective situations; Miss Dean does very well, but a trifle plain which allows vexes me. Young couple passionately attached; some trifle light as air; coiffure, sun-plein, extravagance, outsider's meddling, and a general wrongheadedness and obvious thing, which makes you long to shake them all. True to life perhaps—"

"On an invariable mens sana in corpore sano, and don't allow for indispotion, mood, circumstances, and the thousand and one gusts which whip humanity about."

"I do," said Adams obstinately, "but I call it all wrongheadedness, and I have the wit—or what it takes—to acquire a treasure, I might have the sense to keep it. Murchison, you lazy animal, stop eating, your Keith as 'a belle chouchou' and get up and hand the cups around."

But in these matters woman proposes and M. Schneider disposes. He had no one excepting her on fitting. It would be sheer folly, I will get early and be home before Norman comes."

But in these matters woman proposes and M. Schneider disposes. He had no one excepting her on fitting. It would be sheer folly, I will get early and be home before Norman comes."

"It is Thursday night, confound it!" grimly; then sent a district messenger with the reply, "Do not hurry yourself. We will not do until late."

It was the first "Chaffing Dish" meeting without her, and Adams asked discontentedly: "Why Mrs. Prescott could not have her daughter any other evening, but Thursday, and Murchison was frankly annoyed. There were several slight alterations to be made, for which, with a shrug, "he would not be responsible unless madame would wait."

And madame waited with a visible impatience, which made her a target for the curious eyes of other attendant clients. And the upshot was that she was later than the last time, and found "He is vexed," and her heart fluttered a little perhaps.

In the meanwhile Norman Keith had reached home to find, as usual their pretty rooms cheery with lamp and fire-light, and the trim Mary Ann, in cap and apron, to wait on him. "By the event of the evening," as he sometimes called her, who came with clear eyes and a welcoming smile to greet him, and two cars passed without her; and when he saw her lighting from another street, he muttered in ironic quotation, "The mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"It is now passed without her; and when he saw her lighting from another street, he muttered in ironic quotation, "The mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"Sure," said the observant Mary Ann, "the mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"Was I smiling? You have not mentioned a woman's outfit, Mr. Adams."

"Well, the things which most worthily charmed me should be her lastling property, and not hired for the occasion. Beauty may fade, but grace and not even such homely gifts as good sense and good temper."

"Did you write 'How to be Happy Though Married,' Adams?" Clay asked languidly.

"Good sense and good temper," echoed Norman Keith. "Yes, those are excellent gifts for both, and if I should add a qualification it would be good fellowship. What sage was it said to choose as mate the man or woman who as friend would be an unending pleasure?"

How can the wedding of a pretty toy or mere housewife compare with the pure delight of harmony in tastes and bright, responsive good-comradship?"

His wife, under screen of the chocolate pot, gave him a swift, lovely smile, which Adams divined.

"Lucky dog!" he thought, but said aloud: "I shall begin fitting myself at once—without selfishness—for a wedding which might possibly take place in a better world, than this one."

Which means going to the night, Mrs. Keith, since it is 1 o'clock."

Isabel would hardly have asked her husband in any case to give up a third whole afternoon from his work, impatient to tramp Ridge street at M. Schneider's pleasure. Though all with them had been smooth sailing over a summer lay. For Norman seriously disapproved of her penetrating strange and unknown regions in pursuit of a bargain, or because other women did, and her own dignity told her he was right.

M. Schneider, unknown as yet to fame, was autocratic as M. Worth, and brusque to rudeness. "They come to me," he said, shrugging his shoulders, in allusion to aristocratic fair ones who through his close little fitting room and ejected him for an early day.

"You will come to-morrow," he would say curtly to one. "I cannot fit you until next week. Very well, madame, I will wait an hour if you wish to try. Eh, you have been waiting five hours already and no lunch? Well, there is a restaurant on the street." And sometimes the cloth would be mislaid, and the customer's call wasted. This happened to Isabel the afternoon when she disgustedly picked her way alone through the quarter to his house.

"It is somewhere," he said indifferently, after a hostess's search by his assistant. "To-morrow is our Sabbath. You will not come Sunday. We may meet it before Monday. You can come then in the afternoon," and while he spoke he fitted a young lady's cloth jacket.

"The collar is too tight," the patient complained.

"Not at all," he said, pushing aside the forewoman and forcibly bringing the ends of the collar together.

"Oh, oh," cried the girl, "I am suffocating!"

Isabel flushed too, noting his slight smile. But on the pavement she forgot her indignation on finding how late it was. She missed a car, and took the next one all of an hour to carry her up-town; and by that time the stars were twinkling away merrily overhead.

"Norman will be anxious," she thought, and felt a twinge of conscience when she saw his figure waiting at their corner.

"Lovely evening," she remarked with sweet serenity.

"Isn't it a little late?" "Would you not be better to finish your shopping earlier?"

"I might." Then, disliking the misleading impression: "But I was not shopping," he said, "I was at M. Schneider's."

"Isabel, alone and so late! When I particularly asked you not to go there again!"

"But, dearest, I do not particularly see how I can go anywhere, I trust your judgment, as you might mine."

THE CATHOLIC RECORD

This, indeed, had been the basis of their intercourse, and the thought gave him pause. But impulse was too strong, and he answered hotly: "You know perfectly well that the same rule does not apply in all matters to a man and a woman. It is very made for a lady to be wandering at all hours in those strange streets. As a minor consideration I will add that I consider it extremely bad form in my wife."

"Will you forgive me, she said softly, "that even before I married you I occasionally met people who were good form?" and ran lightly past him through the doorway.

The subject passed again mentioned until next morning, when, leaving for the office, he said quietly: "Isabel, let M. Schneider send home the gown or not, as he chooses. I will give you another. But do not go to Ridge street any more."

As late as Monday noon she wavered, and then, womanlike, made up her mind in an instant. "What, throw away a gown—and that handsome broad-brimmed hat—on a fitting? It would be sheer folly. I will get early and be home before Norman comes."

But in these matters woman proposes and M. Schneider disposes. He had no one excepting her on fitting. It would be sheer folly, I will get early and be home before Norman comes."

"It is Thursday night, confound it!" grimly; then sent a district messenger with the reply, "Do not hurry yourself. We will not do until late."

It was the first "Chaffing Dish" meeting without her, and Adams asked discontentedly: "Why Mrs. Prescott could not have her daughter any other evening, but Thursday, and Murchison was frankly annoyed. There were several slight alterations to be made, for which, with a shrug, "he would not be responsible unless madame would wait."

And madame waited with a visible impatience, which made her a target for the curious eyes of other attendant clients. And the upshot was that she was later than the last time, and found "He is vexed," and her heart fluttered a little perhaps.

In the meanwhile Norman Keith had reached home to find, as usual their pretty rooms cheery with lamp and fire-light, and the trim Mary Ann, in cap and apron, to wait on him. "By the event of the evening," as he sometimes called her, who came with clear eyes and a welcoming smile to greet him, and two cars passed without her; and when he saw her lighting from another street, he muttered in ironic quotation, "The mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"It is now passed without her; and when he saw her lighting from another street, he muttered in ironic quotation, "The mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"Sure," said the observant Mary Ann, "the mistress will be in soon. She said she was going way down below Grand street, but would be back before you."

"Was I smiling? You have not mentioned a woman's outfit, Mr. Adams."

"Well, the things which most worthily charmed me should be her lastling property, and not hired for the occasion. Beauty may fade, but grace and not even such homely gifts as good sense and good temper."

"Did you write 'How to be Happy Though Married,' Adams?" Clay asked languidly.

"Good sense and good temper," echoed Norman Keith. "Yes, those are excellent gifts for both, and if I should add a qualification it would be good fellowship. What sage was it said to choose as mate the man or woman who as friend would be an unending pleasure?"

How can the wedding of a pretty toy or mere housewife compare with the pure delight of harmony in tastes and bright, responsive good-comradship?"

His wife, under screen of the chocolate pot, gave him a swift, lovely smile, which Adams divined.

"Lucky dog!" he thought, but said aloud: "I shall begin fitting myself at once—without selfishness—for a wedding which might possibly take place in a better world, than this one."

Which means going to the night, Mrs. Keith, since it is 1 o'clock."

Isabel would hardly have asked her husband in any case to give up a third whole afternoon from his work, impatient to tramp Ridge street at M. Schneider's pleasure. Though all with them had been smooth sailing over a summer lay. For Norman seriously disapproved of her penetrating strange and unknown regions in pursuit of a bargain, or because other women did, and her own dignity told her he was right.

M. Schneider, unknown as yet to fame, was autocratic as M. Worth, and brusque to rudeness. "They come to me," he said, shrugging his shoulders, in allusion to aristocratic fair ones who through his close little fitting room and ejected him for an early day.

"You will come to-morrow," he would say curtly to one. "I cannot fit you until next week. Very well, madame, I will wait an hour if you wish to try. Eh, you have been waiting five hours already and no lunch? Well, there is a restaurant on the street." And sometimes the cloth would be mislaid, and the customer's call wasted. This happened to Isabel the afternoon when she disgustedly picked her way alone through the quarter to his house.

"It is somewhere," he said indifferently, after a hostess's search by his assistant. "To-morrow is our Sabbath. You will not come Sunday. We may meet it before Monday. You can come then in the afternoon," and while he spoke he fitted a young lady's cloth jacket.

"The collar is too tight," the patient complained.

"Not at all," he said, pushing aside the forewoman and forcibly bringing the ends of the collar together.

"Oh, oh," cried the girl, "I am suffocating!"

Isabel flushed too, noting his slight smile. But on the pavement she forgot her indignation on finding how late it was. She missed a car, and took the next one all of an hour to carry her up-town; and by that time the stars were twinkling away merrily overhead.

"Norman will be anxious," she thought, and felt a twinge of conscience when she saw his figure waiting at their corner.

"Lovely evening," she remarked with sweet serenity.

"Isn't it a little late?" "Would you not be better to finish your shopping earlier?"

"I might." Then, disliking the misleading impression: "But I was not shopping," he said, "I was at M. Schneider's."

"Isabel, alone and so late! When I particularly asked you not to go there again!"

"But, dearest, I do not particularly see how I can go anywhere, I trust your judgment, as you might mine."

THE CATHOLIC RECORD

Beneditio, but did not see her again. Locked in? Impossible, sir. Never you fear, not. I don't blame you—at such an hour. I don't blame you—"

He humbled about for the keys and a box of matches. A side door swung open, and a gas jet in the vestibule was relit. Another in the church faintly discovered on the light arches and ceilings, the pillars; a picture here and there; the dim sanctuary lamp in front of the far altar. Their low voices sounded hollow in this unpeopled vastness.

"There is she here, you see," said the sexton. And just then, the door stirred in a pew, and Keith saw Isabel and gave a great sob of relief.

"She came to him shivering slightly, but with a brave attempt at a smile. "Do not mind," she said, at the sexton's consternation. "It was a little cold, but I have a hat, I think, once or twice. It was my own fault, not noticing when the church was closed. I did not expect to find you here before it was opened again for first Mass."

She would not trust herself to meet her husband's eyes, nor could she speak a few moments before they reached the altar, where the priest, the latter's amazement was relieved under his usual serene practicality.

"All's well that ends well," said he. "I am glad your abstractness is a time for prayer, and a time for dinner. Well, good morning, for it is 1 o'clock. Try something hot before you go to bed."

She trembled more violently as her husband took her up the steps, and inside the hall her hand trembled. He lifted her in his arms, carried her along the passage to their room and laid her on a lounge, gently repressing her hat and gloves. A hot drink stilled the chattering of her teeth and she broke into sobs, her hands pressed to her face.

"My poor child," he said gently.

"It was early," she whispered brokenly, "when I came from Ridge street, where I only went to look to you, as I had already been. Then I was so unhappy I could not stay at mother's—and then the cattle loose in the street—and when I got home, I ran down Nineteenth street to the church and went in, and was afraid to come out until all was quiet. And, praying in a dark corner—to be better myself—found my little matters quite when such trouble as this."

"Nor more than my own, sweetheart. Where were the loving patience and many consideration I counted on in myself? Hired, surely, for they had vanished at the first touch. But do not talk any more now. You are worn out with this day and night."

"Yes, one thing more," she whispered with tremulous lips. "I thought, in the church, that I would, after this prayer, acquire some qualities that might endure."

"My sweet soul," he answered, drawing her nearer with a very tender laugh, "while you acquire them, think of me as your father, who is always with you, one not past praying for, at least,"—Jeanie Drake in the Catholic World.

THE EUCHARIST

SERMON PREACHED BY THE MOST REVEREND ARCHBISHOP IRELAND AT THE OPENING OF THE EUCHARISTIC CONGRESS AT CINCINNATI, O., SEPTEMBER 28, 1911

"In the beginning was the Word, and the Word was with God, and the Word was God..."

The vital principle in the dogmatic and moral economy of the Christian religion is the Incarnation of the Eternal Word. The Incarnation is the pivotal dogma: all truths taught by Jesus, believed by the disciples of Jesus revolve around it; ought else are they than its preconditions or its developments. The Incarnation is the primal fount, whence spring the graces, the mystic promises of supernatural life, of which the religion of Jesus is the pledge and the bearer; whence their supernatural virtue, thence their supernatural copiousness.

The religion of Jesus was the theme to which the eagle-eyed John was attuning his pen. Ahead of all detail, he reported the Incarnation of the Word into the full meaning of the gospel of Jesus, the full stature of its grandeur, the full splendor of its mightiness; and so in language, no less magnificent in meaning than in precision and clearness, he announced the Incarnation: "In the beginning was the Word, and the Word was with God, and the Word was God..."

All things were made by Him; and without Him was made nothing that was made. In Him was life, and the life was made flesh and dwelt among us, and we saw His glory as it were of the only-begotten of the Father, full of grace and truth."

The meaning of the Incarnation "And the Word was made flesh"—the Word was the Incarnate. From eternity God was one and trine—ne in plenitude of being and perfection, in three divine persons, Father, Son and Holy Spirit. And now in time, Son and Word, the expression, infinite and adequate, of the Father, was made man. Always the eternal God in being and in person, He took to Himself a human nature, soul and body, communicating to that human nature His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem, and later dying on the blood-stained cross of Calvary. The eternal Word, God made man, because of us and because of our salvation, uniting it so indissolubly to His divine personality, that He, the Second Person really, God and man, retaining His eternity in infinite power and glory, and in time born of Mary in the rude cabin of Bethlehem,