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SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three his way, rich, prosperous, and adwise men is what Holy Church bids us mired. People wondered he did not consider to day. We think this a fit eccasion to remind you that the laity have a duty to make manifest our Every now and again he would pay Lord and His doctrines as well as the such attentions to some great beauty clergy. It is the will of God that all or unusually fascinating girl that the who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity these who must partake of, including those who and it palled on his taste. He went assist in the household, and teachers abroad, but no change seemed to give and guardians; of such the honor and him pleasure. He tried to immerse duty is to train children in the doc-trine and discipline and correction of tolerably wearisome. And so the years

insist upon is the missionary office of wrote to ask him to go and see Willie. every Catholic, especially in these days of error and inquiry. Now, it is health which had reached her. that it is in some sense communicable.

The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ.

Freely (that is to say gratis) you a minorled conjective and defense by "Freely (that is to say, gratis) you have received, freely give." So with the layman; every grace he has has been received not only for himself but days. He reached the house, in a for others. The Christian heritage is close, narrow street, amidst a thick the common property of all the sons of population of extremely poor people. God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms patient of delay, he walked in, and of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make he heard a murmur proceeding from sons of God of all the children of men. an upper room, and went up-stairs. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be con-demned for hiding his talent.

But somebody might answer:
"Father, what you say is plain
enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the see the face plainly now—the face of truth? First, by word of mouth Scarcely a day passes but that you can deadly hatred; whom he had, as he say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If emaciated with labor, sickness, and any one denies, in your hearing, the penance, with the dews of death upon existence of God, the immortality of it, but yet lit up with celestial joy. the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is not so good a quality as sincere con-viction; and I answer again that those who assail the truth in common conversation are generally the reverse knew him.
of learned. The enemies of religion "Richard are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. "I believed," says the Psalmist, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his

them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it: in such cases kindliness is the chief rule for securing a board. chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices all round him save his Lord. of religion, and live along from day to "Go forth, O Christian so day without vigorously attacking the error and vice everywhere about pame of the Holy Ghost, who was the privations of the poor. Ye all these them. What coward is so mean as the

pious coward? Finally, a good life is a manifestation of our Lord and His doctrine of martyrs come out to welcome thee: wonderful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loafing Catholic is a hindrance to his religion, so is the contrary character the recommenda. tion of religion.

The Truth.

Of a truth art is a revelation from heaven, and a mighty power for God. It is a merciful disclosure to men of deep for words, — things which for me?"

words must need make heresies if they "I know nothing," answered the try to speak them. In virtue of its heavenly origin it has a special grace to purify men's souls, and to unite them know that he who is now in heaven to God by first making them unearthly. has been for long past wrestling for If art debased is the earthliest of a soul he knew to be in danger. I also, like Our Lord, was born in Beth-lehem and cradled with Him there—is for it he has offered up his life. I that it almost seems akin to grace. -

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A Great Battle

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solicitor at first believed him to be slavery.

mad; but as the conviction of the truth forced itself upon him, his anger is seen attending to every cry of suf-

TRUE TO THE END.

CHAPTER X.

CONCLUSION. Meanwhile Richard Dunne went on went on. At last Margaret, who corres-What we wish more particularly to ponded with him from time to time,

> looked into the room on the groundfloor, but it was empty. He fancied He opened the door of the room on the first floor, and started back, for on the bed was lying the form of Father O'Donnell, apparently dying. Candles praying aloud. No one else was in the room. Richard stood irresolute, but neither the priest nor sick man seemed conscious he was there, and after a few moments he stole into the room, and near the bed. He could thought, conquered; whom he had crushed under the weight of his close to his breast. The priest was leaning over him.

"All is peace, dear friend, is it not?"
"Yes," breathed forth the failing

voice; " peace, perfect peace."
Richard made an involuntary movement, which at last attracted their attention. The priest looked at him with surprise; but the dying man

"Richard," he said, "Richard, have you come to see me die?"

At last, at last, a pang of remorse shot across the hardened heart. He leaned toward the sufferer, and said,

"Willie, forgive me!" bless you, and bring you to His ser-

"Go forth, O Christian soul," said poured out upon thee; may thy place be this day in peace, and thine abode in Holy Sion; may the white robed

eyes on the open vision of truth !" Richard heard these words as in a

vengeance long enough, and now our population and surveyed the there was no more that he could do, residuum of society; they have con-But what was that wonderful change that was taking place in Richard soul? the disastrous consequences of the div-Why was it that the stony heart within ision and upheaval which must follow; was melting into flesh and blood once more? He knew not, but he cast crust which covers the volcano of himself at the feet of the priest, who modern pauperism in order to learn was now composing the dead limbs of what weight it will carry without giv-His more hidden beauty. It brings his friend, and cried out: "Father, out things in God which lie too do you know all? Is there mercy

things, true art-not unmindful that it know that for that soul he has fasted, an influence in the soul so heavenly know that such offerings are exceedingly precious in the sight of God, and such prayers are rarely left unanswered. Are you this soul? Has he gained you with his last breath?"
And Richard answered, "Yes;"
and in the room of death, beside the

> history. eventful day, Richard told the same tale to Mr. Fox at his office. The the unfortunate—infanticide and

and disgust grew so intense that it was with difficulty he could restrain himself from giving vent to it. Richard felt keenly how different it was to

facts were laid before the Secretary he had never committed.

or him by the firm, and thither he went with his parents and children. He lived in great retirement, shrinking from the world, and chiefly occucould ever fill the place of his idolized

as Ellen; and there the twins rest together, "in death not divided." Years went by, and day by day to

the cometery came a man, bent apparently with age, to tend the flowers on their grave. Few knew who he was, or how he existed; he lived in a small room close by with hardly any furniture in it. He would never accept alms, and never touched any food but bread and water. He spent hours in the church kneeling on the bare floor near the threshold. His clothes were of the shabbiest kind. and he was always taken for a poor beggar. He was never seen to smile. except when men scorned him, pushed were burning on a table near, and a priest was kneeling beside the bed, Then a ray of joy would pass across Then a ray of joy would pass across his face. Thus for many years did and his sacrifice accepted.

THE END.

THE TRIUMPH OF CHARITY.

Subject for the Poor. The Rev. Michael P. Dowling, S. J.

recently delivered a lecture on "The Triumph of Charity" in the Church of the Sacred Heart, Chicago. The elo quent Jesuit said, among other things:

"Every respectable member of society is interested in the work of charity, for every man that bestows a dollar in charity is interested in seeing that it reaches a worthy object and that it does a dollar's worth of good. Still we must not forget that there is a limit even to the mighty power of a dollar and that it sinks into insignificance beside the warm flesh and blood sympathy of a tender heart and the moving pathos of a human tear. This intensely practical age is prone to guage its work and outlays by material stand-"I have nothing to forgive," answered the dying lips. "May God swered the dying lips. "May God fore the tribunal of statistics, subject fore the tribunal of statistics, subject fore the tribunal of statistics, subject for the tribunal of statisti ards, to demand results which it can to the rigid, if not soulless, scrutinizing the honest Christian who defends his religion will not be without the divine assistance to do it well.

But we should not only defend the "I know of no injury to me," said to the rigid, it not souliess, scrutinizing of publicity; it will even penetrate into the sanctuary of the affections in the pursuit of safeguards for its beneficence.

sentatives of civilization, our poets, sages, philosophers, political econompeace, unspeakable joy: earth was passing from him; he had forgotten ists and philanthropists exhaust themselves in homilies about the sore of pauperism; they lament the hardheartprophets of progress proclaim the necessity of almsgiving in the name of purely philanthropic pity. The poor being a fragment of humanity, they and mayest thou gaze with blessed succor them and believe that by tha title they love them.

"This is but a beneficence of calcudream; then a moment's pause, and the voice went on: "May Christ receive thee, who hath called thee."

Such philanthropists have calculated It was over; he had wreaked his the numbers of the submerged tenth of residuum of society; they have considered the chances of social revolt, they have stamped their feet on the ing away. Unfortunately this apos-tolate or selfishness only aggravates the evil by offering no other compensation in face of unsatiable and cor-rupting luxury, than the humiliating salary paid to hunger in order to soothe its anger and lull its fury to sleep. All this is not charity properly understood, for charity does not im-prison poverty in palaces of misery, lest respectability be offended by its soreness and rags : charity means unselfish devotion, feeling and sympathy. This is the charity Christ came to

"What a cry of astonishment was wrung from the pagan world 1,800 years ago, when this flood of marvelous sympathy burst upon mankind! silent corpse, he told Father Moore his Up to that date not a single hospital or asylum stood out against the dark Before the night closed on that sky of paganism, for the pagan had

tell the truth to man and to God. ing like it was ever seen before. To He left the matter in the lawyer's love man, or at least pretend to love hands, and then went home, shut him him when interest was bound up with self in his own room, and awaited this life—everyone had witnessed that whatever punishment should fall on To love as long as a ray of human him. No one was admitted to his beauty lighted up his countenance; to presence but Father Moore.

Mr. Fox communicated with Mr.

John Dunne, whose earnest entreaties day, become cold to morrow, estranged love whilst following the capricious that the firm might be spared public the day after; all that had been seen. disgrace were listened to. As far as possible, reparation was to be made to Frank for what he had suffered. The love with an ardor absolute and gratof State, and a "free pardon" was uitious; to build that love on the sent out to Frank for a crime which ruins of egotism and self love, to love man everywhere and always, because He came home to find himself a rich he bore the image of God; to love man man. An estate of great value, in a in his deformity, his vileness and his distant part of Ireland, was purchased shame; to love him though he bore the withering brand-mark of helpless infancy or decrepit age ; love him amid | Life Policies paid up in 10, 15 or 23 years. the ravages of disease and the degradation of vice; under the rags of povpied in doing good to his tenants, and erty, when he was an object of unconbringing up his children. There was querable disgust—this was the grand a perpetual void in his life, for no one marvel of the ages, henceforth the unquestionable law of Christian society, ife.
Willie was buried in the same grave tude and devotedness—God like char-

ity. How did all this come to pass. Then followed a series of pictures defining charity and its mission. amples were taken from the Holy cripture and every-day life. Continuing Father Dowling said :

"For one thousand eight hundred years Lazarus has been lying at the oor of Christian civilization asking for the crumbs which fall from the table of affluence, appealing for pity and begging the bare right to live But within the last generation his plaintive cry for mercy has been changed into an imperious demand for justice, and his claim is being allowed. Lazarus has been the victim of social conditions which have Richard Dunne do penance for his crime; thus was Willie's prayer heard, wronged by the employer and his sacrifice accented. sufficiently protected by the State. The wages are inadequate, the working hours too long, there is no division of profits accruing from the laborer's toil and skill. Consequently there is not sufficient rest and recreation, not An Eloquent Jesuit Lectures on That good enough clothing, housing, food not a fair chance of advancement for the toiler and his family. Why should some be ever toiling and others ever spending and enjoying what the laborer's toil has won? Why should the poor respect a system which devotes he sweat and labor of the many to the profit and pleasure of the few? The produce of labor should not be apportioned in an inverse ratio to the toil, so that he who never labored gets the largest portion, while the most ex-hausting bodily labor cannot count with certainty upon earning the very necessities of life. With this feeling deeply rooted Lazarus does not thank you for the public aid which you dispense. He considers himself entitled to it; that it is his by right; and that you are but the representatives of that benevolent abstraction-the State-by which he has been grievously wronged. Public charity dries up the fountains of his gratitude, means has been pro-

> works of mercy during life, because they intend to leave a large bequest by will. A dollar given during life is far more meritorious than a hundred forced from one's hand by death, which is more inexorable than any highway man. A man is not liberal who sur renders to a robber all that he pos sesses, even to the coat from his back To leave for a good object any amount of wealth is like telling a highwayman o make good use of what he wrests from you by force."

vided for his relief and he merely uses

what is his by right. This feeling is heightened until it becomes a hard

and bitter resentment whenever pub-

lic charity takes on too much of the

Father Dowling concluded by saying, that as far as liberality and mercy were concerned, there was no comparison between what a man did during life and what he wanted done when he had control of his riches no onger.

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