

Traversers, district, where there was a "ghetto" or Jewish quarter.

Of St. Paul's journey to Rome a very detailed account is given in the last chapter of the Acts of the Apostles. We see the landing of the Apostle at Puteoli—now Paestum, not far from Naples—after his journey from Malta in the Alexandrian ship, "whose sign was the Castor." He is met here by "the brethren" and tarries with them several days; and then he proceeds on his journey by the well-known Appian Way until he reaches "Apollonia" and the "Three Taverns," to which "the brethren" came to meet him all the way from Rome.

THE THREE DIVINE SISTERS

FAITH, HOPE AND CHARITY

They are of heavenly origin; pure, chaste, peaceable, kind, loving, benevolent, and attractive. Their charms ever please; their society is always agreeable, and they are never known to exhibit any improper feelings one towards another. They have lived together for generations, and yet they are as youthful, as confiding, as hopeful, and as lovely as ever.

Her banner is inscribed "Strong in Faith." "This is the victory that overcometh the world: even our faith." This she exhibits everywhere, and with its exhibition exerts a mighty influence, and performs an incalculable amount of good.

Hope is not an confident and believing as her sister Faith, but she is equally as attractive and lovely. Her presence is always welcome. Her eyes sparkle with gladness. She invariably has a smile upon her countenance, and she is never known to be sad or dejected. In conversation she loves to tell sweet stories of happiness, triumphs, sweet songs and alleluias!

She predicts that the present discouragements will soon be over; these trials and afflictions will soon be past.

Brighter days are coming; the sunshine of prosperity will arise. Her advice is: Do not be discouraged; bear patiently these discouragements, trials and afflictions a little longer; they will not always continue. No better times will soon appear.

No matter how gloomy the circumstances, this sister Hope is always hopeful. Her disposition, conversation, and general deportment correspond with her name; she is emphatically and continually full of hope. She is the most cheerful companion we can possibly have; the most entertaining guest we can entertain; the happiest helpmeet with whom we can unite.

Her society greatly encourages, comforts, and relieves us; it essentially brightens the tediousness of life's pilgrimage. It helps "to smoothen the rough paths of a peevish nature, and opens in each heart a little heaven."

We admire, appreciate and love this endearing and attractive sister, Hope. Charity, the third of this noble trio, we describe the last, but she is not the least; she is the golden chain which binds them all in one.

Her motto is: "Do good." "Show thy faith by thy works." This motto she carries with her everywhere. She continually employs herself in doing good; this she does not grudgingly nor reluctantly, nor because she simply feels it, but through principle; it is her constant employment, her everyday work. Engaged in it, her heart is happy. Like unto her great Teacher she is constantly going about doing good.

In her numerous acts of beneficence two remarkable characteristics are signally exemplified: 1. The desire to bless. 2. The desire to give. How can I bless or do good to others? is a thought which perpetually occupies her mind. This thought incites her to action; it stimulates her to perform noble deeds of charity and usefulness. How much can I give? or how liberal can I be, is a question she frequently asks herself. This

question she answers not verbally only, or in writing merely, but by munificent acts of liberality and generosity.

Selfishness so common in the nature of others, is far removed from hers; it has no place in her affections; she has no room for it in her heart; she is entirely excluded from her soul, her conversation, her habits, and her ways.

Her general deportment, her reputation, and her influence all correspond with her honored and distinguished appellation, Charity or Love. It may be thought difficult to decide which of these charming sisters is the most beautiful, prepossessing, and lovely. They all possess and exemplify distinguished and heavenly traits of character. Sister Faith sees what is to be done. Sister Hope gives alacrity to the doing, and Sister Charity performs the work. Faith says: "There are good things prepared." Hope asserts: "They are prepared for me." and Charity affirms: "I will walk worthy of them, possess and enjoy them." Without her they are not realized, for she aims at and does keep the commandments.

They are all three prepossessing, attractive, and lovely; but we think Charity is the most fascinating, popular, and useful. Let us keep company with and be united to these fair and charming sisters; such a triple marriage will do us good, and will receive a Divine blessing. It will brighten our prospects, enhance our happiness, and do us incalculable good. It will smooth out the rough path of life. It will be associated with all profit and no loss. It will increase our confidence, enliven our hopes, and inspire us with love one to another.—The Missionary.

POWER OF THE POPES IN DAYS OF OLD

WHEN AN APPEAL TO THE HOLY SEE WAS THE SAFEGUARD OF CHRISTENDOM

From the Baltimore Catholic Review.

One of the last words of the saintly Pius X. is reported to have been: "Alas, in former times the Pope might have been able to stop such a war as this. But what can I do?"

In former days religious unity prevailed in Christendom, because the Catholic religion was taken to be the complete revelation of God's will, the supreme test of right and wrong, the absolute standard of life, private, individual, family or public. Men never questioned that. As a consequence the Pope was the father of Christendom, and men "saw in him not merely the type, but the real and highest organ of a power not of this world. The cause of the Pope was that of religion and holiness. Therefore an appeal to the Holy See was the safeguard of Christendom, because its legislation was based on a higher reason and on principles more righteous than those which informed the customs prevailing with the force of law throughout Europe. It was a "standard higher than that of national expediency, a commonly acknowledged law able to reach and visit crimes which national laws were ready to screen or were too weak to punish."

Lingard writes: "In an age which valued no merit but that of arms, Europe would have been plunged in perpetual wars had not Pope after Pope labored incessantly for the preservation or restoration of peace. They rebuked the passions and checked the extravagant pretensions of sovereigns. Their character, as the common fathers of Christians, gave to their representations a weight which no other mediator could claim, and their legates spared neither journey nor fatigue to reconcile the jarring interests of countries and interpose the olive of peace between the swords of contending armies."

Guisot also has said: "By methods of various kinds, the Church strove to check the tendency of society to violence and continual wars. It is a matter of notoriety that the Church struggled against the employment of force and devoted itself to the introduction into society of a greater degree of order and mildness. These facts are so well known that I am spared the trouble of entering into details regarding them."

This widespread adhesion to a Pope's decision on the rights and wrongs of a war constituted a moral sovereign which had to take into account. Let it be remarked that the weapons the Pope used were not carnal, but spiritual; their power was wholly moral, and its sanctions were found in the consciences and spiritual instincts of men.

The Popes never had temporal dominion over Europe, but as a writer has remarked: "Europe was a vast moral territory, of which the Pope was the supreme magistrate, on whom the eyes of all were fixed and to whom every one could appeal as the tutelary and incorruptible guardian of truth and justice." The sole object of his authority was to secure for every Christian that future happiness which is the certain reward of virtue."

"Religious unity was the bond of the medieval frame of civil society, and, more than was the life of those ordinances by which the Church sought to counteract the evils of the time and to ameliorate the condition of mankind. Thus we can understand the character and extent of the power of the Popes in former days—a power so terribly misrepresented in many quarters—called tyranny by others—"which was exercised to

guide the ignorant in the way and to protect him that had no helper against the mighty and the terrible." Thus we can appreciate the benefits which mankind derived from the pacific influence of the Roman Pontiffs.

But the times have changed, as has been stated in a current magazine, and the present state of divided opinion and the highly developed lines of national cleavage allow the Pope no chance to exercise his ancient prerogative and power and to impose his wishes on combatants. Perhaps the world may now recognize how beneficial to its peace and security would be such power in the hands of Benedict XV., and how much it loses in the division of Christendom or from the lack of that religious unity of those former days which there existed a moral force to which all men did look, as the oracle of divine law, the organ of the just judgment of God.

THE HUNGER OF THE SOUL

No thoughtful Catholic will deny the need of Catholic participation in social activity, but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for thirteen hundred years. The new theories dazzle us and some of them ought to draw us, but we can not be too often reminded that no panacea for social sickness that does not take into account the deeper springs of human vitality, and no reform of conditions that does not reform the man, can be of any profound or permanent value. We shall lose more than we gain if we minimize the spiritual in emphasizing the material needs. The most insatiable hunger of humanity has always been for the bread of the spirit, and we can not produce happiness in the most ideal material conditions if the soul is left unsatisfied.—Catholic Universe.

MORE CATHOLIC CHARITABLE BEQUESTS

Again Catholic charities have benefited under the will of a Catholic lady. Indeed, there has been a perfect rain of large bequests lately. Miss Mary Croft of Waterdale, Lancashire, who died recently at the great age of eighty-two, has left \$5,000 for the benefit of the Catholic mission at Betham, Yorkshire, \$7,500 to found a bursar at the Catholic College, Upholland, Lancashire, for an ecclesiastical student; \$2,500 to St. Joseph's College, Cork, Ireland; \$1,500

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In the will of a Protestant person, published the same day, we read that the good gentleman, who had a fortune of some \$100,000, declared that

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The Catholic Record

LONDON, CANADA

THOUGHTS FROM ST. TERESA

Let us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself.

True perfection consists in a perfect love of God and our neighbor; the more perfectly a soul observes these two commandments, the more perfect does she also become.

Let us bless God that we are children of His Mother; let us imitate her and consider our great happiness in having her as our patroness and advocate. The devotions we practise in honor of the glorious Virgin Mary, however trifling they may be, are very pleasing to her divine Son, and He rewards them with eternal glory.

Death is welcome to one who has always feared God and faithfully served Him.

What does it signify if we are calumniated, despised, outraged by men,