Second Sunday in Lent.

OUR TWO ENEMIES.

My dear brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, of ease and cowardice take posses sion of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle: "This is the will of God, your sanctification." Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is realy to bestow upon us the code is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life.

And so our Lord addresses to each of us the words of this day's Gospel: "Arise, and fear not," words which show what ought to be our part, our attitude what ought to be our part, our actions in the work of salvation. To each one of us He says: "Arise!" Arise from the dominion of your passions! Cast off the works of darkness! Throw off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you-children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passion the peace which you enjoyed in the days in which you served God? No! There e for the wicked; there is no peace for the sin-burdened conscien only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God.

All the things of earth are as nothing compared with the peace of a good con-science. The indwelling of the Holy Spirit in our souls is a foretaste of the of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's holy Spirit. Him we may possess without fear of loss unless we ourselves without lear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then for God is with us! And if God be with us, why should we fear? For who is God? Who is there like to God? Is there any in heaven, or or earth, or under the earth, that can stand against His almighty power? Whom do we fear? Is it satan? Long age Whom ago God's holy angel overcame him. Is it the world? Our Lord tells us: "I have overcome the world." Is it ourselves? Are we then such slaves to our passions that we can no longer exercise our reason, no longer make use of God's grace? Surely, things are not so bad with us as this! We can overcome our passions, we must overcome them. God's grace will not be denied us. We should "arise, and fear not," we should have courage, we should trust God. And conquer we shall if we but use the means that God in His mercy has put at the abominable claims of Henry VIII. our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of its waters. If, in other words we are constant in prayer and the use of

the sacraments. These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him Who gave them to us, victory shall be ours. Arise, then, my dear brethren, and east off fear! Put on the armor of light and follow after the banner of our the devil. So, too, may we if we are faithful followers in the way of the the voke sweet and the burden light. Arise, and fear not."

PUT THE MISSIDNARY SPIRIT INTHE SCHOOL.

Not a little attention was attracted to our article recently under the cap-tion, "Do Oar Catholic Schools Catholi-It questioned the advisability following too closely the secular nethods of the Public school and it es and stories among the Catho nildren, and it urged the Sisters ouse a missionary spirit among the

Among the results that will be quick ly attained by this effort will be to take the child out of his narrow environment and give him a broader view of th Church Catholic. To Catholicize the for the struggling non-Catholic who i deprived of the blessings of a sacra mental church, for the heathen who awaiting the Gospel message with it needs the Church for the salvation of his race. The child will the better appreciate what he himself possesses en he realizes how others have been

Moreover a secondary result will be the fostering of missionary vocations. There must be found thousands of Λ mer can missionaries in the next generatio if the Church will encompass her divinc-ly appointed mission. American senti-ment and thought, if it be permeated with Catholic religious opinions, will do not a little to spread Christianity throughout the world. The child will see Africa and listen to the cry of its million of souls. His sympathy for the suffering Caurch abroad will compel him to respond all the more readily to the ery of the Church at home. He will grow up a broader and more Catholic man. Organized effort will not be necessary to convince that child, when he reaches man's estate, that he must help
the Church suffering. He will be as TRENCH'S REMEDIES Ltd., Dublia

zealous as the best, because he has been zealous as the best, because he has been trained to look upon the Church with a Catholic eye. He realizes quite as keenly as any theologian that Christ died for the soul of the heathen and the non-Catholic and that Christ cries out for these souls. He knows that Christ will have none of His professed love unless He loves those for whom He died.

If non-Catholic missionary organiza-tions are able to arouse such enthusiasm in foreign and home missionary enterprise through the medium of their Sunday school why cannot we utilize our parochial schools to the same purpose? If so much money is spent in the endeavor to propagate missionary ideas mong the people of our country why should we ignore those who are to be the bulwark of Catholicism of to-mor row? We read the following in the daily press: "Responding to the wishes of Bishops and priests respecting the crusade against tuberculosis, and realizing how important a part teachers ca in this crusade, the Christian Brothers, under the direction of their head Superior at Ammendale, Md., have entered resolutely into the movement. It is difficult to read this calmly when hear so much about the lack of mis sionary spirit among our Catholic people. Get into the school. Our Catholic schools have done a wonderful work. They are the backbone of American Catholicity. All credit to the men who made the sacrifices to build them up, but they will the more effectually attain the purpose of so much money spent and so many sacrifices made if more of missionary teaching is infused into the class room. They will really Catholi-cize the child.—The Missionary.

CATHOLIC NOBLEMEN.

One of thg brightest ornaments of his ge, writer, philosopher, jurist, Lord Chancellor of England, Sir Thomas More illustrated every phase of the in tensely intellectual age in which he lived, but incomparably higher than any tribute or fame which his merely mental powers won for him, is nobility and constancy of soul which made of him one of God's martyrs. With everything that the world can and constancy of soul which give within reach of his hand, he put it all away and gave up his life uncom-plainingly for the Faith and walked to the scaffold with a smile. He loved God better than all things else, and happily unlike his predecessor in office chose to serve his God as he had served his king.

Because he was a man of wide attainments, jealous of anything that threatened the Church's honor, unsparing o those, who choosing her as their inherit ance, were unfaithful to their trust, it has been attempted to make him out a sympathizer with heresy and schism, to array him by the side of the shifty and brilliant Erasmus. That he did deplore the ecclesiastical evils of his time is certain. Many other holy men did the same. But that he had no sympathy with the breaking of the Church's unity, the attacks against the Pope's supremacy and the execrable policy of his king and the Lutherans is best proved by the fact that he died on the scaffold rather than give his adherence or assent

and the break with Rome.

His character and mind embraced the circle of the excellence. He was of a could shake. His was the keenest lega mind in the England in his day and the most lofty office to which a jurist could aspire. He was a philosopher and ob-server of human nature of the highest order. He was a writer of solid worth and sprightly style, whose works are still read with keen delight by those who appreciate good literature. His wit east a golden sunshine over all he did and wrote. He was a clean gentle-Lord. He has gone before showing the way: we have but to follow. He fought the fight. He overcame the world, the solid writers are prosy, most judges are dull, many wits are spoiled by levity. Cross. If we earnestly study the life of our Lord and are watchful for the breathing of the Holy Spirit, "Who breathing of the Holy Spirit. Who breathed where He will," we shall find friends. Yet the heart of this man was breathed where He will," we shall find friends. Yet the heart of this man was been supported by the burden light. high that he had a smile even for his

It requires true greatness of soul and enduring patience to lead a people in an almost hopeless cause, to battle against overwhelming odds for years, to resist day after day each new assault of an inquitous government on liberty of onscience and the Church's rights, neither O'Connell nor Windthorst ded for the Faith which they so unflinchingly defended. Doubtless both would have gladly died on the scaffold for their high principles, but this was not demanded of them. It was demanded of Sir Thomas More.

What a test it was from which he emerged so triumphantly; the close friend of the king, the Lord Chancello of England, the possessor of great wealth and high honor, the father of a charm-ing family that he loved tenderly. Any one of these tests would have been errible one for many great men. A about him were conforming to the royal will, his friends were caring for their own safety. The enervated nation folowed the lawless whim of their master. Almost alone, Sir Thomas More calmly and without hesitation set out on that bitter path which leads up to martyr-dom, and awaited the end-as the martyrs awaited it in the amphitheatre of the

What matters it that there were ther great minds in the England of that day! All their greatness is dwarfed, all their attainments and powers spoiled by there religious cowardice and land betrayed the Faith for pelf, they chose money instead of the Truth, and sold their eternal birthright for a mess

Mr. Wm. STINSON,

of pottage. Mean, craven-hearted

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weaklings they obeyed the behest of the beastly king. It was left for Thomas More, the finest gentleman of them all the brightest mind, the cleanest heart, to show to Almighty God, to the England of that day and coming centurie the ideal of an English Catholic noble

He redeemed, so far as in him lay, his time. That time must, for men of honesty and faith, remain forever shameful. It was not the pride of race, the passion of a mistaken creed, the turmoil of war that tore England from the unity of the Church, it was the unbridled lust of a bad king and the cowardice and avarice of English nobles and lowest and worst of all the unbelievable sycophancy of unworthy churchmen. All the futile claims of Anglican "continuity," all the labored, partisan books, all the argument that can be gathered will not suffice to wipe that damning fact away. To all their fine spun theories, their frantic attempts to bolster up an imssible cause, the reply is: Sir Thomas No man in England knew the truth better than he, no man had more to lose by his refusal to conform, no man was better fitted than he to see through the national and ecclesiastical maze of the difficulty, and he hesitated not a moment and ascended the scaffold rather than assent to the lustborn heresy forced upon the people of England by that royal blob "of lust and blood," Henry VIII., the pope of Englishmen. Every Catholic in the world may well bow in respect to the name of Blessed Sir Thomas More.—Boston Pilot.

NEWER CATHOLIC HISTORY.

Serious Catholic thinkers and students are often asked whether they believe in all the wonderful legends of the saints and all the wondrous miracles and actions that are attributed to them. Of ourse the answer to this is, we believe in those that are historically well founded, while we refuse to credit those that are evidently the result of that well - known tendency to myth-making, to the weav ing of stories around favorite subjects so common to humanity, that has oc-curred in every age of the world and in country and that probably will continue until the end of time.

After all, our own history, though all of it has occurred right under the eyes of the American people, is too full of myths for us to think that everything that happens to get into print or that has been accepted by many generations must surely be true. We no longer bemust surely be true. We no longer be-lieve in the story of Washington and his neve in the story of Washington and his hatchet, and there are many other ex-amples of the same kind in American history. Long ago Froude said, "His-tory, when it is interesting, is almost sure to be untrue and whenever it is abso lutely true it is almost as sure to be un interesting." People will weave poetic fancies about their heroes and make their histories interesting in spite of truth and its sacrifice.

A much more scholarly and critical temper of mind with regard to the lives of the saints and the legends and their wonderful acts has come up in recent years. Just as soon as hagiography which is the long Greek name for writings about saints, came to be considered from a serious scientific standpoint i was inevitable that many of the pretty stories should be proved to be without foundation. The Bollandists, that is the Jesuit Fathers who under Father Bol-lands began the writing of the lives of all the saints for every day in the year over two centuries ago, at once found it This was not because of any conscious

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vish to deceive, but because of the tendency to embroider around any subject that we are interested in. After a time we take our own stories seriously. We tell them originally nearly always as illustrations, and are surprised to have them come back to us after a time as osper truth. This new movement in Catholic Church has been particularly marked in recent years at to the pruning away of many things that were stumbling blocks to many people because of the evident impossibilities of their happening by natural causes and the improbabilities of a miraculous inerference. In the recent number of the Month,

the Jesuit magazine of England, there is an exposure of one of these bogus bio-graphies of the modern times with an introduction that calls attention to many other similar exposures. This introduction calls particular attention Father Delehaye's "The Legends of the Saints," which was published last year by Longmans and which furnishes critical material for obliterating many legends that have been hitherto observed. Some years ago Father Pollen, the English Jesuit, called attention to spurious records of Tudor martyrs. A whole series of lives had been invented to the series of the series o for people who never existed, details were so circumstantial that it was impossible to believe it.

With this happening in comparatively recent centuries, it is easy to under stand how old-time legends have grown Sympathy with this critical search truth will make people much more in touch with real Catholic thought at the resent moment than the acceptance of old-time legends as an exercise of faith. Legends must be founded on good historical evidence or else they would be better disbelieved. We have plenty of exercise for our faith without them. Buffalo Catholic Union and Times.

WHY LIGHTS ARE USED.

"Why does the Catholic Church use lights in her services?" was a question recently asked the San Francisco Leader. The editor, Rev. Father Yorke, answered

"During the persecutions the Roma necessary to strip off many of the legends. Over and over again stories have been found to be mere inventions. services. This use was continued after the persecutions had ceased, both in rance of the persecutions at for symbolic reasons. In the first place Christ is the Light of the world and as He is present on the altar the candles symbolize that presence. Secondly, it appears to be a natural instinct in man to use lights as a sign of joy. Towns and houses are illuminated on the occasion of great victories, and when people entertain visitors it is customary to decorate apartments with many lights. For this reason the Church uses lights even during the day. Just as the altar is built in the shape of a tomb, so the lights recall the days of the Catacombs and just as people adorn their houses with lights to welcome their guests so the Church adorns her altars to welcom our Lord.
"In early times the candles were not

placed on the altar but on the ground on each side or else were held by the min-isters. After the eleventh century like the Cross they were placed on the bie and sometimes at the corner of the altar itself. A lamp known as the Sanc-tuary Lamp burns day and night before the Blessed Sacrament."

To Fight Socialism.

A battle against socialism was begun at the recent convention of the German Catholic Verein in Cleveland. It appropriated \$25,000 to be used to prepare young men to direct the German Catholies of America in a ceaseless fight against socialism and other forms of modern error. The new school will afford an opportunity to its students for full investigation of sociological ques-tions. The Central Verein has half a

tions. The Central Verein has half a million members. It is stated that one hundred and twenty-five socialist organizers are con-stantly on the road, sending itemized reports weekly to the Chicago headquarters; every night in the year be-

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tween three and four thousand meetings are being harangued by socialist agita-tors; and it is estimated that the periodicals of the party now reach between two and three million readers. Hence the timeliness of the action taken by the Central Verein is apparent.

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CHATS WITI

MARCH 6, 19

Young men will attend the exercis to amend their liv ments and—after so return to their It takes grit as

The first rule an observed by a mi virtuous is—avoid Think of that ru sions of sin. Kee sons, the places, the already led you to as if leprosy or Avoid the occasio

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