

...too old for the... find many things... in the furnace... the great reality... sixty poor tramps... a hot drink here... all the long hard... Sisters develop... these souls that... pressed and sad... they are so... a visitor at once... the day, may... adores before... in quiet meditation... chain in their hands... munity little Mary... She was un... However owing to... awake American... light to Canada with... I not only declare... take first place as... boarding there... the greatest plea... child visit her... out delighted and happy... all she had learned... every intelligent child... ally, as do all whom... of sight. At this... page after page... Rosie, another little... sing our beautiful... also French and... and write the... ail by playing woman... and accompaniment... giving her friend... knew, with a funny... and jump she would... ed to walk out, to... her friend would... three fell flat, but... out the same age, to... to visit the stores... old stop before cross... for an electric car... little Mary would... and, trembling from... in a frightened... coming right over me?... day in winter Rosie... the frozen sidewalks... on tightly to her... ed to pick themselves... hurt—except their... istmas that year the... the wonderful five... real. How the little... tling the different toys... what they were; they... that would squeeze;... would blow; shook... would shake; pulled... pull; rattled anything... and in general had... at doing much damage... tiful eye of their... was full of Christmas... these little blind... much attention, and... ble Christmas heart... belong to the Insti... and nickies and... rs into their hands and... in the crowd, not... thanks. Upon count... to the great joy... said, again and again... those kind ladies who... y."

AN INCIDENT OF A MISSION.

BY THE REV. L. C. P. FOX, O. M. I., IN DONAHOE'S FOR JANUARY.

On the day after our departure from the scene of our memorable mission, the Earl of Leitrim drove to the door of the chapel in company with his agent and one of those unfortunates whom he always took about with him. He sent his agent into the chapel to summon the priest. "Well Priest Kain," says he, "What's this I see before the chapel door?" "It is a mission cross, your lordship. Some priests from Dublin have lately preached a mission here for our people, and according to custom they have erected this cross as a memorial of what has taken place here." "Have it removed at once," said his Lordship, "you know I don't allow anything of that sort to be erected without my sanction, so don't let me see it here, if I pass this way to-morrow. And I hear you have built two rooms over the sacristy at the other end of the chapel. It must afford us a pretty clear view of the earth who said, before her entrance into physical human existence without original sin, and this is what I understand by the feast of the Immaculate Conception of the Blessed Virgin Mary. Therefore, I stand justified in celebrating this feast, as charged in the indictment." "The accused then took his pinch of snuff and awaited judgment. The Bishop pondered and postponed the matter some time. Also—just to finish the story—the accused, whose name was Thomas Humphry, had previously been a Scottish advocate, and he subsequently became a Jesuit—circumstances which suggest that the compound of Scotch logic with Christian theology may be dangerous."

LAST OF A NOBLE LINE.

On Thursday, November 10, Sir Stephen de Vere passed quietly a way at his home on Foynes Island, in the Shannon, writes the Dublin correspondent of the London Catholic Times. Deceased who was in his ninety-third year, was one of three brothers, distinguished alike for piety and military exploits, who announced Protestantism at the time of the Oxford movement. He was educated at Trinity College, and was called to the bar in 1846. The following year he commenced a career of philanthropy which lasted while life remained. The famine-stricken people were flying in thousands to America. Nearly a quarter of a million left Ireland that year in sailing ships, in which they suffered untold hardships. Sir Stephen determined that a knowledge of their sufferings should be supplied to the public and a religion that banishes small measures by the grocer, and from sugar, dried peas from coffee, coloring from butter, alum from bread, water from milk cans and plugged pennies from the contribution box. A religion that will not put all the big apples at the top and all the little and unsound ones at the bottom; that does not make of a pair of shoes one-half good leather and the other half of poor leather, so that the first shall rebound to the maker's credit and the second to his cash. The religion that is to better the world will not consider that the end is reached for 100 cents given in alms, but that it looks over a man who has failed in trade and who continues to live in luxury as a thief. It looks on a man who promises to pay \$50 on demand and lives extravagantly and refuses to pay on demand as a liar. Yet a little more practice and a little less theorizing would not be amiss.—Pittsburg Catholic.

KING EDWARD AND THE CATHOLIC CHURCH.

Says the New Zealand Tablet: "In matters of religion the King has shown, and continues to show, a spirit of broad and enlightened tolerance. His friendly relations with leading Catholic prelates began while he was yet Prince of Wales and his attitude of cordial goodwill towards the Church has been maintained ever since; while his feeling of genuine respect for all religious bodies that are trying to do good according to their light was happily illustrated the other day by his granting the favor of a personal audience to the official head of the Salvation Army. Catholics will not soon forget the delicate tact and consideration shown on the occasion of the Coronation, when His Majesty's hurried over those that are insulting and offensive to Catholics, and read the passage in a tone that was absolutely inaudible even to those standing immediately near him. His Majesty is neither ashamed nor afraid to show his respect for the faith of the great historic Church of Christendom. He has frequently attended at Nuptial Masses and Requiem Masses, and late exchanges just as hand bringing the news that on a recent occasion he was present at ordinary High Mass at Marienbad in Austria, when he followed the service throughout with a Catholic prayer-book. It is significant of the changed state of public feeling that this statement has been printed in all the London papers without eliciting anything at all in the way of protest or comment."

THE FEAR OF DEATH.

When people are in robust health they usually have a dread of death. They cannot bear to think of their last agony, or of the grave, or of what may happen to them in the hereafter. They chase all the thoughts of those things out of their mind. This fear of death is instinctive. It is given by God to prevent us from committing suicide. Into all lives trouble must come—trials must be endured—and some persons have so little faith and so little confidence in the ways of Divine Providence, that without this horror of dying, they would have undertaken by mistake, put an untimely end to themselves. So this fear of death should not cause us anxiety but should rather be accepted as a relief, as a mercy from God to keep us from self murder, and as a safeguard to help us carry our cross to eternity. Usually this fear of death disappears as soon as death itself appears. Toward the last of fatal illness, the patient is almost always resigned to go. If he or she shrinks back then, it is, as a rule, on account of some responsibility left on earth, like the support of children, and not because of a dread of dissolution. Rarely does a Catholic, who has received the Last Sacraments piously, feel any terror when the final hour of life approaches. Calmly, even willingly, the inevitable is encountered. So, likewise, old people whose work is done and who are only waiting for the summons to eternity, lose all fear of death and often wish for it to come. Most of their relatives and friends have gone before them, they have nothing much to live for further, and increasing infirmities make existence less and less desirable. That natural repugnance to death, therefore, is a gift from Heaven bestowed for a wise purpose, and it vanishes from the heart of the Christian when its purpose is fulfilled.—Catholic Columbian.

SCOTCH LOGIC.

HOW A PROTESTANT DIVINE VINDICATED HIMSELF FOR PREACHING THE DOCTRINE OF THE IMMACULATE CONCEPTION.

A correspondent tells the following story illustrating how a High Church divine in Scotland vindicated himself for preaching the doctrine of the Immaculate Conception in the Episcopal Church: "Cited before the Bishop to explain, the priest (sic), with a book of the Church service in one hand and a pinch of snuff between the thumb and forefinger of the other, argued as follows: "My Lord, I point out to your Lordship in this calendar, under date of December 8, the direction, "Conception B. V. M." I presume that this direction follows the custom of the Church Universal. As your Lordship is doubtless aware, the Church Universal has never celebrated the entrance of a soul into a state of sin, either original or actual. This is illustrated in the fact that the feast of every saint, excepting the Blessed Virgin, St. John the Baptist, St. Elias, is observed upon the anniversary of departure from this life, not upon the anniversary of the saint's birth according to the flesh. Therefore, since the Church does not direct us to celebrate the Conception of the Blessed Virgin in the state of original sin, I respectfully submit that the feast here appointed in the calendar must be that of her entrance into physical human existence without original sin, and this is what I understand by the feast of the Immaculate Conception of the Blessed Virgin Mary. Therefore, I stand justified in celebrating this feast, as charged in the indictment." "The accused then took his pinch of snuff and awaited judgment. The Bishop pondered and postponed the matter some time. Also—just to finish the story—the accused, whose name was Thomas Humphry, had previously been a Scottish advocate, and he subsequently became a Jesuit—circumstances which suggest that the compound of Scotch logic with Christian theology may be dangerous."

RELIGION IN PRACTICE.

What the great majority of us want in religion is a little of it in every day life. Religion is preached too often times in the abstract. We, that most of us, want a religion that goes into the family and preserves peace when the dinner is late, the baby cries, that projects the honeymoon into the harvest moon, bearing in his bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that banishes small measures by the grocer, and from sugar, dried peas from coffee, coloring from butter, alum from bread, water from milk cans and plugged pennies from the contribution box. A religion that will not put all the big apples at the top and all the little and unsound ones at the bottom; that does not make of a pair of shoes one-half good leather and the other half of poor leather, so that the first shall rebound to the maker's credit and the second to his cash. The religion that is to better the world will not consider that the end is reached for 100 cents given in alms, but that it looks over a man who has failed in trade and who continues to live in luxury as a thief. It looks on a man who promises to pay \$50 on demand and lives extravagantly and refuses to pay on demand as a liar. Yet a little more practice and a little less theorizing would not be amiss.—Pittsburg Catholic.

MORAL PRINCIPLES OF THE JEJUNS.

Rev. Ernest R. Hull, S. J., the editor of the Bombay Catholic Examiner, is an Englishman and a convert. He is also a man of vast erudition. Only the other day he deemed it worth while to make public reply to the old charge from the Society of Jesus is guided by the principle that "the end justifies the means." The charge was made by one Dr. Japp in the course of an article contributed to an Indian monthly magazine, East and West. This is how Father Hull meets the accusation in a communication published in East and West: "Now I know that persons who utter this old-standing charge are usually incorrigible; and therefore it is not for the conversion of such persons that I now write. But considering the fact that there are thousands of people who will read Dr. Japp's account and few who will otherwise ever hear an answer to it, I ask space to put on record in your journal the following declaration based on my personal knowledge, and genuine conscience, that I (an English Jesuit) was brought up in the most upright principles of the Church of England as regards Christian conduct, truthfulness and honesty, and can claim to be a 'thorough Briton' in my hatred of lies and sophistry. In early manhood I became a Catholic on conviction. Afterwards I joined the Jesuits. I have passed through the full life of that society, and have found the same standard of morality, truthfulness and honesty among my fellow-Jesuits which I learnt at home. I have passed through the full studies of the society, including natural ethics and moral theology; I have examined the constitutions of the order; I have been initiated into its ultimate grades. Moreover, I have spent many months in an almost exhaustive study of the precise question about 'the end justifying the means,' both from the side of the accuser and from that of the society. I have collected a large bulk of data from original sources, which would form a large volume, and which I have before me. From these data I have satisfied myself that the principles of moral theology as accepted and taught in the society rigidly and expressly exclude and condemn the axiom in question which is

SACRAMENT OF Penance.

In the very first review of the Sacrament of Penance it was pointed out that its second part was Confession. It is defined as a complete and sincere unfolding of our sins to a duly authorized and properly commissioned priest. That it is of divine institution is evident from the words which Our Lord addressed to His Apostles: "Whose sins you remit, they are remitted unto them; and whose sins you retain, they are retained."

These words clearly imply confession. For unless we make known our sins to the priest he will not be able to absolve or retain them. The discretionary power which is therein given him can not be exercised. Hence the purpose of the divine institution would be defeated. Moreover, the injunction is universal, that is, it is laid upon all without exception. Since, therefore, it is necessary to make known our sins to the priest in order to obtain forgiveness for them, it must first be logical to conclude that we must first know them ourselves. For unless we know them, how is it possible for us to make them known to the priest or to forgive them? Hence the first requisite is a careful examination of our conscience. The time required for this act will depend much upon that which preceded it—namely, the last confession. The longer the time that has elapsed the more careful should be the examination. As our confession must be sincere and complete, generalities will not do. We must make known the number of our sins, their kinds, and all the circumstances connected with their commission. Consequently it is well advised to begin this examination by asking God to aid us in the work. We must God, wronged our neighbor, or been the cause of another's sins. When the examination is completed we should make an act of contrition; have a sorrow for our sins and a purpose to amend our lives. Thus fortified, we should confess our sins to the priest as though we were telling them to God Himself. We should confess them humbly, clearly and fully, neither adding to them, excusing them or implicating others. Conceal none knowingly. Having thus confessed and while receiving absolution we should renew our act of contrition. We should also be very careful to perform the penance enjoined by the priest. Two important lessons follow from these considerations. The first is the necessity of frequent confession in order that no sins may escape us in our examination of conscience. The second, that we select a particular confessor who may the better understand our condition in spiritual matters, as the same physician by constantly attending our physical infirmities may the better cope with them.—Church Progress.

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