FEBRUARY 22 1902

tigations. The inquiry to be made under direction of the Pope will, therefore, be of great utility to Biblical students and scientists alike, as it will undoubtedly show to both when they are standing upon really solid grounds of scientific research.

The article from the New York Sun to which we refer rightly appreciates their work thoroughly. the true state of the case. It points out that Protestantism has for the most part already succumbed to the attacks of higher criticism on the Bible, accepting all sorts of decisions at which the ing all sorts of decisions at which the so-called higher critics have arrived. Hence it will not be the aim of the Gibbons at the Cathedral on last Sun-Hence it will not be the stimu-Pope's Biblical Commission "to stimu-There are three temples which have late criticism of the Bible after the fashion now so general in Protestantism, but to silence it and to oppose to it the final pontifical judgment.'

The Sun adds, very reasonably :

"Undoubtedly, if Christian theology is to stand at all, belief in the Bible as supernatural inspiration must continue. Even for Catholics, belief in the mir-acalous authority of the canonical Scriptures is essential, for if it is destroyed the authority of tradition also will be involved in the destruction. The assualt (of the neotheological higher critics) is on all miracles, all super-naturalism . . . It is not the Pope, however, but the great Churches of Protestantism which need to appoint a commission or commissions for the conideration of all questions connected with Biblical studies. . . As it is now, the Pope is the sole, bold, positive, and incompromising champion of the Bible as the Word of God."

The first thing which is remarkable about this statement of the case by the Sun is the admission by that throughly Protestant yet Christian journal, that Protestantism has so completely changed its attitude toward the Bible that it has now ceased to regard that sacred volume as anything more than a human book full of errors and absurdities. whereas until a very recent date it was the hoast of that system of religion for almost the first three and a half centurios of its existence that " the Bible and the Bible alone is held by Protestants to be the Word of God."

So-called Higher Criticism and Rationalism have made such inroads upen Protestant belief that every reasonable thinker must now admit that it can no longer be regarded as believing the Bible to be God's Word at all, but rather that it is a tissue of fables.

On the other hand, the Pope and the Catholic Church, who have been constantly accused by Protestants of being hostile to the Bible, stand forth now, not merely as defenders of the Bible as an inspired book, and the true word of God, but they are alone in so doing.

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But here we may be told that the Catholic Church has changed her attitude in regard to the Bible. For such a statement there is not a shadow of foundation. If we read any Catholic work treating of doctrine, it will be found that the Bible is spoken of always with the most profound respect as the very word of Almighty God. It is for this reason that the Holv Father Pope Leo has instituted the present commission to investigate the relations between it and the sciences.

That the Catholic Church has always maintained the same may be seen from the few following testimonies we shall here adduce on this point: 1. The letter of approbation written

lost Reverend Anthony Martini

these are two English clergymen and changed, but thou, O immortal soul, art one Irish American. These are Father David Fleming, head of the order of Friars Minor, Secretary ; Very Rev. Robert Clarke D. D. of Westminster, and Very Rev. Father Grannon of the Washington University. We have every confidence that these will do

THE THREE TEMPLES.

Subject of Cardinal's Sermon. Baltimore Mirror.

been sanctified by the presence of God our Saviour: The temple of nature, the Temple of Solomon and the living temple of the soul.

Christ our Redeemer sanctified the temple of nature when He descended from the bosom of His Father and became manifest to the world, which He had created. On entering into this planet the choir that greeted Him on the night of His birth were the angels. when they sang 'Glory to God in the highest and on earth peace to men of good will.'

"The first temple in which man ever worshiped his Maker was the dome of nature, under whose mighty arch all mankind are assembled. It was only in this God-created temple that the human family gave praise to their Heaven-ly Father for 3,000 years from Adam to Solomon's time. It was under this ajestic vault that Abraham, Isaac and Jacob offered prayers and sacrifices to the Lord.

was under this roof of heaven that the Royal Prophet received his inspiration to compose those immortal psalms which have been the delight and consolation of all succeeding genera-tions. It was while contemplating the tions. works of creation that he uttered those sublime words: 'The heavens declare the Glory of God, and firmament announces the work His hands.' 'O Lord. ur God, how admirable is Thy throughout the entire world !' And if we could contemplate the works of God, not with the cynical eye of the agnostic or of the undevout astronomer, but in the fervent spirit of the Psalmist, would, like him 'rise from nature to nature's God.' Then all of God's creater tion would be a mirror reflecting His omnipotence. We would find 'tongues in trees and books in running brooks sermons in stones and good in every Nay, we would find God Hin thing.' elf in everything, for, with the apostle of the Gentiles, we would be convinced invisible hand of God, His at that the tributes. His power and divinity are seen, being made manifest by clearly the things whch are created. alas! we walk the earth as thoughtless children who move through parental halls without recognizing the ancestral

portraits looking down upon them from the walls. We fail to observe the portrait of our Father stamped upon the palace of nature which He created Did we contemplate the works of the universe with a devout spirit we would behold the image of our Fathe suspended from the dome of heaven and marked on every star of the firmament and on every leaf of the forest. For they all ery out with one voice, 'Thou,

O Lord, hast made us, and not we ourselves. The second temple erected to the worship of God was the Temple of Jeru-The gospel tells us that the insalem. fant Saviour was brought into the temple by His parents to be consecrated to the Lord, in accordance with the Mosaic law. At the same moment an aged man, Simeon, devout and Godfearing, was admonished by the Holy Spirit that the promised Messiah was in His temple. Promised by the same Holy Ghost, he entered the sanctuary and instantly recognized the Infant Ghost Saviour. Taking the Child in his arms, 1. The letter of approbation written on April 1st, 1773, by Pope Pius VI. to the memorable words which are daily recited by every priest in the flice, ' Now, O Lord, dost Thou permit Thy servant to depart in peace according to Thy word ; because mine eyes have seen Thy salvation, which Thou hast prepared in the sight of all nations. a light to the revelation of the Gentiles and the glory of Thy people, Israel. "If Sime in had not responded to the inspiration of Heaven he would have the greatest of Catholic theologians, died without ever contemplating the promised Redeemer. By obeying the secret voice of the Holy Ghost he was By obeying the rewarded by beholding in the flesh the Saviour of mankind and thus he enjoyed a privilege which was not even vouchsafed to Moses, Abraham, Isaac or Jacob or any of the prophets. Thus it is that every grace we receive is a link in the chain of our immortal destiny. Let us see no link in the chain be broken or lost through our fault. The same Holy Ghost that inspired Simeon to enter the Temple of Solomon has moved you to come to this Church to-day. The same Lord that greeted Simeon welcomes you also. If you re-ceive the hidden Lord into your heart with as much faith and devotion as Simeon had when he received Him into perance. his arms you will return home with God's peace and benediction upon you. "The third temple in which the Holy Ghost dwells is the sanctuary of the devout soul. The noblest material edifice that ever was erected by the hand of man, from Solomon's Temple down to St. Peter's Basilica in Rome, is but a perishable, decaying monument com-pared to the temple of the soul when it is illumined with the light of faith and adorned with the jewels of virtue. the temple of nature itself is as inferior in grandeur to the temple of the soul as matter is inferior to spirit, or time is to eternity, for when the great dome of nature shall be demolished, when the stars shall fade away and the sun grow with years, the temple of the soul will live and move and have its being. "Of all material temples in contrast with the sanctuary of the soul we can truly say, in the language of the Psalmist, 'They shall perish, but Thou shalt endure, and all of them shall grow old as a garment and as a vesture: Thou as a garment and as a vesture: Thou in a special manner, by His grace, His shalt change them and they shall be friendship and His love, and it is to

THE CATHOLIC RECORD!

always the self-same and thy years shall not fail.' The self-same, indeed, in im-mortal existence, but how different in eternal destiny! The soul shall survive as a desecrated monument of God's wrath or reflecting His glory for all eternity. It is of this living temple of the soul that the prophet Jeremiah speaks when he says, 'Behold, the day shall come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant which I made with their fathers in the day I took with their fathers in the Egypt. But them out of the land of Egypt. But this is the covenant which I will make with the house of Israel: I will write My law in their hearts and I will be their God and they shall be My

people." "I will no longer write my law on pillars of stone or marble, but on the fleshy tablets of your hearts. I will no longer, as of old, command Moses to come up to Me on the mountain, but I Myself will descend into the recesses of your hearts, and ' all thy children shall be taught of God, and great shall be the peace of thy children.' longer fix My throne in I will no Jerusalem alone, but I will establish My abode in every righteous soul. There will I lovingly dwell. 'My eyes shall be open and My ears attentive to the prayer of him ' that shall pray to Me

from this living sanctuary. "And as the faithful Christian re-cognizes the presence of the Blessed Sacrament in the tabernacles by the lamp that is burning before the altar, so are we made aware of the presence of God in the temple of our souls by the light of conscience that shines with in us-that 'light which enlighteneth every man that cometh into this world,' that light which enables us to read that God's law, and to discriminate between right and wrong. The law written on our hearts is immutable, and no priest or bishop or Pope can dispense from its imperative behests.

"Not only do we read God's law written in our hearts by means of this interior light, but we can hear the voice of the lawgiver Himself secretly preaching to us. Who can say that he has not heard that Preacher? whether he be Christian or Infidel, Jew or Gentile, civilized or savage, learned or un-learned. Tell me, don't you hear this interior voice every day, every hour whispering to you in the sanc-tuary of the soul? At one time He commands, exhorts, entreats and impels you to noble and generous deeds. At another He restrains, holds you back, cautions you against the precipice to which your passions carry y u. Now He thunders in your ears words of con-demnation and reproach : He fills you with bitter remorse and denounces you as a wickel, unfaithful servant. Again you hear His sweet voice praising and commending and diffusing through you joy and consolation, saying to you, Well done, thou good and faithful serv-

ant. " Oh ! brethren, listen with docility to the voice of the Eternal Lawgiver speaking in the temple of your souls.

To-day if you hear the voice of d, harden not your hearts. If you feel bound to listen with attention to ne who am a sinful man, with what re verence should you hearken to the still small voice of the Holy Spirit whisper ing in your hearts? Say, then, with the prophet, Samuel, 'Speak, Lord, for Thy servant heareth.' ' It is of this temple of the soul that

the Apostle, St. Paul, speaks when he says: 'Know ye not that ye are the emples of God, and that the Spirit of ' For the temple God dwelleth in you.' ' For th of God is holy, which you are.'

" You observe that on the principal festival days in the year the altar is ablaze with lights and is tastefully adorned with flowers. These decora tions, as you know, are in honor of the Blessed Sacrament reposing in the tabernacle. And is not the Holy worthy of our homage And does He not dwell in every chaste and devout soul? Try to be pure of heart and the Spirit of God will dwell Adorn the tabernacle of your heart with spiritual flowers, with the rose of charity, with the lil es of purity, with the violets of meekness and humility, with the evergreen of perseverance Lay them on the altar of your hearts. Their fragrance will ascend as a swo odor to the throne of the Most High. " It is of the temple of the soul that e same Apostle speaks when he says If any one profane this temple, him let God destroy. And what fellowship hath the temple of God with idols? Once when our Saviour entered the temple, He found the money-changers there, and those that bought and sold victims for the sacrince. And angers a scourge He drove the money changers avelaiming : 'My from the temple, exclaiming: 'My house is a house of prayer, but you have made it a den of thieves'. "When you enter the house of God. my brethren, banish from the temple of your hearts all thoughts of trade and commerce, of purchase and sale, of stocks and bonds, of commercial and professional occupations. Above all, let your soul never be desecrated by demon of lust, revenge or intem "And you, members of the gentler sex, drive from the temple of your soul all thoughts of dress and fashion, and of social triumphs and domestic cares.

this kind of presence that our Lord re-

fers "How unspeakably transcendant is your dignity when you are in a state righteousness! You are honored by the true, real and substantial presence of the Holy Ghost. You possess not only the grace of God, but the God of all grace. You receive not only the gift of the Giver, but the Giver of every perfect gift. Not only is your soul per-meated by the aroma of the heavenly Flower, but the Root of the Flower it self is planted in your breast. All this we know and believe, though it is beyond our comprehension. We can only exclaim in grateful admiration with Solomon when he had finished the temple: 'O. Lord God of Israel, if heaven and the heaven of heavens cannot con tain Thee,' how is it Thou condescendest to dwell in this house of clay, which Thy hands have framed and fashioned !

Behold," says our Lord, "I stand at the door and knock. If any hear My voice, and open the door to Me, I will come in to him and sup with him and he with Me." Christ knocks at the door of every heart, but how differently He is answered! There are some who absolutely reject Him even as the innkeepers of Bethlehem rejected Him when Mary knocked at the doors There was no room for her. There are others who give him a temporary adission, perhaps after a mission, or a stirring sermon, or some grievous visit ation of God. But His sojourn in these hearts is very brief. Other guests soon enter, with whom Christ can have no wship, and He quits a place where

He finds no welcome. "There are others in whose hearts Jesus finds a permanent home. He knocks and they open unto Him. He knocks and they open unto Him. He sups with them and they with Him. They enjoy His familiar friendship. "God grant that you may be of the number of those who thus receive!

May He sit upon the throne of your May He preside over your inhearts tellect, your affections, your memory, and your imaginations, and over all the congregation of your thoughts, so that you can say with the Apostles, 'I live, w not I, but Christ liveth in me

"May you never be divorced from Him. Say with the Apostle: 'Who shall separate us from the love of Christ?' Tribulations or distress or famine, or nakedness, or persecution, or sword ? No, I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height other nor depth, nor any creature shall be able to separate us from the love of God which is Christ Jesus our Lord."

THE FAITHFUL DEAD. High Mass 'r Low Mass for the De parted, Which ?

In a recent pastoral letter the Archbishop of Moulins treated the subject of Masses for the dead and lamented practice that is every day becoming more common among ourselves. It is the practice of substituting several Low Masses for a High Mass on the occasion of a "month's mind" or an anniversary. It is time that we, too,

recall the intention and the teaching of the Church on the subject. Certain persons-and not always for

eason of economy—no longer have ligh Mass sung for the souls of their have departed, but have offered instead several Low Masses, reasoning that five or ten Low Masses are better before God than one High Mass. Are they right? It is by no means sure such is the case, and the weight of probability is on the other side.

From the very beginning the Church has recommended a solemn service for the dead, not only on the day of the funeral, but also on the seventh and thirtieth day thereafter as well as on the anniversary. Here, then, is a recommendation as well as a constant practice of the Church that must sound reasons to commend it. The Church teaches that the Sacrifice of the Altar is of infinite value and could satisfy not only for the sins of one soul, but also for the sins of all mankind, and uld deliver not one s nl, but all the souls in Purgatory. But she knows, too, that God in His inscrutable wisdom applies the fruit of the Mass only according to our dispositions, to the dis-positions of the souls for whom it is of fered and the circumstances which He in His infinite wisdom alone can under Yet the Church, requiring these stand. solemn Masses, proclaims at least im-plicitly that these services and cere-monies and additional splendors of exterior worship have a value apart, independent of the value of the which honors the majesty of God and redounds to His greater glory. These special prerogatives are attached to such service and in all likelihood benefit the souls in purgatory more than many low or private Masses, where all these accessories are wanting .--- Guidon.

THE DUTY OF LAY ACTION

BY MOST REVEREND JOHN IRELAND, ARCHBISHOP OF ST. PAUL.

Baltimore Catholic Mirror.

The mission of English-speaking Cath-lics is immense. God has provided olics is immense. God has provided them, I may say, with many dispositions required for this mission. As Catho-lies they must put into the service of religion those noble qualities which have made them conquering and tri-umphant in the world. They must have in the service of religion that great personal initiative which tells each man to do his very best; which tells each man to seek out wherein he may serve They must put into its great purpose. They must put into the service of religion that aggressivewhich has characterized the Eng people throughout their history and that perseverance which never stops before obstacles, and to which so much of their victories are due.

It is well under many regards that the future of the Church in so many countries to-day depends upon the English-speaking Catholies having in the service of religion those great qualities which in other regards have placed them so well to the front. I would speak to the laity of the country. love to speak to the laity anywhere am a Bishop of Holy Church, and my duty to sustain the dignity of the office and to maintain all its rights but as a Bishop known well, and know ing in some degree the world, I say that the Church must not be in practic on the field of battle too ministerial. need soldiers ; we need the laity more than ever. In former days and in coun-tries Catholic, the Church moved along, as it were, of itself. All that was nece sary for the officials of the Church to give directions. Not so now. It is a day of conquest; and the Bishops and priests of the Church without the laity are as so many captains on the field of battle without soldiers. The great sermon to be preached to Catholics nowadays is the sermon of lay action There are a thousand things to be do which priests and Bishop cannot do thousand things to be done which

priests and Bishops alone by themselves cannot know. The laymen out in the world see what is to be done. Let them do it at once.

Let them not be waiting to report back to headquarters that here and there some service may be done to re ligion, but do it and report that it is By their example, they may better a hundred times better done. preach than we can from the pulpit, I mean the country at large. Their fellow-citizens will not come to hear us, but will see the lay Catholic, and if they find in him the true citizen and the devoted him the true citizen and the patriot, they will say, 'Oh ! the Catholic Church serves some great purpose. If they see exemplified in the laity the truths which priests and Bishops preached from the pulpit, they will believe in the truth of the preachings of Bishops and priests and from what they see will be willing to make a step forward and examine into other doctrines and practices of the Catholic Church which they did not see at first.

Let the Catholic laity, then, be vigil-ant and zealous for work in favor of religion; let the Catholic laity be exemplary in every way; and one thin, which the laity alone can give an and which is so necessary to day is thisthe public influence of religio public influence of the Church. of religion, the

Men judge by what they see. If the Catholic laity remain on one side quiet, saying their prayers, no matter how well they say them, if they do no-thing else, the country will move along without them; will move along with out being influenced in the least them; will move along, believing that they are half-dead, or believing that they take no interest whatsoever in the welfare of the mighty nation. And, if I do not mistake mu the American likes to see people at work for America. He likes to see tangible results, he likes a fair, courageous fighter, and if the Catholic laity of the country come forward with the full courage of their convictions, deter mined to do the best for their Church nd for their country. he will s "Well, you are a good fellow and you ought to have your rights!" Catholics, owing to the circumstances f the past, owing to the ostracism which declared against them socially and politically, got into the habit of being very quiet and believing really life only from a living parent; the first that they were not called upon right out into full daylight and take part in all great public, national, social, moral and intellectual movements. I, in my small sphere, preach to the Catholics of America :

in St. Paul and San Francisco tomorrow we will read it. Write anything deserving to be read and on ou Western prairies we will find the book, the pamphlet or the review. And what we say in America our friends will find it in Australia, and in all the islands of the Oceanica, all through India and China.

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Why, what a temptation, what an irresistible temptation it is for Catholic talent, to produce itself when it has a great channel to carry it over the world in the omnipresent and omnipotent English language. Thank Providence the position of

the Catholic Church in the United States to-day is most encouraging, We have received accessions from every country in the world; every country has sent its emigrants to us. We have received Catholics from England, from Ireland, from Germany ; and they are now coming to us from Bohemia, fregions of from Poland and the Slavic regions of Austria; from Italy, and even from the Lebanon itself. And with all these different accessions we are not a disunited, divided Catholicism. America has the wonderful talent assimilating all of different peoples that come to her, and of making out of them a great race for the future. And so the Cath olics of all nationalities thrown together in America unite, become Americans, and work well together. And with all these accessions from emigration we have, thank God ! a goodly number have, thank God ! a goodly number through conversions, differing from State to State, and from city to city, according to the influence of the Catholic Church in each and every place We number to day, I safely say, nearly thirteen millions. The official statistics thirteen millions. given in the Directory state that we are nearly ten; that we are about ten. But I am sure, with others who have carefully examined the case, that we are fully twelve to thirteen millions—about one-sixth of the whole population exclusive of our new brethren who have come into our fold from the West In dies.

What is most markable during the last ten or fifteen years in the Church of America is that the Catholics are growing in social and civil influence Necessarily in the past they were in large numbers newcomers, and comprejudice did paratively poor, and the arise to some extent that Catholics were not thoroughly American. Well we went to work, and for the last ten or fifteen years we have shown ourselves so thoroughly American that all have said: "Why, the best Americans are Catholics, in peace and in war 1"

I would render this tribute to my American non-Catholic fellow-citize that they are fair-minded, that they are honorable in their dealings, that they are neighborly, and the prejudice of the past has almost totally disappearedcertainly has totally disappeared in public life.

We have had a few years ago a Catholic in the Cabinet; we have two Cath-olics on the Supreme Bench to-day; and so throughout all the great public life our Catholics are represented. It re-mains with themselves, I say that of my country, it remains with the Catholics themselves to conquer position and honor. The American people will only help them to gain all that they deserve

WHAT IS A MIRACLE?

A correspondent writes about miracles and asks some important ques-tions. We answer in the words of the Rev. Father Gerard, S. J. :

"A miracle is an occurrence due to a power beyond the forces of nature and for which the laws of nature can not account.

Thus the laws of nature cannot account for the restoration of a dead man to life. Supposing this to occur, it must be a miracle.

"The possibility of miracles is ve-hemently denied by infidel philosophers, on the ground that there is no such preternatural power as is required to work them.

"But the study of nature herself emonstrates the existence of

Archbishop of Turin, on the occasion of the publication by the latter of a version of the Holv Scriptures in the vernacular. This letter may be found prefixed to all our English Catholic Bibles, Douay version.

2. The thesis propounded by one of St. Thomas of Aquinas, who says in his Summa, Part 1, question 10 :

" God is the author of Sacred Scripture.'

This was written about A. D. 1270. 3. Pope St. Gregory the Great in about A. D. 600, writing to the physician Theodore reproved him for " neglecting to read diligently the letters written by God to mankind, for the Sacred Scripture is nothing else than a letter from Almighty God to His creatures."

These testimonies of successive ages are sufficient to show that the teaching of the Catholic Church on this subject has always been the same. The Catholic Church has alone obeyed the precept of St. Paul : " Therefore, brethren, stand firm ; and hold the traditions which you have learned whether by word or by our epistle." (2 Thes. ii. 14.)

From all this it will be seen how unjust and uncalled for is the insinuation of the Sun that Catholics have not held the Bible as its true value as God's Word. This insinuation is contained in the words above quoted : " Even for Catholics, belief in the miraculous authority of the canonical Scriptures is essential." Here the Sun has evidently put the word " miraculous " for " divine."

The Pope's commission will consist of three Cardinals of high learning, and a number of eminent priests of different nationalities as consultors. Among

" Seize the scourge and with righteous indignation repel these impertinent in truders, saying: 'My soul is a house o prayer and must not be profaned.

"It is of the temple of the soul that our Lord speaks when He says? 'If any one will love Me, My Father will 'If love him, and We will come unto him and make Our abode with Him.' Mark these words: 'We will come—the Father, son and Holy Ghost. For where the Father and the Son are, there also is the Holy Ghost by concomitance. 'We will make Our abode' within Him. God. it is true, dwells in the souls of all men, of the sinner as well as of the righteous by His knowledge which is omniscient, by His power which is omnipotent, and by His essence which is all-pervading.

But He dwells in the souls of the ju

Cease your Wanderings.

Quit wandering after the things of this world, and prize the gift of true repentance more than all the world can give. Learn how to make an act of true contrition for the past and begin a new and better life with the Sacred Heart for your guide, helper and consoler, and then the new century will mean for you a new, happy and most joyous life, a joy and a peace that the world cannot take from you.

Lenten Prayer.

Dear Lord, I do thank Thee for all Thou art, and all Thou hast ever done good and are still doing. For all the things which come to me, for all the experiences of my life, whether of sunshadow, for all the better I bless Thee with things I anticipate. my whole heart. Make my gratitude, dear Sacred Heart, a part of my nature, so that I may in everything give thanks, and know that however disguised the gifts of Thy love may come, they are from Thee and filled with still alway Thy dear truth.

Do not forget small things. It is by them that you will gain the Heart of Jesus. Lord! Lord! draw all souls to Thy love .- Blessed Margaret Mary.

You must be public spirited, you must do your first of all to show yourselves the most ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers, to put yourselves forward in public life, so as to be able to serve your country and to serve it honestly;

and there should be no intellectual movement, there should be no internet and club, there should be no moral reform movement going on in the country with-out Catholics being largely representative in the membership. I am discouraged whenever I find in any place a good movement for the betterment of humanity, for the elevation of citizens in general, when I discover one un-less I discover Catholic names in the eral, when I discover one unmembership.

On the whole, however, the situation

is hopeful. I can only say, may it be better yet. I can only say of every great movement of citzenship, let the Catholics be more numerously represented than ever. Let no Catholic remain away on his little domain, thinking he is doing well, by taking care just of himself and of his little family around him. great newspapers of the day, the great put forth Catholic names. review It

is said that the pen is mightier than the sword-a common expression, but it worth being said in Baltimore, and away

beyond nature and its exercise. As we have seen, the first impulse given to the forces of nature must have been a miracle, being nowise in accordance with the laws of nature and beyond the power of her forces. So, too, the first beginning of life. In nature can get

appearance of life was miraculous. "There must, therefore, exist a power capable of doing what nature cannot do, and as it has certainly one acted, there is no impossibility that it should act again.

"The question of miracles resolves itself, therefore, into one of the evidence on which they rest. If we have sufficient evidence that one has been worked, we cannot refuse to admit it on the *a priori* ground that it is impos-sible."—American Herald.

Guard your Tongue

St. Francis de Sales, writing about detraction, gives the following advice : When you hear any one spoken ill of, make the accusation doubtful, if you can do so justly; if you cannot, excuse the intention of the party accused; if that cannot be done, express a compassion for him, change the topic of conversation, remembering yourself, and putting the company in mind that they who do not fall owe their happiness to God alone ; recall the detract to himself with meekness, and declare some good action of the person in ques tion, if you know any. of the saint were only heeded and followed out, this "bane of conversa-tion," as the saint calls it, would soon disappear, together with the host of sins which spring from it. "He who which spring from it. And let the would deliver the world from detraction would free it from a great number sins."

May we with the blessed Wise Men can well be repeated because of the always seek for and worship Our Lord truth it represents. If you wish to in spirit and in truth ; ever offer Him truth it represents. It you wish to know what will bring influence to a people, it is the ideas that will go abroad from them. Everything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything has been done to make it easy for ideas to travel the world over. Say anything the will has been done to make it easy for ideas to travel the world over. Say anything the will has been done to make it easy for ideas to travel the world over. Say anything the will has been done to make it easy for ideas to travel the world over. Say anything the will has been done to make it easy for ideas to travel the world over. Say anything the will has been done to make it easy for ideas to travel the world over. Say anything the will be the will be the world over the world be the holy will.