

SOME PRACTICAL HINTS ON MIRACULOUS "VISIONS."

BY RIGHT REV. PATRICK A. LUDDEN,
BISHOP OF SYRACUSE.

In his sermon last Sunday morning at the Cathedral Bishop Ludden made some statements that were of unwonted interest in Catholic circles. He referred to "visions" and incidentally referred to the recent miraculous "vision" at Oswego.

The Bishop's sermon was in part as follows:

"Unless you see signs and wonders you will not believe."

"This ruler's faith was weak and imperfect. He had heard of the miracles and wonders performed by Christ in healing the sick, restoring sight to the blind, cleansing of the lepers and raising even the dead to life. He was convinced that Christ possessed the power of restoring to health his son, who was now at the point of death, else he would not have invited Him to do so. But he had not the strong and perfect faith of the Centurion spoken of in the Gospel of St. Matthew. He believed that Christ's personal presence for the exercise of His power was necessary, while the Centurion exclaimed: 'Lord, I am not worthy that Thou shouldst enter my roof; say but the word and my son shall be healed.'"

"Christ here administered a mild rebuke while declaring that the ruler's son was at that hour restored to health. 'Unless you see signs and wonders you will not believe.'"

"The seeking after miracles, signs and wonders is an evidence of weakness of faith and often of superstition. The Jews sought after signs and wonders of St. Paul, but signs and wonders did St. Paul preach the Gospel, but by Christ crucified and the following of the Cross, to the Jew a stumbling block and a scandal, and to the Gentiles a folly, but to them that are called, both the wisdom of God and the power of God."

"When addressing Areopagus on the Hill of Mars he charged the Athenians with superstition. 'I see that in all things you are superstitious. They were all employed in giving their experiences and in telling or in hearing some new doctrine. Each had a religion of his own, and all worshipped an unknown God. They had no creed and no dogmas, and He begins to instruct these philosophers, wise in the world's wisdom, but ignorant of creed and dogmas, in the simple rudiments of Christian faith and of Christian worship and in the manner that a moralist almost after the rudiments of faith in the child's catechism. He defines for them the unknown God Whom they were worshipping just as we teach the Christian child that the unknown God is the Creator of heaven and earth and of all things visible and invisible ever present. 'In Him we live and move and have our being,' but by redemption we are His heirs and offspring."

"He preached to them of penance and the remission of sins, the great last truths, death, resurrection, judgment and life everlasting."

"If modern fakirs, faddists, charlatans and reformers and religious mountebanks, who have no creed or dogmas but their own fads and superstitions, pagan fancies, would study these plain catechetical instructions of St. Paul they would cease applauding their own ignorance and glorying in their own shame."

"Fickleness and inconstancy are characteristic weaknesses of human nature. We are never really contented or satisfied either in things temporal or spiritual. What pleases us to-day may be entirely unsatisfactory to-morrow. When we are well off we are anxious to be richer, and the anxious lest we become poor; and if we are poor we are miserable and willing to sacrifice everything in order to become rich."

"In their journeyings from the bondage of Egypt to the Promised Land the Israelites were fed with manna from heaven, yet they became disgusted and called it nauseating food. They murmured against God and against Moses and longed for the bondage and fleshpots of Egypt."

"Our age is peculiarly one of fads. And the Apostle enumerates among the sins that exclude from the Kingdom of God, heretics and sectaries, erring and driving into error ever seeking after wisdom and never attaining to the knowledge of the truth, with no guide to religious truth except the vagaries, fancies and passions of each individual, and priestesses, Christian Scientists, faith curers and mind curers, seeking signs and wonders, novelties and curiosities."

"After the principles established by the reformers of the sixteenth century the Bible is to them a veritable Pandora's box, which while a gift of the gods, contained, according to Greek legend, their blessings and also their curses if not carefully handled. In an evil and unguarded moment Pandora opened her box and out flew all the miseries that afflict human life."

"Every self-opinionated doctrinaire and religious crank from Satan to Tom Paine and Voltaire and Ingersoll and Dowie, the second Elijah, every founder of a new religion and new sect finds in the Bible a meaning to suit his fads and fancies."

"The high critical finds in it legends, the poetic outpouring of Oriental fancies. The high priestess of Christian Science and mind curers manipulate the Sacred Book to prove their theological systems, and modern preachers of the various sects have just discovered that in it there is neither creed nor dogma. Hence the confusion and scandals produced by heresies and schisms."

"Unless Christ be a deceiver and false prophet the Church which He established can never be the sport of such religious fads. He has made Himself responsible for her protection against such dangers. 'Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against her. I will pray to the Father and He will send you another comforter, and the Spirit of Truth, Who will teach you all truth and bring to your minds all things whatsoever I have commanded you. And He will abide with you forever. I have prayed for thee, Peter, that thy faith fail not, and thou being converted, confirm thy brethren. He that heareth you heareth Me, and he that despiseth you despiseth Me.'"

"Here are the credentials of the infallibility of Christ's Church. But infallibility is not impeccability, and does not apply beyond the truths of divine faith, doctrines and the sound principles of morals. It is not an individual endowment, neither does it guard against curiosities and superstition in individual nor even in congregations and communities."

"Miracle seekers and curiosities even among the pious are not immune. The author of the 'Following of Christ,' that most remarkable product of wisdom, learning and philosophy, Thomas à Kempis, says in the first chapter of fourth book: 'Many run to sundry places to visit the relics of saints moved oftentimes with curiosity and novelty, and carry home but little fruit or amendment of life or real contrition.'"

"These very pious miracle seekers very rarely could spend five consecutive minutes in silent, earnest prayer or meditation before God's altar, where Christ is really present in the Blessed Sacrament."

"I have had occasion recently to criticize actions of this nature in a neighboring city, where some pious people of powerful imagination were moved by visions that proved to be visionary, and yet caused much excitement among the credulous and curious."

"A religious people is really more prone toward superstition than a people irreligious and skeptic, simply because superstition is an excess, while infidelity is a blank absence of all religion."

"But apart from the deluded truths of faith and doctrine, the widest latitude is given to the individual conscience in works of piety. 'The Spirit breatheth where He will and thou knowest not whether He cometh or whether He goeth.'"

"Any reasonable devotion that comforts and satisfies the conscience and renders it more reverent toward God is to be encouraged and permitted without hindrance."

PURGATORY.

From San Francisco Monitor.

What is the teaching of your Church with regard to Purgatory, and on what authority does it rest?

The Catholic Church teaches that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable Sacrifice of the altar."

The argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers (see "Faith of Catholics" vol. iii, pp. 139-165), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (Northcote, "The Roman Catacombs," ch. vii.), and in the Councils of Florence (A. D. 1428-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. D.): "We make, on one day in every year, oblations for the dead, as for their birthdays" (De Corona, n. 3).

The evidence of Scripture (II Mach. xii, 43-46) shows the belief of the Jews in a middle state where the dead can profit by the good works (sacrifices) and prayers of the living: "And making a gathering, Judas Machabeus sent twelve thousand sacrifices to be offered for the sins of the dead. . . . It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." The historical value of this book of Scripture cannot be denied by those who reject it as canonical, for we have even to this day the witness of the orthodox Jewish prayer-book to the fact of such prayers. Its inspiration rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of the Pharisees, surely it would have fallen under the condemnation of the Saviour, for there can be no doubt that in His day it was, as it is now, a Jewish belief.

There are, moreover, proofs of the doctrine in the New Testament, as we learn from the interpretation of the words of the early Church, viz., Matt. xii, 32, in which Christ speaks of slight sins being forgiven in the world to come; I Cor. iii, 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved; I Pet. iii, 18-20, in which St. Peter tells how our Saviour preached the fact of His redemption to "those spirits that were in prison."

It is indeed strange how, in the face of this overwhelming testimony, the early Reformers deny the doctrine. They believed that nothing defiled could enter heaven, and that "the eyes of God were too pure to look upon iniquity" (Apoc. xxi, 27; Habacuk i, 3). What then, was to become of the millions of souls who were not perfectly pure from sin at the hour of death? The denial of Purgatory implies either the cruel doctrine that the greater number of even devout Christians are lost when in the reaction to-day outside the Catholic Church accounts in some degree for the common denial of eternal punishment; or the unwarranted and unproved assumption that God by "some sudden, magical change" purifies the soul at the "instant of death." (Mohler, "Symbolism," Book I, ch. iii, sec. xxi, Oxenham, "Eschatology," ch. i, pp. 26-40).

How logically is doctrine interwoven with doctrine in the clear, consistent gospel of Jesus Christ, so that a denial of one central dogma means the overthrow of all. Luther's new theory of justification by faith alone, led him to deny the fact of temporal punishment, the distinction between mortal and venial sin, the efficacy of indulgences, the existence of Purgatory, and the usefulness of prayers for the dead.

The doctrine of Purgatory follows clearly from the doctrine that some die with the burden of venial sins on their souls, or with the temporal punishment due to forgiven sin still unpaid. How few souls are fit to be ushered into the presence of God! Are there not many slight sins in our life time that we never even ask pardon for? And, again, do you believe that a perfectly just God would grant heaven immediately to the death bed penitent who had not time to satisfy for all his sins, or to pay to the last farthing the debt of temporal punishment?

Indeed, Protestants have admitted that they have felt instinctively that some of their own relatives were neither wicked enough to deserve hell nor good enough to deserve heaven at the hour of death, and that in spite of their doctrinal denial, they had prayed for them. One Lutheran woman, in Baltimore, had for years gone to the grave of one she loved, and prayed there as earnestly as any Catholic.

Even the pagan philosopher Plato distinguished between curable and incurable offenses to be punished hereafter—the one for a time, the other forever. He writes in his Gorgias, "But those who are benefitted, at the same time that they suffer punishment both from gods and men, are such as have been guilty of curable offences, their benefit, however, both here and in Hades, accounts for it, not through means of torments; for it is not possible to be freed from injustice in any other way." (Cary's translation, vol. i, p. 230, n. 171).

Many non-Catholics to-day are, therefore, coming to realize how irrational and unchristian was the Reformation rejection of this most consoling doctrine. Mallock writes: "It is becoming fast recognized on all sides that it (Purgatory) is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what is demanded at once by reason and morality; and a belief in it to be not an intellectual assent only, but a partial harmonizing of the whole moral ideal." ("Is Life Worth Living?" ch. xii, p. 236).

THE FIRST ENCYCLICALS OF PIUS X. AND LEO XIII.

The full text of the first Encyclical of Pope Pius X., a cable summary of which was published a fortnight ago, reached this country last week. Through the Catholic press which is publishing it in its entirety, and the summaries or cable excerpts, it reaches people of all creeds.

Already, an attempt has been made to show that it reveals a man of intense spirituality than Pope Leo XIII., and that the new Pope's declaration of his preference for those priests in whom the priestly completely dominates the scholar and scientist marks a divergence from the policy of his illustrious predecessor.

A brief comparison of the two encyclicals of each Pope will demonstrate the foolishness of these suggestions.

Pope Pius X. comes to the Papacy when, thanks, under God, to the piety, scholarship and statesman genius of Leo XIII., the Papacy is an acknowledged world-power, with a prestige such as it has not enjoyed in nearly four hundred years. The civilized world, without regard to religious dividing lines, has awaited with respectful interest, his first official utterance. Will it outline "the policy" of his administration?

Of a truth, it will. The first Encyclical of Pope Pius X. issued in the day of the Church's strength, like the first of Pope Leo XIII., issued in the day of her humiliation, calls back the world to Christ. "To restore all things to Christ" is the key-note of the encyclical. "To restore all things to Christ" is the key-note of the encyclical. "To restore all things to Christ" is the key-note of the encyclical.

Pius X. emphasizes the training of priests and the utility of learning without piety. Leo XIII. dwells on the importance of that philosophy on which the right teaching of all the other sciences so greatly depends, and sets St. Thomas Aquinas in the place of Aristotle in the ecclesiastical seminaries. He also denounces false science, or "the new science" as his successor calls it, which only masquerades as truth, and emphasizes the duty of rejecting all opinions, however widespread, that are in opposition to the teachings of the Church.

Each of them, in his first utterance as its vicar in Christ, is intent on showing the Fathers of the Church to the world as the great soul-saving institution, the Teacher of the Nations' whose help is the world's supreme need. Each of them emphasizes the necessity of the temporal rights of the Papacy for the proper fulfillment of its spiritual mission.

Leo XIII. would make a priest a better scholar than he would be a better soul-saver. Pius X. is of the same mind, only warning the scholarly priest against forgetting in his mere personal delight in curious learning or scientific research the primary and essential purpose of his state.

Leo XIII. dwells on the Christian education of the laity; Pius X. on the lay apostolate—which must be that of the lay apostolate of the Church to-day; and he has since recognized with his special blessing the phase of that apostolate which is known as the American Federation of Catholic Societies.

For the rest, the apostolate of good example, the conquest of the Church's enemies by the methods of peace and charity, conciliation in all things lawful, as proposed to us by Pius X., were equally proposed and practised by his great predecessor, whom he eulogizes, and with whose plans and hopes he was in absolute sympathy.—Boston Pilot.

Trappists Arrive.

Exiled from their native clime by the French Associations law, seventeen Trappist monks, clad in the rough brown habit, and barefooted, passed through New York en route to Gettysburg, Pa. They attracted much attention going down Broadway, fully five hundred people following them.

MIXED MARRIAGES.

SOME OF THE REASONS WHY THE CHURCH DISLIKES THEM.

By Rev. John F. Noll.

It is not my purpose to scold those Catholics who have already cast their lot with a Protestant or an infidel, for except in very few instances, they secretly concede that it was the mistake of their lives. Many Catholics, who before marriage could see no wrong in the step in their case, have told me that they would never do it over.

And as to the unmarried, I shall not write them a sermon, for they have a real horror for sermons on mixed marriages, and on account of this horror, they seldom give an attentive ear to the reasons for the Church's strict position regarding such marriages.

My purpose, then, will be merely to enumerate some of these reasons in a manner plain and convincing to every one who will use his "thinking powers" a little.

1. First of all let me say that it is God Himself Who will not tolerate mixed marriages, and the Church merely explains and enforces His will. Even in the Old Testament, mention of God's prohibition of mixed marriages is so frequent that it would occupy too much space to quote all passages. I shall mention only a few: "Thou shalt not take of their daughters (unbelievers) a wife for thy son."—Exod. 34: 16.

"If you will embrace the errors of those nations and make marriages with them, know you for a certainty, that they shall be a pit and a snare in thy way."—Joshua 23: 12.

"You have transgressed (done something forbidden), taking strange wives to add to the sin of Israel."—I Esdras 10: 10.

"We have sinned against our God and have taken strange wives."—I Esdras 10: 2. Read the whole chapter 10, of the First Book of Esdras to see how mixed marriages were viewed by faithful Jews.

2. If God Himself forbade such mixed alliances in the Old Law, when marriage was only a natural contract, how much more reason is there for such prohibition now, that Christ has raised this contract to the rank of things most holy? For Christians marriage is now a Sacrament, representing and effecting a holy union and intended to sanctify those who enter it. It can only be such a holy union where faith marries faith, where both parties are under the dominion of God's Church.

3. No law is more reasonable and charitable than the law forbidding mixed marriages. We are on earth to work for Heaven—that is sure. And most people must do that work as husbands and wives, as fathers and mothers, in other words, in the marriage state. Wherefore their marriage should put no obstacle in the way; it should rather help them. But when a Catholic marries a Protestant, he does put an obstacle in the way. If I want God's blessing on my married life, I must not break His law whilst entering it; I should rather endeavor to have God present at the marriage ceremony. He is not present at a mixed marriage, for He forbids such. God cannot be inconsistent.

4. In marriage, husband and wife become one moral person. They must endeavor to sanctify each other. This cannot be done in a mixed marriage, for how can there be harmonious cooperation toward salvation? They cannot even speak and think alike about their duties to God. A mixed marriage makes a house divided against itself. In marriage man must have a "helpmate like unto himself" especially in religion, since thereby he strives to bring about the "one thing necessary."

5. When a man and woman enter marriage, they must be ready to become father and mother. Then on the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic Church. Need I tell you that this rarely accomplished where one party is a Protestant? I say rarely, for I admit that some few instances might be referred to.

Statistics will show better than any argument what poor Catholics the offspring of mixed marriages become. The Literary Digest of a year ago quoted statistics gleaned from a house to house canvass, as follows: "Where both father and mother were Catholics, 92 per cent. of the grown-up children are Catholics, but in mixed marriages only 34 per cent. of the children go to church at all. That means that two-thirds of the children of mixed marriages are lost to God's Church and I might say, lost to Heaven."

Can you believe that God will bless such unions when they tend to pull down rather than build up His Kingdom? "Thy Kingdom come," (increase) is what we pray for. God's Kingdom would diminish fast, as statistics show, did the Church permit mixed marriages.

6. Where husband and wife differ in religion, the child must generally be trained in doubt, not in faith. The child can hardly bring itself to believe that membership in the Catholic Church is so necessary, if one of its parents be not a member.

7. What if the Catholic party should die whilst the children are still young? The Protestant party must now see that the children be instructed in the religious duties, etc. Even if the Protestant party do this, the children will take little interest when the surviving parent does not practice what he or she preaches and inculcates.

8. The non-Catholic party in a mixed marriage either is opposed to the Catholic religion, or he is indifferent toward all religion, or he is disposed to be opposed to the true religion. Now, if he be opposed to the true religion, he is surely not pleasing to God; if he be disposed toward the Catholic religion, as long as he defers entering the Church, he is not pleasing to God. So where is there any mixed marriage that pleases God?

9. The plainest reason for God's, and consequently the Church's prohibition of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste." What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tion of mixed marriages is that God wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestant is, say his good looks, his means or even his pleasing, kind disposition it may be his "just according to your taste."

What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non-Catholic be not baptized he is not in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourself. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Catholic should become a convert before marriage and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastor."

tian heart and the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian heart is a chief function of education; it remains to be seen how and by what means this task is accomplished.

As for the identity of the Great Teacher Who is to instruct the heart to righteousness, there can be no doubt. He is the One Who wrought its fibres together, Who made it the spring and source of supernatural life in baptism, and Who as "Searcher of Hearts," knows His pupils' needs, and hedges them round with righteous principles. In a word the Christian heart must be made the active, vital, centre of Christian and supernatural life; hence the Teacher of that heart is the very Author and Sanctifier of human life, Who is invoked as the "Light of Hearts."

The Light of Hearts! How strange sounds the title! Light is an idea usually associated with the mind or intellect—how comes it then to be attributed to the heart? The difficulty seems to be a real one, yet its explanation serves only to enhance and justify the title. For the Holy Spirit of God is Light of Hearts in a two-fold sense: First inasmuch as He floods the mind with light, making the object of thought become at once the object of love and desire on the part of the heart. And again the word "Hearts" may signify the two wills, so-called of man, or rather the two nature in him, higher and lower, both of which are subdued and led captive by the "Light of Hearts."

THE TRUE LEAVEN OF LEARNING. Sons and students of Georgetown, I invite you to surrender your hearts to the teaching of the Holy Spirit during the coming year, and to yield yourselves to His happy guidance. But there are two of His gifts in particular that I wish you to receive, seeing that they build up in the man the Christian heart and character. I refer to the Fear of the Lord and Understanding. "Behold," said Holy Job, "the fear of the Lord, that is wisdom, and to depart from evil, is understanding." These two gifts were the great mainstay in the holy patriarch in all his manifold tribulations; they were the foundation of his splendid faith, and his unalterable hope and trust.

So to-day, not otherwise, these gifts of Fear and Understanding are the root principles of all character that is moral; for they alone tone and temper the Christian heart, which is the source of Christian manhood. These are the gifts which make and count for Christian character; they are the gifts in which we must pray to abound, if we would have the true Leaven of Learning proper to students, scholars and Christian gentlemen. How vain, then, the inquiry: Why does Georgetown make so much of her courses in Positive Religion in Moral Philosophy, in the Ethics of Law and Medicine? As if these studies did not comprise the pith and substance of her teaching and strike these principles down into the very core of man's moral nature! As if, indeed, they were not the very leaven by means of which the Holy Spirit quickens the heart of man unto righteous living!

Know ye not that a little leaven leaveneth the whole mass. That leaven is no mere amount of human knowledge, however vast; it is that wisdom, which begets fear of the Lord and adjusts the heart of man to the moral law that he depart from evil. It is that leaven which quickens the heart of man to the Holy Spirit, the Light of Hearts. "If to-day you hear His voice, harden not your hearts."