ing more than fiction lying true tradition n of our heroic liter. sages in the colloquy ere he welcomes t of the great Fenian d comforts them with lest he might give to their wonderful sulted his guardian legend, and they con. in Ireland still that

ved, and bade him inscribed on tabula oe on record for the in future times e is dear, and dear who helped to preserve mes 'heaven's most Calpurn's stle of the Gael.

F ST. JOSEPH. ARCH 19. iteve that St. Joseph is nt after the Blessed

erefore most powerfu intercession with God? question we must concan the nature of his ss of sanctity be meas-is relationship was a beyond doubt, for not t between himself and , but even also with the Crinity; since he, like gin, was destined for uifit a peculiar office in omy of the mystery of 1. It was God's will uld come in contact and with two agents of the Jesus and Mary.

the eyes of faith, for r than the eyes of sense. ly into his relationship, s and then with Mary, we may catch a glimpse s of our saint and prove tercession. to Jesus-St. Joseph

in everything but genlthough he did not posin the ordinary sense evertheless the God Who who sometimes suspends ature breathes into his love and gave him the her, and therefore well rit verify these rights f Oar Lord's obedience to ne Blessed Virgin "and t to them." It supports im when it gives him the naming the Holy Child, alt call His name Jesus. he was allowed to adbegotten of the Father -a dignity possessed by ings only-God and the r; for was He not called r's Son? 'and did not His o Him, "Son, why hast so to us? Behold Thy have sought Thee, sor-

r a few phases of the spiry which St. Joseph had and therefore with God. g his relation to our er—she was his Virgin was also the immaculate l contract being forever de the contracting parties ble; for the spiritual not but intensifies to an aldegree the power of love. there is no equality be ersons concerned in this at there is, nevertheless, a nearness of St. Joseph's reith God the Father and essed Virgin; for indeed ve been a great saint to aised to the exalted posing something in common at High and of being the ner who possessed in all its richness of divine grace. on heaven stoop to reveal

mystery of the ages-the le Redemption? e nearness of St. Joseph's with God is obvious from ve said, and that he is near-Blessed Virgin in this resanctity by the degree of God, we therefore conclude he greatest after the Blessed rom this follows, as a natce, the theological fact that powerful after her in inter-God. For the more famils the intercourse with the the more does love exist, uently the more efficient beintercession. Since, then, that He is so powerful in , let us resolve to make intercessor before God. rt Review.

ING DURING LENT.

ot expect to have strength cept you furnish it proper t is with the mind; if you vide proper food it will be It is a very good plan to egular course of reading for enings. It is not necessary two heavy, or too pious, out to let frivolous reading while. Constant reading terature ruins the memory ens the mind. So that a church history, biography. some of the notable men and the Church will not only a spiritually but mentally

PRAYER IS NOT USELESS. Clear Expecition of the Efficiency of

MRCH 16, 1901.

Appeals to God. The rector of the First Methodist Episcopal Church in San Jose, Cal., . Dr. Kummer, in a recent sermon

advanced very peculiar views on the subject of prayer and natural law, as serting that it is futile to pray for tem-poral favors. In reply Rev. Joseph Sasiat S. J., wrote an able, logical and convincing article to the San Jose Mercury. Father Sasia said: reading the report of the ser-

mon, which I suppose to be sufficiently accurate, I find that our learned preacher holds that we should never pray for merely temporal favors, such as timely rain to fertilize the parched fields, for the staying of floods, the quelling of storms, for the recovery of health or for the deliverance from the ravages of pestilence, because, ac-cording to him, such prayers are against the natural law, and are consequently made up of ignorance, cow-ardice, selfishness and unfaith. All supplications directed to implore some temporal material blessing are contrary to law and truth, and are never answered by the God of Truth. They are an assault on God's laws of matter, mind and spirit. These are what might be called the advanced, liberal views of Dr. Kummer, reproduced here from his own words. Are they sound? Are they orthodox from a Christian standpoint? And are they entitled to the indersement and acceptance of re-flecting minds? Let us calmly examine them, and then let the unbiased unprejudiced judge for himself.

From the strange view held by our reverend doctor it would follow that there have never been in the whole history of the past any well authenti cated instance of temporal favors granted by Almighty God in answer to prayer, and this for the simple reason, as he tells us, that the granting of such favors is an impossibility becaus it implies the violation of the natural that whenever a miracle is performed We have more than one reply or confutation to give to this novel doctrine of the Methodist minister. First of all, as the saying has it, facts are stubborn things. and whenever they are found to militate against a new theory or opinion it is impossible for any thinking mind to resist the con-clusion to which they inevitably lead.

Now this is exactly our case.
"Holy Scripture in both the Old and New Testaments, the annals of Church history from the Christian era to our own days, and our own modern times, supply us with an overwhelming num ber of temporal material favors or graces obtained in answer to prayer Nay, by far the greatest number of miracles performed by our Biessed Saviour during His public life were temporal, corporal benefits granted to on in answer to their petitions. The healing of the sick, the paralytic, the blind, the deaf, the dumb, the raising to life of the daughter of Jairus, of Lazarus, etc., plainly recorded in the gospel, are a few of the many instances in point, the historical truth of which is testified by that sacred book and at tested by the consent of Christian be lievers for the last eighteen hundred

" Here our reverend doctor is confronted with the following unanswer able argument, and it is for him to choose either horn of the dilemmaargumentum cornutum, the double horned argument, as the schoolmen call it. Either the numerous facts above referred to must be admitted as genuine and trus, or they should be rejected as spurious, erroneous and false. There can be no other alterna-If we admit and accept them a Catholics true and genuine, as we with the vast majority of Christians hold them to be, what becomes then of Dr. Kummer's theory that we can not pray for temporal favors, because such prayers, being, in his supposition, contrary to the natural law, can no be granted? As the old logicians used to say-ad esse ad posse valst illatio - from the actual existence or occurrence of a given fact we can legitimately infer its possibility. if a given fact or event were intrinsically impossible, it could never happen if it has happened, then it was pos-

" If, on the other hand, the other horn of the dilemma is chosen, and all the accounts referred to above of tem poral favors, graces and benefits ob tained in answer to prayers are re jected as fabulous. spurious and impossible, then Holy Scripture from Genesis to the Apocalypse, the dealings of God with the members of His ings of God with the members of His Church are at once stripped of all supernatural character; and on the same principle on which we reject as His works, but not His counsels—God's febularity and the counsels—God's fabulous the extraordinary events re lated in Holy Writ, we are logically compelled to deny the trustworthines of that sacred book in all other points and throw it over board as a preposter ous medley of truth and error, history

and fable. "Moreover, as to the annals of Christianity during the last 1800 years the testimony, on which the historic truth fulness and authenticity of countless miracles brought in answer to prayer is based, is so universal in its extent, so overwhelming in its force, so constant and persavering in its duration, that if once rejected we must bid fare well to all history, to all hearing of witnesses in law courts, and to all trust in social intercourse; the annals of man kind should be thrown to the wind and all historical record should be branded as a fable and stigmatized as a huge imanch evidence as this has no logical resort but in complete skepticism. deed no man who denies what is admitted by the universal concent of mankind is entitled to a hearing.

"He who on his own authority gives the le to all men of all ages and nations gives to every man the best of all possible reasons for giving the lie to him. He must be a bold man, a man "By so doing he does not mean to "By so doing he does not mean to

of unbounded self-confidence, who pre-tends that the millions of pagans converted to Christianity by witnessing such miracles as restoring sight to the blind, speech to the deaf, health to the sick and life to the dead in answer to the prayers of apostolic men have all ful of freethinkers has hit the truth.

"But the particular instances temporal favors to which the reverend gentleman takes exception are supplications for rain, and restoration to health or promulgation of life through

After giving instances from the Scriptures which again put the Method ist preacher in a dilemma, Father Sasia

"But let us go to the bottom or root of things in the present controversy and endeavor to ascertain the reasons why modern scientists and preachers of the so-styled liberal advanced scho scout the very idea of any miraculous intervention on the part of God involv ing facts contrary to the ordinary course of nature, or to what they call the natural law. These reasons or argments, as it appears from their writings and public utterances from the pulpit or lecture platform, are chiefly two. First, they contend that miracles imply a violation, a suspension, of the natural laws governing the phenomena of the material universe; and as such must be rejected because, say they, natural or physical laws are inviolable and unchangeable Secondly because any change, modification or interruption of the natural law would imply a change in God's own purposes and destroy His im-mutability. Hence, to pray for favors requiring the performance of a miracle is superstitious and absurd.

some natural or physical law is actu-ally interrupted, tampered with and suspended in its ordinary activity and course? I confidently answer that such is by no means the case. Let me explain this by a simple homely illus tration. A ball is pitched into the air. Accordingly to the ordinary course of nature-of the natural law of gravitation-it will soon fall to the ground if no superior force intervenes to hold it If some one from the window up. If some one from the window stretches out his hands and catches the ball, of course it will not fall. Now no one will say that here the law of grav itation is violated, changed, interrupted, suspended or destroyed, as some have asserted, for here there occurs nothing of the kind. Gravity continues to act here as anywhere else; it attracts the ball just as everything else, and its action is manifested by the weight experienced by the hand that sustains it ; but its effect, viz, its falling to the ground, is prevented by a stronger force. Now, if for the human hand we substitute the invisible power of God, Who certainly THOUGHTS ON THE SACRED can do more than any created agent or force, we shall have exactly same result; the ball will not fall and thus the ordinary effect of gravitation would in this particular instance be neutralized and prevented by a superior force; but no physical force or natural law is suspended. Gravita tion continues to act the world over and through the immensity of starry space without any hindrance or intererence, though, owing to the intervention of a superior force, some of its particular effects are at times suspended. And there is nothing absurd or repagnant in this, for, as we learn from mechanics, it is a law of nature

that the superior force or agent should prevail over the inferior. "The God of the Christian is not a blind, inexorable and unbending fate. He is infinitely good, loving, full of tendernesses and campassion, who harkens to His children when they cry unto Him, and is more ready to answer than anyone is to ask. Neither is the immutability of God in any way compromised or interfered with by the working of miracles in answer to such prayers as He, from all eternity, foresaw would be freely offered by His creatures in a determined time. For, as Catholic philosophy teaches us, by the same eternal act by which God established the natural laws ruling the material world, He also decree and determined the exceptions in their effects, which, according to His will, were to happen at a given time and place, when the foreseen condition of thought and will embrace in one single act the past, the present and all the future, all equally clear before His all seeing eye. Hence all miracles in-volving a suspension—not indeed, of the natural law, but of its action re garding some particular effect wrought in answer to prayer—have been pre-determined by God from all eternity, and they will occur in the appointed period of time, thus forming part of the great plan and design of His provdence in the government of the world; for, as the poet says, prayer moves the

hand that moves the universe. "Divine Providence, while determining in advance the effects that are to happen in the material world around us, has also determined the order of their occurrence and the rauses that are to produce them. Now, among these causes human acts posture. A man that will not yield to hold a conspicuous place and must be such evidence as this has no logical taken into account. Man will perform such and such an act, say, address a the rest of the time you may devote to prayer to the Lord, or perform some pleasure—this, only, is asked, that you penitential act with a view to implore refrain for a few short weeks. Can

"By so doing ho does not mean to change there and then the disposition of Divine Providence, or, as Dr Kum-mer supposes, to make an assault on all God's laws of matter, mind and spirit, but he simply voluntarily fulfills what God requires, and on account of which He from all eternity decreed blundered, have all been hugely de to grant the favor asked and disposed ceived, and that he alone with a hand natural events accordingly. Here, while referring to the activity of the natural laws governing the material universe, we must not overlook the holiest and sublimest of laws, and that is the law of prayer and its bearing on the moral, spiritual world, the world of souls. For, in accordance with God's benevolent designs, prayer is a law, nay a power playing a most important part in the harmony of the super-natural world. As the late Tennyson puts it : 'More things are wrought by

prayer than this world dreams of "And this law springs not from the nature of things, but rather from the indispensable condition. From eternity He said in His paternal, divine eart: 'At such and such epoch of time I will fertailze the arid lands by copi ous rains; I will cure the sick, raise the dead to life, quell the raging storm arrest the ravages of famine, pestilence and war, because at that epoch of time My children will raise to Me their supplicating hands, repent of their transgressions and throw themselves into the arms of My mercy.' So did God decree from the beginning, and shall we accuse Him of instabil "In the first place, it is really true ity, of inconsistency, of mutability, because His eternal decrees are being faithfully fulfilled in the course of time? This charge would be supremely unjust, unreasonable and absurd. God is good and merciful to His creatures even to the granting of tempora

favors and material good, He does not cease to be immutable. "Prayer, then, instead of disturb-ing the order of His government only fulfils His eternal designs. He knows from all eternity all the free acts of His creatures, and therefore knows whether prayer shall be offered in such and such an emergency ; and if He decreed that a miraculous effect shall reward a worthy prayer, He has also foreseen that such a prayer shall be made. Therefore, as a most kind and merciful Father, whenever He grants a favor in answer to our prayers, we may justly imagine Him to say: 'My son, from all eternity, I have resolved to give you what you ask to day. I was only waiting for the request that you would address to Me for the benefit you wish to obtain."

## HEART.

The Heart of Jesus is the throne of mercy, of inexhaustible goodness. There never was a love so patient, so much enduring as the love of the Secred Heart of Jesus.

Jeens is always ready to perfect in you whatever He sees imperfect or de ective ; confidence is the key to His Sacred Heart. - Ven. Louis Blosius.

If thou hadst once perfectly entered into the Heart of Justing and tasted a little of His ardent love, then wouldst thou care but little for thy own convenience or inconvenience, but wouldst rather rejoice at reproach , for the love of Jesus maketh a man despise himself. -Imitation.

To love is to do, each moment, each day, and for each person with whom Providence has given us any intercourse, what Jesus would do, were He in our place, surrounded by the same persons, and having the same means

The union of the divine with the hu man nature did not prevent the Heart of Jesus from being wounded by a want of consideration, from being hurt by a harsh word, from being grieved by ingratitude; and yet neither the treason of Judas, nor the brusqueness of the apostles, nor the ingratitude of the Jews, ever for a moment cooled His

Every drop of the Precious Blood of the Sacred Heart was shed for each individual child of Adam. What riches do we not lose for want of not know-ing how to use them! Jesus Christ Himself promised that all who asked favors through His Heart should receive them abundantly. O Jesus, Thy Sacred Side was pierced only to open for us an entrance into Thy Heart, and Thy Heart itself was opened only that we might dwell there in liberty and peace. Let us draw near to the Heart of Jesus, that loving fountain of which He gives us gratuitously the saving waters, inviting us thereto Himself. "Let him who thirsts come to Me." Who is more worthy than thou, O Mary, to speak for us to the Heart of Jesus Christ? Thou wilt speak to Him, O sovereign, because all that thou askest of Him Thou wilt obtain, for is He not thy Son ?

## LENTEN DIVERSIONS.

There are some people who think seven weeks a long time to refrain from threatre-going, or parties, etc. When you think of it seven weeks is a very small fraction of the year. All an extraordinary favor not obtainable you not do this for our Lord s sake?

What Catholies Do Not Believe Helpful Sermon by Rev. Morgan

The following extracts from a ser mon by Rev. Morgan Sheedy, delivered in St John's Church, Altoons, Pa., contain many truths which it would be well for Catholics to remember. After some introductory remarks Father Sneedy said : "Now let me notice some few things

which we Catholics are said to believe, but which we know we do not believe "1. Catholics do not believe that there is any other mediator of redemp tion than our Saviour Jesus Christ, for there is no other Name under heaven given to men, whereby we must be saved 'than that of Jesus (Acts of Apostles 4: 12) 1.2. Catholics do not believe that

the Virgin Mary is in any way equal or comparable to God; for she being a creature though the most highly favored- 'full of grace'-is infinitaly less than God. Nor do we claim for her any power beyond that which she will of the supreme Lawgiver who has derives from Him; for she is entirely established it. God, then, in consedependent on God for her existence, quence of His foreknowledge and sav-ing power, has regulated from all eternity both the effects and their stons in frequent use among us arise causes; from eternity He resolved the quite naturally from the warmth of our granting of some special favors, and devotion to the mother of our Saviour He has declared that in some particular It is a common practice in all these cases prayer should be their cause and things to use expressions that are only true in a secondary and limited sense. For instance a great post or artist is spoken of as 'divine;' mothers often call their children 'little angels,' and lovers are said to use sometimes very extravagant terms of endearment. No one takes offense at these expressions; indeed it would be captious to do so, especially when the speaker declares

his meaning.
1.3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit sin, even the very least; or that a sin can be forgiven for money ; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to lead a Christian life.

4. Catholics do not believe that the end justifies the means.' false and pernicious principle, which means that one may do evil if good comes of it, is reprobated and utterly condemned by the Catholic Church.

"5. Catholics do not believe that the Pope cannot sin. We do believe that, when as Bishop of Bishops, he teaches the Christian world in matters of faith and morals, he will not err but this is quite different from saying he can not sin ; the one is infallibility; the latter impeccability; sometimes quite distinct.

Catholics do not believe that one religion is as good as another; because the proposition is absurd. There can be only one true religion ; no other can be as good as that, no matter how closely it may resemble it. Christ did not give a hundred forms of belief; He gave us one, and that is the best It is our duty to find it, and having found it to accept it; no other will do
"7. Catholies do not believe the common saying 'that it does not matter to what Church you belong, or

whether you belong to any ; if you are a good, honest man or woman you will be saved; it is deeds, not creeds, that count.' No one who reads the New Testament can held this view. Christ insists that, under pain of eternal loss, 'we must hear the Church ;' 'we

must be His kingdom.'
8. "Catholics do not believe that a non Catholic will be lost. On the contrary, we hold that all baptized persons who load a good life, love God and their neighbor, are in 'good faith, knowing nothing of the just claims of the true religion. truly repeat of their sins-all such will enter the kingdom of heaven.

"There are some of the things that Catholics do not believe. It may help others as well as ourselves to have them clearly understood. Fairness, as well as sound sense, demands that one really know his neighbor's religious views and beliefs before condemning them. To put the Catholic teaching in its proper light has been the purpose of these instructions. If you desire to know more on the matters touched upon, read any authorized Catholic book such as "Catholic Be lief," "Plain Facts for Fair Minds," or Cardinal Gibbons' work, Faith of Our Fathers."

To be truly temperate we must be moderate in eating and drinking— yes, and in fasting, too. We must have self confidence without stubbornness and self-respect wi hout pride. We must neither be anxious nor apathetic, neither cowardly nor quarrel-some. We may be polite without being deceitful, and candid without being rude. We need not be silent, yet we must not talk incessan ly.

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"The question is this: it is true that the infallibility of the Pope is not a dogma defined by the Church, yet any one who should maintain the centrary would put himself in opposition to the conscience of the whole Church in the present as in the past."—
Address at Munich.
"There are not wanting again.

Church in the present as in the past."—
Address at Munich.

"There are not wanting names and titles which in the fourth and fith centuries fully expressed the supreme ecclesiastical power and dignity of the Pope. He was called the Father of the Fathers, the Shepherd and Guardian of the flock of Christ, the chief of all Bishops, the guardian of the vineyard of Christ. The Church of Rome was named, by pre-eminence, the Apostolic See, the chief of all the churches, the rock and foundation of fatth.

"That the decrees of synods regarding faith, obtained their full force and authority only by being recognized and confirmed by the Pope was publicly acknowledged in the fourth century.

orth century. "On the other hand it was acknowled ged to

fourth century.

"On the other hand it was acknowledged to be the prerogative of the first See in the Christian world, that the Bishop of Rome could be judged by no man. It was a thing unheard of that the Head of the Church should be placed in judgment before his own subjects. He who was not in communion with the Bishop of Rome was not truly in the Catholic Church. Like all the others essential parts of the constitution of the Church, the supremacy was known and acknowledged from the beginning as a divine institution, but it required time to unfold its faculties; it assumed by degrees the determined form in which the Bishop of Rome exercised systematically the authority entrusted to him for the preservation of the internal and external unity of the Church.—(Geschichte, vol. 1, p. 365.)

"Its birth begins with two mighty, pregnant, and far reaching words of the Lord. He to whom these words are addressed realizes them in his person and in his acts, and transplants the institute to which he has been appointed into the centre of Infant Church to the Roman Capital itself. Here it growns up in silence occulto velut arbor aevo; and in the earliest times it manifests itself only in particular traits, till the outlines of the ecclesiastical power and action of the Bishop of Rome becomes ever clearer and more definite. Already even in the times of the

of Rome be of Rome becomes ever clearer and more de-finite. Already even in the times of the Roman Empire the Popes are the guardians of the whole Church.—(The Church and the Churches, p. 31).

The prince and the pauper kneel shoulder to shoulder before the altar, and unburden their souls at the feet of the selfsame Shriver. It does not dis turb me if I find upon my right hand the African, were he ever so black ; on my left the swarthy Coolie; before me the beggar who knocks daily at my door to ask for food; and behind me the president of a college, the actress from a minor theatre, or the first artist or lawyer in the land. In all probability they are unconscious of my ence, as I usually am, and always should be of theirs In every case we have sunk our individuality and have become one, by reason of a commo love, a common hope, a common trust in the saving grace of the Holy Sacraents. - Charles Warren Stoddard : 'A Troubled Heart.

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