

Footsteps of Angels.

By Henry W. Longfellow.

When the hours of Day are numbered,
And the voices of the Night
Wake the better soul that slumbered,
To a holy, calm delight;
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful fire-light
Dance upon the parlor wall;
Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more;
He, the young and strong, who cherished
Noble longings for the strife,
By the road-side fell and perished,
Weary with the march of life!
They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spoke with us on earth no more!
And with them the Being Beauteous,
Who unto my youth was given
More than all things else to love me,
And is now a saint in heaven.
With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.
And she sits and gazes at me
With those deep and tender eyes
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes, in blessings ended,
Breathing from her lips of air.
O, though oft depress'd and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died!

What Constitutes A Saint

Sermon delivered on All Saints' Day
by CARDINAL GIBBONS.

"I will tell you this morning what a saint is not, and then what constitutes a saint."
"There are some who imagine that a saint is one of whom we read in ancient history and who belongs to an almost extinct species: some antediluvian who flourished like the giants of former ages, or King Arthur's Knights of the Round Table, but whose race is well nigh run out, and whose place is rarely found on earth."
"Now, thank God, the generation of saints is not extinct. They exist in our day. They are to be found in this city and under our own eyes. They are in every congregation of Baltimore. They sanctify their homes by the integrity of their character and by their domestic virtues. Their lives are hidden with Christ in God."
"And these noble spirits are as unconscious of their increase in holiness as they are of their physical growth; this is all the better for them. It is only when they begin to view themselves with complacency and to have an exalted opinion of themselves that they take a step backward, and are in danger of imitating the Pharisee who boasted that he 'was not like the rest of men.'"
"There are others who fancy that to be a saint one must wear the cowl of a monk, or the habit of a nun, or the surplice and cassock of a priest. But this would be taking a very narrow view of the scheme of redemption. The Gospel says that God wishes 'all men to be saved, and to come to the knowledge of the truth.' Now we know that there can be no salvation without sanctification. The words of Scripture: 'Be ye holy, for I, the Lord, your God, am holy' were addressed to the priests and laymen alike in the Old Law. They certainly apply with equal force to all who live under the New Dispensation."
"A few chosen souls are called to the religious and apostolic life. But thank God, saints innumerable are found among the laity who wear no special badge. Their only distinctive garb is the invisible white robe of innocence, or the red robe of mortification, who like Paul, 'die daily' to themselves."
"There are others, again, who

entertain the notion that to be saints, persons must spend half their time in prayer, the other half in corporal mortifications. This mode of life would suit very well a holy anchorite, or women like devout Ann, who 'departed not from the Temple, but by fasting and prayers, worshipped night and day.'"
"But it would not befit the bulk of Christians whose daily life is devoted to secular and domestic pursuits, for these duties cannot be omitted without violating conscience and deranging the good order of society or of the family."
"A man who would spend in church the time which should be consecrated to his business affairs, would be apt to bring religious exercises into disrepute by performing them out of due season. It is true indeed that Mary, who was given to contemplation, is praised by the Master for 'having chosen the better part,' but it is equally true that her sister Martha who was occupied in household affairs, had a share in the esteem and benefaction of Our Lord."
"There are others who picture to themselves a saint as an individual of a sad or gloomy disposition, of a melancholy and dejected aspect, a knight, as it were, of the sorrowful figure. Our Saviour gives us a different view of a servant of God. He tells us that even in our penitential acts, we should maintain a cheerful demeanor. 'When ye fast,' He says, 'be not like the hypocrites sad, for they disfigure their faces that they may appear to men to fast. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast but to thy Father who is in secret, and thy Father who seeth in secret will repay thee.'"
"The saints are conspicuous for habitual cheerfulness, because they have an upright conscience, and cheerfulness is the fruition of a good conscience, or of a soul at peace with God and men."
"What then is a saint? A saint is one who keeps the Commandments of God and the precepts of the Church, and discharges with fidelity the duties of his state of life."
"Another characteristic of a saint is that he bears with Christian fortitude and patience the trials of life, whether imposed on him by the inscrutable visitations of Providence or inflicted by the malice of men, or resulting from the infirmities of his nature. Should he be so unfortunate as to stumble and fall in the spiritual combat, (for even the saints on earth are not exempt from human frailty,) he will promptly rise again, and will cleanse himself from the moral stains he has contracted, and will renew the conflict with redoubled energy."
"Now it is in the power of every Christian, aided by Divine grace, to observe the ordinances of God and of the Church; to comply with the obligations incident to his situation in the world; to carry with resignation the cross laid upon him by his Heavenly Father, and to wage an incessant warfare against his passions and vicious inclinations."
"St. Bernard, after embracing the monastic state, was accustomed to stimulate his fervor by asking himself this question: 'Bernard, why camest thou hither?' We should also ask ourselves this first question of the Catechism: 'Why wert thou created? Why art thou in this world? What is thy mission in life?' And the answer is, God created me that I might know Him and love Him and serve Him in this world, and be happy with Him forever in the next. In other words, God created me that I might sanctify myself; for, if I know God, and love and serve Him, I will be a saint indeed. This is

eternal life,' says our Saviour, 'that we know Thee, the only true God, and Jesus Christ Whom Thou hast sent.' Let not the wise man glory in his wisdom, says Jeremiah, 'and let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth Me.'"
"Let me suppose that you have succeeded in amassing wealth, till you have become as rich as Croesus of old, or as Rockefeller of our day. Let all your affairs prosper. Let every enterprise you engage in become a mine of gold. Let me suppose that you attain the highest honors which this world can bestow; that you are more feared than Alexander; more honored than Caesar; more admired than Washington."
"Let me suppose that you revel in pleasures and delights; that your life is one continuous round of sunshine without a single cloud to darken the horizon; that your pathway is strewn with flowers. Yet if you fail in the one thing necessary of attaining a life of godliness, you have missed your vocation; you have frustrated the end for which God had created you, and are in His sight, 'poor and miserable and blind and naked'. You would be like a splendid vessel which sailed on the ocean with prosperous winds till, on approaching the harbor, it foundered, and its precious cargo was sunk in the depth of the sea. Alas! what will it profit us to have steered our course majestically and with flying colors through the ocean of life if we bring to the harbor of eternity nothing but a soul shipwrecked by sin? 'What will it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?'"
"No matter what may be the social distinction existing between you, all of you, whether rich or poor, learned or unlearned, possess in common the one glorious title of Christian. That is a name you would not exchange for all the high sounding titles of kings and emperors. You glory in that appellation and are justly proud of it."
"But the title of Christian is not an empty sound, but is full of solemn significance. It has annexed to it corresponding obligations. For what is a Christian? A Christian, as the very name implies, is a disciple or follower of Christ. A Christian is one who keeps before his mental vision his Divine Saviour that he may endeavor to reproduce in himself the virtues of his heavenly Model. A Christian is one who walks in the footprints of his blessed Redeemer. In a word, a Christian is another Christ."
Cordial Forbearance With Our Neighbor.
There are few virtues whose practice is more difficult and of more frequent occurrence than that of bearing with our neighbor.
Despite excellent qualities and entire good will to make no one suffer, it is seldom that we are not more or less trying to those about us. From the difference of character and temperament, from the diversity of tastes and humors, from good qualities and even from virtues, arise contentions, contradictions, perplexities, a multitude of little obstacles, that easily excite bitterness and impatience and very often faults against charity.
Truly we would be deceived did any of us fancy that we are always agreeable. Each one has his angles and his weak points, even the saints who, after all, are only the least imperfect of men. What a vast field, then, is offered to virtue by this beautiful and charitable

CORRESPONDENCES.

PRINCE ALBERT, Oct. 19, 1919.

Dear St. Peter's Bote:—

The Rev. Father Brueck, O.M.I., is still in the Hospital, but he expects to be back at the Orphanage towards the end of the week, though he is not yet disposed to do hard work.

Rev. Mother Mary Alphonsus, Superior General of the Sisters of Charity, who conduct both the Orphanage and the Holy Family Hospital, has arrived in Prince Albert about two weeks ago. After having been teaching for many years, she was elected to the highest office of the community, at its General Chapter held in 1918.—Mother Alphonsus is well fitted for her position; she knows how to find the way to the hearts of those with whom she has to deal. She shows a great interest in the work of her Sisters in the West, and is determined to do anything to keep that work on the road of progress.—She was accompanied by Sister Estelle, another veteran in the field of Catholic Education. Whilst in the West Mother Alphonsus and companion stay at the Orphanage, but they are frequent visitors at the Hospital. They will return East towards the end of the month.

Since yesterday the Holy Family Hospital has a new Superior in the person of Sister Mary Veronica. She succeeds Sister M. Martha who had completed her second term and therefore—according to the new law—had to make room for a new head, and this she did without any regret. During the 6 years of her administration, she has had many an opportunity to find out that it is not always an easy matter to steer a young institution through all the trials, oppositions and difficulties of its infancy—especially when those trials come from sources, whence a poor Superior might naturally expect support and assistance. All those who have seen Sister Martha at work, have admired her courage, patience and spirit of self-sacrifice, but above all her boundless trust in God. She deserves a rest—though she does not want it. She will remain at the Hospital as the right hand of the new Superior.

Sister Mary Veronica is by no means a stranger in Prince Albert, for she was here when the Hospital opened in 1910. Well does she remember that memorable Christmas day of 1910 when the first patient was brought to the Hospital. He was looked upon as sent by the Christchild, and I doubt if ever a patient was better looked after, as he received the undivided care of the entire Hospital staff. Sister M. Veronica remained several years in Prince Albert. When later on the community opened a hospital near the motherhouse under the name of St. John's Infirmary, Sister Veronica was recalled home to take an active part in the organization of this new institution. Whilst in the East she organized a flourishing training school for nurses, several of whom have already joined the community of the Sisters. She returned to Prince Albert during the summer and her first work was to reorganize the local training school for nurses. She has already secured several good girls, but wants a few more to complete the number. Her appointment as Superior did not come as a surprise to anyone, for all know her sterling qualities both as a Religious and as a Nurse. She is bound to keep the Hospital on the line of progress, and her first ambition is to equip the institution with a most modern and up-to-date X-Ray apparatus which will place the Hospital in line with the best equipped institutions of the kind.

—Corr.

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SPARKS FROM
—There was a
farmer who had
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