

"I am glad to go," went on the little fellow. "Mother, daddy, try not to miss me too much."

Every breath was now an effort, and with a look at the parents the Cardinal raised the struggling little figure in his arms till the brown head rested near the gold cross on his breast. He bent over the child and again the priestly instinct came to the surface.

"Say in your heart with me," he murmured. "O my Jesus—I am sorry—that I ever sinned—against Thee—because it wounded Thee—and hurt Thy dear Mother—Forgive me—and come to take me—to Thy home forever. Amen."

The Cardinal took a tiny glass of cognac that stood on the stand near and forced a few drops between the lips. The child's eyes opened and he smiled around the circle. Then he caught sight of the Cardinal and looked straight at him and said:

"Kiss me. I love you." And as the Cardinal bent low and kissed him the boy felt another kiss on his cheek and a pressure on his hand.—Rose McKinley.

**GENERAL INTENTION FOR MARCH**

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

**SANCTIFICATION OF THE PEOPLE**

The Intention which the late Holy Father approved for the consideration of our members, during the month of March, suggests a few commonplace but practical thoughts. As we had occasion to write last month, the salvation of a soul calls for that soul's justification and sanctification. For men must be sanctified in order to be saved. In the February Intention, one section of the human race was appealed to; this month, it is everybody, people of all ages, of all classes and conditions.

All men are called to save their souls. St. Paul tells us that God wills all men to be saved and to come to a knowledge of the truth (I Tim. II, 4). And yet of the millions who live on this earth, even among Catholics, how few there are who take the trouble to think seriously about this matter. They are so absorbed in the present life that the interests of the other life are neglected. The visible world, with its wealth and honors and pleasures, takes up their attention, and they have no time to think of the invisible world. Meanwhile, the years are rolling on; the affairs of the world are closely watched and well looked after. Success may be attained in such things as fame and fortune; but no provision is being made for the other world. What lack of foresight on the part of innumerable souls!

Our Lord has told us that it is impossible to serve two masters, for the reason that their interests are incompatible. The human heart cannot attach itself to objects so widely opposed as vice and virtue; the interests of earth and heaven are mutually antagonistic; one or the other must be left in the background. Worldliness and Christianity are not made to mix in God's scheme of sanctification. Claiming to be Christian and Catholic, and at the same time, living for this world alone, is a poor preparation for eternity. Time is too short to take risks. Our span of life is but the sudden gleam of a firefly in the darkness of the night; in a twinkling the gleam passes, but the darkness, with its mysteries, remains. We, too, pass quickly through life, only to plunge into a world, that is mysterious and eternal. Is it not the height of folly to live merely for the fitting moment and to concentrate our ambitions on the things of this world, instead of occupying ourselves with the only things that really matter—the things of the world to come?

Our sanctification, therefore, should be our sole business on earth. It is something not merely to be desired, but striven for, insisted upon. We should do all in our power to succeed in this important affair, because, in God's plan, it is the goal of life's journey, because we have only one chance given us to attain it, and because our success will depend all our happiness hereafter. When a man's entire wealth is in one ship he tries to steer straight for the home port; for he knows that if his ship goes down all is lost. We, too, make only one voyage over the ocean of life; if our souls suffer shipwreck, the loss is final.

What are the obstacles that stand in the way of our sanctification? St. Paul tells us that they are well known—the world, the flesh and the devil—all three constantly urging us to forget God and to neglect our souls, all urging us to self-indulgence, to sins of mind and heart, all three continually keeping up their assaults upon us. Those enemies are ever busy studying our character, dispositions, tendencies, impulses; they use our own weaknesses to do us injury; they take every unseemly advantage for the purpose of deceiving us and dragging us down. We need hope for no respite from them or their attacks, even till death; and it is the experience of us all that the more we try to serve God, the stronger are the assaults of our enemies, a circumstance which shows how treacherous they are and which obliges us to be continually on our guard.

But we should be consoled with the knowledge that God is watching this warfare which is going on within us. If he permits a lifelong struggle, He has His own end in view. His Gospel teaches us that trials make us more vigilant, more active in repelling sin and vice, more ardent in the pursuit of virtue. Temptations are permitted to strengthen our virtues, just as winds and storms strengthen the oak in the soil.

How then must we work to assure the sanctification and salvation of our souls? Our Lord Himself has replied to this question. "If thou wilt enter into life," said He, "keep the commandments." How simple the commandments! But when reduced to more definite expression, it means that we must try to sanctify our souls, in this sensual age, by avoiding excesses of all kinds, by practising self-denial, by restraining our senses, by controlling our hearts; in a word, by practising temperance in its ascetic sense, by moderation in all things. Let those who doubt the efficacy of this form of temperance make the experiment for a few months. But this being also a commercial age, we sanctify our souls, secondly, by leading lives imbued by the virtues of justice and charity, and by acting towards our neighbors as we would have our neighbors act towards us. One of the fearful weaknesses of the times in which we live is the temptation to violate justice and charity in word and deed; and it is dreadful to witness the ease with which temptation is yielded to. Daily we see this in the frauds and deceptions perpetrated by men in their relations with their fellowmen, in violations of trust, and in attacks on property. As a result of all this there arise a multitude of sins, hardness of heart, hatreds and dislikes, lawsuits and quarrels, which sometimes lead even to the effusion of blood. God's commandments oblige us to abstain from injuring the substance, the name, or the character of our neighbor, for besides jeopardizing our own soul's sanctification, we endanger the souls of others, which is also a great evil.

Finally, we work for our sanctification not merely by abstaining from what will injure our souls—a rather negative method that has no generality in it and very little merit—but by trying to lead holy lives, by being resigned to the will of God in all things, in sickness and in loss of fortune, by accepting the bitter with the sweet in life, knowing that God is good, that He wills our sanctification, and that He really has our interests at heart. He may send us crosses—and He often does—but they should be accepted in a spirit of atonement for our sins and in preparation for another and better life.

We have here the secret of the saints, a secret easy to theorize upon, but not so easy to put in practice without the help of God. However, we know that His grace will never fail us if we show our good will. "Be ye holy as I am holy," we read in Leviticus; "be ye perfect as your Heavenly Father is perfect," we read in St. Matthew. But the Father in heaven, knowing our weak human nature, would not place upon us the obligation of becoming holy without giving us the means; nor would He ask us to tend towards spiritual perfection if the task were beyond our strength. In this great work we have the example of our Lord's life to guide us, and we have the Sacraments which He instituted as channels of grace to give us strength and courage. He asks us, therefore, to seek this grace by prayer and good works, to desire heaven ardently as a pearl of great price, and to persevere to the end in the quest. The saints travelled over this road; what they have done so also can we, if we use the means which they employed.

But in this work of sanctification it would be selfish to concentrate all our efforts on our own souls and give no thought to the souls of others. The first and highest law of charity is to love God, but the second to love our neighbor. No greater charity can be shown to our fellow-man than to aid him in his sanctification, and, by a delicate disposition of Providence, the zeal we show in this matter, whether it be great or small, is placed to our credit, so that when we help others to sanctify their souls, we are sanctifying our own.

The majority of Catholics are not called by vocation to work directly for souls, for instance, by preaching or teaching, but assuredly all are called upon to do their share in this great work, in some form or other, first at least by prayer, which is a powerful agent of sanctification, and then by the example of their lives. Men are influenced by what they see others do as well as by what they hear others say. In our land, living as we are among a population differing from us in religious beliefs, the force of our good example should be brought to bear on the welfare of the souls of men. God did not give Catholics membership in His true Church, without attaching to the privilege certain responsibilities—and this is one of them. The apostolate of action, while indirect in its results, and it is at the disposal of all. Professing Catholics should remember that people with whom they live will judge the truth of their faith and the value of their religion by the way they observe its laws. And outsiders are right in

judging thus; for the holiness of its members, with the holiness of its doctrines and its moral teaching, constitute one of the distinctive notes of the Church. We are constantly proclaiming that we alone have God's full revelation, that ours alone is God's true Church; let us prove it, then, in our conduct before the world. Let us be assured that those of other religious beliefs have their eyes fixed upon us to see if our lives do not belie our orthodoxy. Prayer, then, and good example, will help ourselves and our neighbors in the work of sanctification. The mass of mankind is made up of our neighbors and ourselves; nothing less than the whole world should be our field of action when there is question of guiding human souls towards heaven.

E. J. DEVINE, S. J.

**FRANCE IS CATHOLIC**

PROTESTANT TEACHER SAYS SECTS SHOULD NOT WORK AMONG FRENCH

Little Rock, Ark., Feb. 2.—Professor Winfrey of Hendrix College, a Methodist institution at Conway, Ark., about thirty miles from Little Rock, during a "Y" service, as reported in Bull Dog, the college journal, discussed the subject of religion in France. Professor Winfrey, who saw service in France, said:

"About nine-tenths of the people in France are members of the Roman Catholic Church. To them the word 'Catholic' means Christian, and they have another name for the Protestants and the Jews. The fact that so many people are Catholics is due to both the merit of that church and tradition. Undoubtedly the great majority of these people are satisfied with the spiritual ministrations of the Catholic church, of which their fathers have been devoted members for many centuries."

"There are free thinkers in France just as there are in other countries, but the French are a very religious people. They look askance at the Protestants whom they regard as puritanical and having an aversion to any of the pleasures of life. The church of respectability and power in France is the Catholic Church."

"The French people are governed less by the individual conscience in religious matters than by the opinions and customs of the community. They believe that there is a greater probability that one person will be wrong in his opinion than that the group will err."

"The Protestant churches should not try to establish themselves in France, because it would result in proselytizing the membership of the Catholic Church, and this is not justifiable."

Envy shoots at others and wounds herself.



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PAYMENTS to Policyholders, Death Claims, etc.	11,967,069.62
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