

fers those around had grasped what had taken place under their own eyes. Only the professor understood it thoroughly. Something in the Sister's demeanor, her calm dignity, had impressed him; and, following in the officer's act of homage and the discovery of her identity, had suddenly shown him the pitiful ignorance, the cowardly insolence of his act and words. He was fanatically anti-religious, and anti-Christian, and for the moment his fanaticism had overwhelmed his instincts as a gentleman. But only for an instant. Before his door had time to close he was on his feet. The Sisters, seeing him standing before them, paused, and immediately he spoke, so that everyone in the room should hear:

"I must apologize for what I have just said and done—and now he, too bowed as he spoke. "And especially to you, Sister, who I intentionally insulted. I can only beg of you to accept my sincere apology." (He laid a hundred franc note on the plate on which the elder Sister had gathered the whole collection together), "and an offering less unworthy of your acceptance for your work of heroic charity."

"Thank you, sir!" "May God reward you generously!" answered the elder Sister, simply; whilst the younger without a thought of his rudeness to herself, but thinking only of her old people's needs, smiled up at him in gratitude.

And, avowed atheist, boasted anti-Christian as he was, for a moment he went back to the trusting beliefs of his long past youth.

"Sister," he said, and he caught at her gray habit, as he moved away, "if you forgive, will you say a prayer for me?"

"Certainly, monsieur," she replied, and her voice was soft and musical like the voice of a child. "I will get our old people to pray; and I, too, will pray," she added in a lower tone, "that God may teach you how to pray for yourself."

Then the door closed and the two Sisters passed out of sight.—Catholic Light.

**CATHOLICS DO NOT BELIEVE**

**THAT ALL OUTSIDE THE VISIBLE CHURCH WILL BE DAMNED**

We do not assert the cruel doctrine and the presumptuous blasphemy that none but Catholics will be saved. In fact, we no more maintain that all Protestants will be lost than we teach that all Catholics will be saved. Plus IX, after asserting the doctrine that the Catholic Church is the one ark of safety, uses these words: "We also on the other hand recognize with certainty that those who are in invincible ignorance of the true religion are not guilty of this in the eyes of the Lord. . . . It is known to us and to you that those who are in invincible ignorance of our holy faith, but who observe carefully the natural law and the precepts of God engraven on the hearts of all men, and who, being disposed, lead an honest and upright life, may, aided by the light of divine grace, attain to eternal life. It is not therefore possible, in fairness and justice, to place a sinister interpretation on the phrase, "Outside of the Church there is no salvation," as though it entailed the exclusion of all non-Catholics from the kingdom of heaven.

If we said, "Outside of Christ there is no salvation," no Christian could take umbrage at the phrase. All Christians must of necessity maintain that there is but one Redeemer of mankind and but one Mediator between God and man, and that those who are not saved by Jesus Christ shall never be saved. The expression under consideration means just that, and nothing more. God sent one Saviour, and "no one comes to the Father except through Him" (John xiv, 6); that same divine Saviour established one Church and decreed that it should be the ark of His salvation. In thus teaching, the Church only affirms what our Lord taught in words much stronger and much more forcible.

**YOUR MISSION**

A definite task has been assigned to all of us by our Heavenly Father, and to each one has been given the whole world and preach the gospel to every creature; he that believes shall be saved; he that believes not shall be condemned; or as the Protestant version has it: "He that believes not shall be damned." (Mark-xv, 16). Are not these words equivalent to the terms of that expression: "Outside of the Church there is no salvation?" The words of Christ mean that only those who accept and believe the Gospel as it was given by Christ and preached by the apostles could be saved, and hence outside of that Gospel there is no salvation. One therefore is not free to take up the Bible and pick and choose a religion to suit particular circumstances and characters and times. Our Lord said to those same Apostles on another occasion: "He that heareth you, heareth Me, and he that heareth Me, heareth Him that sent Me." (Luke x, 16). And again: "If any man will not hear the Church, let him be to thee as the heathen and the publican." (Matt. xvii, 17). It was evidently the intention of our Lord that there should be but one ark of salvation—the Church founded by Himself on the twelve and continued by the lawful successors of those Apostles till the end of time. The Catholic Church professes to be and really is that one true, apostolic Church of Christ: she must teach that outside of her fold there is no salvation. She teaches this because

Christ taught it. For what difference is there between these two sentences, the one of Christ, the other of the Church: "He that believes not shall be damned," and "Outside of the Church there is no salvation." The only difference is that Christ, while teaching the same truth, expresses it more forcibly and emphatically.

There are many other proofs that this is the doctrine of the Master. The Gospel describes how Christ sent the twelve out to found His spiritual kingdom, and these are His words: "Whoever shall not receive you, nor hear your words, going forth from that house or city, shake the dust of it off of your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (Matt. x, 14, 15). Nothing could express with greater force than these words the principle that out of the true Church there is no salvation. If the Catholic Church is the true Church of Christ, as she claims to be; if she teaches with the authority of the apostles, as she claims to teach, then the words of Christ just quoted apply to her in all their force, and it will be more tolerable for those wicked cities of ancient times than for that city or that individual who knowingly and with malice refuses to receive the Catholic Church and to hear her teaching. The well known anathema of St. Paul gives us the mind of the apostles on this subject: "But though we or an angel from heaven preach a gospel to you besides that which we have preached, let him be anathema." (Gal. i, 9)—that is, let him be cut off from the Church and placed outside the confines of salvation.

This may appear harsh and unkind and unfriendly. But it is not a question of bigotry or private opinion; it is a question of fact, and we can not alter facts. They may appear hard, but they remain facts. And when they come with the authority of the Son of God, and when they are taught and practiced by the great apostles, then we have nothing to do but to submit to that divinely constituted authority and accept as certain those truths announced first by Christ, preached by His apostles and continued in His Church. We cannot change the truths of God, and all the kindness in the world will not make right wrong, or true false. We are told that the Catholic Church is exclusive. Of course she is exclusive; if she were not she would not be true. Truth is truth, and whatever defects from truth even by the breadth of a hair ceases to be true and becomes false; and the denial of what is true and the adherence to what is false may lead to the loss of souls; and then where will be all that pretended good-will and kindness?

There is no denying the fact that the Catholic Church does not affirm and never has taught that every man who is not in "visible" communion with her is to be eternally and irrevocably lost. The Church has declared that "no one can possibly be lost except through his own fault." Those who are outside of the true fold in good faith because they believe their church to be the true church are serving God the best they know; and if they remain faithful will certainly be rewarded by God. If they recognized the Catholic Church as the true Church they would not hesitate to join it. They belong in reality to the soul of the Church, although they are not united to the visible body. For fifteen hundred years before their sect was in existence the Catholic Church was the only form of Christianity, the only Church that taught salvation. At the time of the Reformation, in leaving the Catholic Church, those sects carried away with them a number of important doctrines—about prayer and redemption and the grace of God. These doctrines came from the Catholic Church, and these are the doctrines that may be the means of salvation and glory to those who are outside of the true fold of Christ, yield to their influence.—(Rev.) R. L. Hayes in the Missionary.

of great price," infinitely precious in the sight of God, to redeem which our Lord gladly gave all that He had. How glorious a work, then, is it to prevent even one mortal sin, to save even one soul! "O blessed work! may my life produce both the one and the other!

And for which souls is it that you can fish? What souls depend upon you, and look to you for help? Answer at once: "All souls." In every part of the world sinners are crying for help, and your prayers and pains for them are desired and needed; they will bring forth fruit and draw from the hand of God the graces that souls stand in need of. All have a claim on your prayers. To one and all you have a mission to fulfil.

But more: many look to you also for example, and by that means you have a mission to fulfil, quietly, unostentatiously, but most truly. And charity begins at home, and so does your apostolate. Within the walls of your home there are perhaps some seven or eight gathered together, dear to you, dear to God, with immortal souls, to save any one of which our Lord would gladly die afresh. You see them every day, you are a part of their life; you can help them in a hundred ways, and our Lord looks to you to do so, for there is your mission and work, and there shall be your fruit, your service of your King and Lord. It is a work, moreover, so suited to your powers; you can exercise it, whether ill or well, by prayer, by sweetness and kindness, by the force of holy suggestions and loving promptings.—Truth.

**CATHOLIC CHURCH STANDS FOR CERTAINTY IN RELIGION**

The doctrines of the Catholic Church are clear-cut, precise, well-defined, sure and certain: there is no quibbling or ambiguity; you always know exactly where she stands on every one of the fundamentals and eternal verities. "I shall be with you all days even to the consummation of the world," Christ said to her. (Matt. xxviii, 20), and the abiding presence of Christ takes away all doubt. He sent the Holy Ghost, the Spirit of Truth, upon the Church, making it possible for Catholics to know precisely and without the possibility of error just what Christ did actually teach. This indwelling of Christ and the Holy Ghost, remaining with the Church all days, teaching it all truths, safeguarding and protecting it from error, and making it the very beacon light of divine revelation, singles it out as the one and only institution on earth where religious truth in its entirety can be found with accuracy, precision and unerring certainty. Individuals of themselves, alone and unaided, are unable to arrive at certainty in religious matters. There is need of some authoritative representative of Christ, who, aided from on high, is competent to tell us without error just what those truths are that were once delivered by Christ to His Church. "He that believeth not shall be condemned." (Mark xvi, 16). Hence we risk our eternal salvation unless we believe all that Christ taught, and to believe all that Christ taught I must know without doubting just what to believe, and the only Church that makes any claim at all to be unerring and to be sure and certain and unwavering and unalterable in faith and morality is the Catholic Church. Only among Catholics is there that sublime assurance of faith, and absolute certainty of doctrine, and in religious matters, error, anxiety, apprehension, doubt, obscurity and perplexity all, altogether foreign to them. Nay, more than this. So evident is this that no form of religion different from the Catholic Church has ever claimed to be able to teach with certainty. This is a prerogative of the Catholic Church alone, yet, a religion from God, bearing the impress of divinity, must from the very nature of the case be free from the possibility of teaching error. To talk about change in religious truths is as ludicrous as to talk about change in mathematical truths.

The eternal verities of mathematics are no more necessary than are the eternal verities of religion. You can no more change the doctrines of Christ than you can change the laws of algebra. As well talk of the possibility of one day assuming that twice two are five as to assume that one age can believe more or less of religious truth and still bear the name of Christian. "Christ is the same yesterday, to day and forever." (Heb. xiii, 8). His truths never change; they are always clear and certain, and in the Catholic Church alone is there certainty concerning religious truth and what heavenly doctrine this is! "Seek the truth, and the truth shall make you free" (John viii, 32), says our Divine Redeemer. The truth shall free us from all anxiety, all apprehension, all doubt, all hesitation, all misgivings, all perplexity, all uncertainty. We shall believe to-morrow the same unchanging and unchangeable doctrines that the Catholics who accompanied Columbus believed when they first set foot on this American soil, and Columbus and his followers brought to this glorious land the self-same faith that was believed by the earliest Christian community that the annals of history record.

Reasoning on purely a priori grounds, we are compelled by the nature of the case to admit the presence of certainty somewhere in the



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**IS THE POPE A POLITICAL PUPPET?**

But it seems that whenever the Pope is mentioned, every dreamer can give freest play to his imagination. Whenever there is a dearth of news, the daily papers can always drag in the Pope to sustain the interest of their readers.

It is well known that the Holy Father so far has maintained a position of strict neutrality in the war. We may take it that he will remain neutral to the end. But the newspapers put him before us as continually vacillating between the Allies and the Germans. He issues letters that offend the English. He grants interviews that arouse the anger of the Germans. The Belgians are insulted because of his indifference to their woes. The Russians are vexed because he has words of commiseration and comfort for the persecuted Christians of Galicia.

Again, the most intimate family affairs of the Pontiff become food for the news-mongers. The Pope is grieving just now, it is said, over the death of his brother, with whom he had not been on speaking terms for ten years. Another story is that Pope Benedict has incurred the displeasure of his old schoolmates. And so on!

We can conclude from all this that the newspaper correspondents deem nothing too foolish, nothing too intimate, nothing too impudic to say about the Pope. They do not hesitate a moment to cast the basest slurs at his sacred person. They scarcely credit him with the instincts of a gentleman. As a rule, they refuse to communicate the official denials made by the Vatican to these unfounded rumors. And if occasion ally these denials do reach our shores, the publishers of our big daily papers make sure that they are placed in some inconspicuous corner.

Catholics must be very wary about accepting any news which purports to emanate from the Vatican. The Holy See has its own official organ, in which the Supreme Pontiff publishes those things which he wishes the Catholic world to know. And the ecclesiastical authorities of our land will see to it that the Holy Father's wishes and plans are set before the people.

Catholics may rest satisfied that the Holy Father will not compromise the high office he holds by short-sightedness. The Bark of Peter is safe in his hands. Even the storm which is now raging in Europe can not drive it upon the rocks. Already it is beginning to be accepted as a foregone conclusion that the Pope will be the arbiter of the nations at the close of this great war.—The Rosary Magazine.

**IT HAS ALWAYS BEEN**

The man who asked, "Will lying ever stop?" received for his answer an emphatic "No." This is particularly true of lying against the Church. It will go on as long as "the father of lies" is permitted, in the province of God, to go about the world "like a roaring lion seeking whom he may devour." That is, till the crack of doom. Scepticism and falsehood make up the daily food of the opposition to Catholicism and Divine truth has assured us that this opposition, while it will never overcome the Church, still it will never be overcome itself until the last day of reckoning. Fifty years ago the Protestant Dean Stanley could say in all truth that Protestants (he had in mind Protestants of the better sort) showed appalling ignorance and malice in their dealing with the Catholic Church. They have not changed much since Dean Stanley's day. One is perplexed at times as to what attitude to take towards the slanders and calumnies that are daily vomited from a degenerate press, and we are

at a loss to know just how to neutralize the poison of the foul miasma that rises in dense clouds from conscienceless and venal platforms. Perhaps it might be well to follow the example of the Duke of Norfolk and ignore the foul matter. A recent issue of America relates how the Duke refused to take the chair at a meeting of Catholics assembled to protest against the slanders of a notorious "ex-priest," because, in his opinion, "such a meeting would indicate that his fellow-citizens took this unclean bird seriously." Ah, but it is too often sadly true that many of our fellow-citizens, at least in America, do take such unclean birds seriously. The words of the Duke of Norfolk upon the occasion just mentioned furnish much food for thought for our Protestant fellow-citizens: "It is because I thank God with all my heart," he said, "that in His mercy I am a Catholic; because I glory in belonging to the old faith; because I reverence and love our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, and no generous man believe. Thank God, two of my sisters are nuns. Thank God, one of my wife's last acts in this world was to found a convent. Am I wrong in thinking that Sheffield would be ashamed that I should have to defend their fair name before my fellow-citizens?"—Truth.

**TRIBUTE TO THE BLESSED VIRGIN**

Rev. W. H. Claggett, a Protestant minister of St. Louis, former president of the University of Texas, as a toast in honor of Mother's Day, observed on May 14th a tribute to the Blessed Virgin, Mother of God, which is so true and beautiful that it seems to have come from a Catholic heart devoted to the Immaculate Mother. We reproduce it in full, as follows, from the St. Louis Globe-Democrat:

"Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we would place upon thy brow—mother, by whom God became man, by whom the human race has thus been linked forever to the throne of God—mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—mother, whose face was the first face into which the Infant Jesus ever looked—mother, who, alone of all God's servants, angels, archangels, seraphim and cherubim cradled Deity in thine arms, and laid Him on thy bosom and held Him in thy breast—mother, who taught the feet of the Infant Son of God to walk—mother, the first word that the lips of the Babe, that was God and Man, learned to lip—mother, who guided the footsteps of the Son of God, and the son of man, through a spotless youth to a spotless manhood—mother, who followed the Son of God, thy Son, bone of thy bone, and flesh of thy flesh, to the cross, to ignominious death—mother, the first of all the earth to give to the Saviour Jesus, loving ministry as He nestled on thy bosom—mother, the last of all the earth in the thought of the Saviour, Son of God, and Son of Mary, as He hung upon the cross and died—mother, through whom heaven itself was forever changed when the Son of Mary and Son of God, ascended from the cross and took His seat forever upon the throne of God—mother, who, to this sin-cursed world, gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, Who is the light of heaven—mother, standing not beneath the shadow of the cross, but beneath the glory of the throne of God and of the Lamb, that throne now resplendent with the glory with which thy Son has enshrouded it, one and all, we rise up and call thee blessed and place upon thy brow our richest diadem. We crown thee queen of our hearts—we give thee the first place in all of God's creation."—St. Paul Bulletin.

**SEES LEERING DEVILS IN FASHION PLATES**

Katharine Tynan (Mrs Hinkon), the Irish poetess and prominent writer of Catholic stories, launches a vigorous protest against the new styles in women's clothes. She does not believe that women generally, "who in these great days have proved themselves worthy of their men, who have given their all to the altar of their country, and given it dry-eyed and smiling," will follow the dictates of fashionable dressmakers and adopt costumes such as are exhibited in the fashion plates of women's papers.

Writing in the New Witness, Mrs. Hinkon says:

"We may be proud of our woman as of our men; they are worthy mates and mothers and sisters of heroes. Plainly in these days we see that we are indeed sons and daughters of God. What mockery is it, then, what evil jest, that takes this high moment to present our women in every paper one takes up as not maenads, not bacchantes—for these may be beautiful—but as leering devils? Their attitudes, their figures are those of the cake-walk, the turkey trot and other uncleannesses; their faces wicked as Aubrey Beardsley's night maras, when they are not specimens from an idiot asylum. Are there alien enemies among us drawing these unspeakable creatures, these mannequins on which to show clothes which honest and noble women are supposed to wear?"

The fashions as displayed on these horrors are dreadful enough in

themselves. The flare of day is hardly less hideous than the hobble of yesterday; but I have seen the hobble, and doubtless I shall see the flare worn by women so simple and dignified in themselves that they justified their garments.

"Do you suppose that these debased and degraded creatures of the fashion plates may pass into a sort of tradition—for dress has its share in the making of history—of how English women looked in the greatest days for the spirit that has ever fallen?"

"When did this evil thing appear, and who is responsible for it? The ladies' papers in these days are more depressing than ever to those who believe that woman has a soul. They used to be made for the odalisque who was content not to have a soul. No normal woman disdains the arts of dress; but it was only the incurably silly who forgot that life was concerned with the eternal verities and thought only of decking the body. All that seems harmless enough now, when ladies' papers are surely illustrated for the madhouse and from the madhouse."

In conclusion the poetess suggests that these "pictures of creatures half ape, half serpent, who wear the clothes we are supposed to wear to-morrow" are endured without protest only because people are too busy to think about them.—Intermountain Catholic.

If you cannot be happy in one way, be happy in another. This facility of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run after fancy hunting like an absent-minded man for his hat while it is in his hand or in his head.

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**VILLA'S STAR IS WANING**

"American journals have no kind words for Villa, the Mexican bandit leader, now that the tide of success has turned against him," says the True Voice. Some daring editors have even published an account of his life which makes him appear as worthy of the gallows for his heinous crimes. And this was the man that the press of America lauded only a year ago, as the apostle of liberty for Mexico! What a change!

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