DUTY IN ACTION.

The New World

There is a vast difference between sense of duty and duty in action. One is knowledge of right conduct, the other is doing what is right. A moral training, a sensitive, well-regulated conscience and a good will are necessary to form sound convictions, but quite other qualities are needed to force convictions into operation. It is not an easy task to fulfill all the obliga-

tions required of us.

We can pay a debt of dollars and cents, but that is the lightest of our obligations. To be just, virtuous, truthful, to shirk nothing or shift no responsibility are debts to God and humanity that press infinitely more forcibly for settlement. But it is not so easy. Many disagreeable things are placed in the way. They are the moral conscience of the community, public opinion, the sentiment of friends and material considerations; and these exert a wonderful influence over the actions of an individual. They whisper demon-like words into the ears of the weak and wavering. He is a hero who will conquer them and stand forth in the power of truth. Christian virtues and noble deeds must be aspired to, lived for, died for now as in all past ages. It would seem that the martyr's blood must flow before the cause of duty triumphs.

To be a victim to such a cause re quires, in this faithless, irreligious, scoffing and materialistic stage of human development, certain dispositions of soul and traits of character. It re quires faith, courage, unselfishness The individual who has these three qualities will do his duty, and the one who has them not will not do it.

By faith is meant not merely re ligious belief, but that firm conviction that the right shall prevail. It is con sciousness that a man's sins will "find him out" and that performance of duty is the best policy in the end. A suner or later gin ye shirk yir duty. Dark indeed are the souls of those who have no confidence in the final triumph Throughout the land is heard their despairing cry of "It is of no use to be good, for we cannot be good, and if we were, it would do us no It is of use; a thousand times, it is. Our faults will find us out, and condemned we will be sooner or later. And though an unappreciating world may fail to give proper recompense, is not that peace of mind and happiness of heart which arise from the co ness of a life well spent an abundance

of reward? After faith, courage is needed. There is much to deter the well-doer. The obstacles in his way are almost irremovable. He is brave who will fight against and refuse to worship at the shrines of the fetiches of public opinion, moral depravity, custom, fashion and corruption. The fight for l berty has to be fought over again. Popular government does not mean freedom. It frees you from the tyranny of kings to deliver you up to the tyranny of the masses and classes. It liberates you from one master to place you under the control of a hun-

People used to have the courage of their convictions; now they play the part of hypocrites and cowards. They hold back and with bated breath ask: and with bated breath ask What will the Public say ; what will friends think; how will the pocket book suffer?" Where is their worth or moral heroism? They have neither; they seem to be ashamed to stand up boldly for what they conceive to be proper course of conduct. It is not of such that heroes, saints or sages are made. That was a brave, noble re sponse which the chief efficial of this city nade, when asked whether he intended to enforce a certain law. "Yes," he replied in substance, "I certainly shall. I care not whether the law is good one or a bad one, whether I like it or not, it is my duty to enforce it I took an oath to that effect, and l shall not break my oath of office. These are manly words. Not discreet, "Perish discretion when it interferes with duty.

The "whisperings" of an old woman will often deter the strongest man. What a power has that local self-consti tuted critic and censor extraordinary of morals! Let a man act like a Chris tian, but contrariwise to local customs and he is forthwith pitched upon by these pestilential busybodies vision is so wonderfully keen and pen etrating except when it is turned upon their own dark, dried up, shriveled up They can see the tinest speck in another's eye, but cannot detect the clod of dirt in their own.

A selfish person cannot be dutiful It is impossible. He has no love, gen erosity, nobility. He is too much wrapped up in himself to either fulfill ligations or see the relations that bind him to the wide world of human There is a stern necessity work ing in the breast of every selfish person and that is the necessity of paying due homage to greed, egotism and self-aggrandizement. He is too narrow inded to be just.

He may be successful as far as bank account goes, but that success is the least in point of excellency. He who does not make an honest effort to fulfill his obligations, who does not respect the just claims of the community of which he forms a part and of the individual with whom he associates, Cherry Pectoral takes the lead of all must be considered a failure. An unselfish, disinterested disposition is cure of croup, whooping cough, sore necessary to see the path of duty and throat, and the dangerous pulmonary to unfalteringly walk therein.

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WHEN A PROTESTANT IS IN GOOD FAITH.

Possibility of Salvation For Those Outside the Body of the Church.

In the sects which accept the divin ty of Christ there not only is a possioility of salvation, but there are hun dreds and thousands of their members who live united to Christ by faith, hope and charity and die in the grace and love of God. These belong to what is called the soul of the Church, though not to its body; they are under sad dis advantages as compared with Catholics, and never can attain to that holiness which belongs only to the children of the Church, though they may and often do practise a true and genuine plety. If the number from the sects who save their souls is comparatively small, it is chiefly for two reasons— either because they have committed mortal sins and do not know how to get rid of them, or it is because they are directly or indirectly in bad faith. They have no tribunal of penance, none of the unlimited stream of graces that flow into the soul of a Catholic through the Sacraments, the Sacra mentals, Holy Mass and the other means of grace, and, above all, they have for the most part no idea of the way to make an act of contrition or of its efficacy in restoring the soul to the favor of God and to its inheritance in the Kingdom of Heaven. Beside this, there is an ever-increasing number who are not in good faith.

A man is said to be in good faith with regard to the religion that he professes when in his heart he firmly pelieves it to be the true religion and when there is present to his mind no serious doubt which shakes his confi dence in it. He is in bad faith when he does not believe it to be the true religion, or when he is inclined to think that there is some other religion which is equally in the possession of the truth, or still more so. But this is the truth, or still more so. But this is not all. What I have laid down are duty is the best policy in the end. A recent writer expresses the meaning admirably: "Condemned ye will be super or later gin ve shirk vir duty." good faith required for the virtue of divine faith it is also necessary that he should never, in the course of his whole life, have had such a serious doubt about his own religion, or such a strong conviction that some other religion was true as to lay upon him the obligation at least of further inquiry, and this under pain of serious sin.

With this definition before us we can easily lay down the necessary conditions of good faith among those outside the Church. He who has never once doubted the truth of Protestantism is in good faith ; he who has once seri ously doubted about its truth or has entertained a strong suspicion that the Catholic Church, and it alone, is the rue Church of Jesus Christ, and has put his doubts aside and not followed them up, cannot be said to be in good faith. It is not necessary to bad faith that he should at the present moment be conscious of the falsity of the religion he professes or that he should be in a state of doubt. He may be perfectly satisfied at the present time of its orthodoxy, he may have no sort of attraction to the Catholic Church, he may even hate and condemn her, yet the mere fact that at some previous period of his life he suspected the exstence of a religion nobler, truer, holer than his own, and that through indifference or self interest or pride or human respect, or some other tie binding him down to earth, he put that sus picion aside, deprives him of the plea of good faith and makes him responsible before God for the heresy from which at one time he might have es caped, but through his own fault did The initial grace was given him, that was intended by Almighty God to lead on to other graces, which, if

accepted, would have culminated in the grace of conversion. But that initial grace was lost to him through his own fauit. The seed was sown, but the birds of the air devoured it. -Rev. R F. Clarke, S. J., in the Ave Maria

A Friend in Need.

In his "Recollections" Aubrey de Vere tells of a young man who was tried for murder, having killed a member of a rival faction in a faction fight. The Judge, reluctant to sen-tence him to death on account of his youth, turned to him and said:

Is there any one in court who could speak as to your character? The youth looked around the court and then said sadly :

"There is no man here, my Lord, that I know."

At that my grandfather chanced t walk into the grand jury gallery. saw at once how matters stood. called out:

"You are a queer boy that don' know a friend when you see him!' The body was quick-witted; he an swered :

"Ob, then, it is myself that is proud to see Your Honor here this day!"
"Well," said the Judge, "Sir Vere, since you know that boy, will you tell

us what you know of him? "I will, My Lord," said my grand father, "and what I can tell you is this-that from the very first day that ever I saw him to this minute, I never knew anything of him that was not

By this artful though truthful state ment, the boy's life was saved.

As an emergency medicine, Ayer's other remedies. For the relief and troubles to which the young are s liable, it is invaluable, being prompt to act, sure to cure.

ORIGIN OF THE PAULISTS.

REV. I. T. HECKER

On being ordained, Father Hecker returned to New York, arriving on March 19, 1851. During the next six years, until August, 1857, he and his companions preached and gave missions in all parts of the northern states, with exceeding great edification and the increasing good will of the authorities. But misunderstandings arose when it was proposed to found a house which should be the center of the English speaking Redemptorists. The native American Fathers determined that Isaac Hecker should go to Rome on their behalf, and lay their views before the general of the order. Canon law was not likely to be our friend's strong point. He submitted to his brethern's wishes, little dreaming of the fate in store for him. With great alacrity he crossed the

ocean once more, and arrived in Rome on Aug. 26, 1857. His utter consternation will, I think, raise a smile on the austerest features. Dominic Sampson could not have been more wanting in the malice which is required for deliberate sin. But Isaac was charged with a flagrant act of disobedience in coming without being sent for. The general, on Sun day, Aug. 29, assembled his assessors (if that be the proper name for them) recited Hecker's offence, and, by the authority given him, expelled this rebellious subject from the congregation. Father Hecker was thunder-struck. He fell on his knees and took the blow as coming straight out of heaven. So we may piously believe it did. For when, next morning, he quitted the Redemptorist house he took with him, although he knew it not, a commission to plant the Catholic religion in America upon a foundation which should be at once modern and national, while never ceasing to be that of the communion of saints throughout the world.

At this stage the Holy See interposed For seven months, down to March, 1858, Hecker went to and fro among the high personages who conducted the government of the Church, stating the case of his American brethren with a fervid honesty which could not but prevail in the end. He was the fore runner of those enlightened prelates from beyond the Atlantic who, in our day, exercise a great and growing in fluence over the policy by which the future is now shaping itself. His frank demeaner charmed Pius IX. and captivated Cardinal Barnabo. In The Civilta Cattolica room was found for two articles from his pen concerning the needs of the American Church. And, after most careful examination into the principles by which he and his friends were actuated in their mission ary designs, it was decided that they should be released from their vows being not only permitted but encour aged to form themselves into a society on the plan which Father Hecker had sketched in outline. They left their Redemptorist brethren amid expres sions of hearty good will on both sides.

On July 7, 1858, when Father Hecker had arrived once more in New York, a "Programme of Rule" was drawn up in accordance with his views; and from that day we may date the existence of the Congregation of St. Paul.

This, undoubtedly, was the turningpoint in Father Hecker's life; nor when we look at the motives which led up to it, and the circumstances under which the Paulists began their career. can we doubt, as Archbishop Ireland ves, that it was wholly There was need of "a new order for a new time," the key note of which should be individuality, as its essential ostulate was freedom according to the English or American idea, which is as ar removed from anarchy as it is from absolutism. In his young days when haranguing a crowd of workmen or protesting against monopolies, Father Hecker had felt the utmost reverence for authority, so long as it appealed to reason and right. The thing to which he would not bow down was arbitrary power. He now said, "Accept Ameri can civilization ; reconcile liberty and intelligence; aim at personal perfec tion, but, in order thereto, cultivate in dependence of character."-Rev. Wm Barry.

His Best Beloved.

Pope Leo to the Irish pilgrims.

My children, I welcome you from my heart. I am the father of the faithfu you are the best beloved of my children. You come to me from the most Catholic country in the world-a country that has suffered fearlessly cheerfully, persecution, imprisonment and death for the faith's sake. Yours is a peculiar faith. The faith that was planted in your country by the blessed Apostle St. Patrick it is impossible to eradicate. Not only has Ireland re tained, but she has spread the faith over the Old World and the New; she has given priests and prelates to the Church in Europe and America. Therefore is Ireland much beloved of the Holy See. Therefore, from the bottom of my hear and with all the power that God has given me, I bless you, my faithful children.

Eats Without Distress.

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MATRIMONY.

of the sacraments during life is our surest guarantee of saving our soul in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and, unless we put an obstacle in the way they will infallibly work for our sanctification. One of these sacraments St. Paul calls a great sacrament-the sacrament of matrimony-and with good reason, for or this sacrament rests the whole struc ture of civil society, and on its worthy reception depends much of the happi-ness which should follow every Chris-

Do what we may, there is no denying the fact that we live in a Protest ant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the "Re formation" has succeeded in accomplish ing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again a the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. still there is the danger of our giving countenance to it in others, of making the plea for them that they know no what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

The Catholic Church has always and by every means in her power, both civil and religious, upheld the sanctity of marriage. She has fought its battl against those in high places, and sooner than defile this holy state, oner than violate the strict command What God hath joined let no man pu asunder, she has seen whole pations

In such a spirit must we love and venerate this great sacrament, and therefore we have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much levity, too little reverence exhibited whenever there is question of this sacrament. They speak about it in a light, frivolous, and approach and not unfrequently approach with dispositions this sacrament with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening and gazed on the crowd o men, women, and children, all in silence, examining their consciences meditating on their past offences, hum bly invoking God's pardon, and bly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which all prepare themse ves for Holy Communion, for Confruction, for Extreme Unction Why should it be different with mar riage? Why should people rush madly riage? Why should people rush madly into this holy state without thought without respect, without due prepar

When you think of getting married,

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come to us from years of ex-

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torn from her already bleeding bosom

let this be you first resolution : I am going to do whatever the laws of God and of the Church require or advise I must see the priest beforehand and make any arrangements necessary : I must prepare for this sacrament by a good confession and a worthy Com

And to those who go to witness such marriages let us say one word. Don't act as if the church were a theatre and you were present at a play; don't act as you would never think of acting when the other sacraments are admin istered; in a word, behave yourselves on such occasions as becomes good Catholics. - Sacred Heart Review.

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Higher Criticism.

Has the authority of the Bible sur vived the onslaughts of the "higher criticism"? is a question that is constantly being asked, and is variously answered. To the innumerable Protestant sects that so long proclaimed the Bible as the sole rule of faith, that took their stand upon the Bible alone, rejecting the authority of the Church and tradition, the question is manifestly one of the first importance; and it i interesting to note how they endeavor to reconcile belief in the destructive process of the higher criticism with faith in the "book of books" as the errorless Word of Gcd. Dr. Stuckert writes in the Leipsic Christliche Welt: "Only he can understand the religious uthority of the Scriptures who through them has experienced the influence of the spirit of God as a comforting and chastening power, because he has found in that Christ proclaimed by the Scriptures his God . . . An authorita tive source of Christian doctrine the Bible can be for him only who has found in the Christ of the Holy Scriptures God Himself. . . . The question whether literary criticism has not dis-solved this history [of Christ in the Gospels] into a myth disappears in the face of the experience which the receptive heart feels when under the power of the Gospel." All of which may be presumed to mean that the Bible is still authoritative for those who believe in its authority, or who are Christians irrespective of its authority. Verily, there have been "variations "since Bossuet's time. - Ave Maria.

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FIVE-MINUTE'S SERMON

DECEMBET 4, 1897.

Second Sunday in Advent.

THE MISSIONARY SPIRIT.

"Jesus. making answer, said to then and relate to John what you have heard seen."—(St. Matt. xi.,4.)

In the Gospel, my dear b ren, we are taught a very pr cal and important lesson. St. John Baptist had been thrown into priso account of his bold denunciation o sins of those who were then in po His disciples, it would seem, were ing confidence in him and in wha had taught them. His imprison was causing them to waver ; and John sends them to our Lord that may learn from Him whether He indeed what John had said He was premised Messias. "Art thou He

art to come, or look we for anothe

Now, in what way did our Lord to this question? Did He enter a long and elaborate argumen order to show from Moses and Prophets that He fulfilled in Himse that they had foretold? No; it not by words that our Lord ren their doubts, although never man like Him. The way in which brought the truth home to these was by deeds. "Go relate to what you have heard and seen what you have neard and seen blind see, the lame walk, the lepe cleansed, the deaf hear, the dead again, the poor have the C preached to them." It was the which the Father gave Him to do gave testimony of Him.

Now, the work of bringing back

to God, which brought our Lord from heaven and of which He ma beginning, is continued and con, since He left this world, b Church, which He founded for purpose. By His life, and espe by His death and passion, He pure for mankind full and complete re tion, inexhaustible grace in thi and never ending glory here To what our Lord did no addition be made which is not itself due merits of our Lord's death and p The only thing which remains done is to have this grace app the souls of men. This applican to be made by the ministrations Church; in this way the realizati completion of our Lord's work a trusted to her ; and, consequently our Lord went to heaven agai Church is for men in the pl Christ, and has in her hands the ary means by which men make own what our Lord has done for It is in the Church that our dwells, it is through the Chu works, it is by her ministration men, according to the ordinary of God's providence, are saved.

If this be so, we must all s

important it is that nothing sho done by Catholics to keep men for Church, and that everything sh done to bring them within he The Church has a work to do fo man in this city of ours. how is she to perform this work is the fact that she comes from be brought home to each and a early days miracles were the cogent proof of her super origin. But although mirac still wrought in the Church th not among the ordinary ways b we can prove to those outside to Church comes from God. Arg historical investigation, logic, a ways of doing this. But men busy to study profoundly in ou There is another way, however better one ; one more power which appeals to larger numb without which all the ways a often unsuccessful, and that Catholics should prove themsel before the eyes of men what the teaches them to be; that b works, which they are seen to p they should make manifest to they are in possession of the

Can we say, my dear brethi this is the case? Let us not b to look at the facts as they rea Are our lives such as to recom those outside that faith in and which all must be saved? I one ask himself this question flect what a terrible thing it hereafter if he has so acted as shut out from eternal life a si which might have been save acted rightly.

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Execution:

that will sell well."

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