

HALF HOURS WITH THE SAINTS.

Saint Gregory Nazianzen. THE MISSIONARY.—When St. Gregory Nazianzen arrived at Constantinople in 378, to expel the prevailing heresy, the imperial town was filled with Arians and Apollinarians, the orthodox believers remaining only the church of Anastasia. Gregory was already bowed down with years, his hair had fallen off, his face was shrunken, through the rigors of penance and abundant tears; he came without companions, poor and meanly clad. But God endowed him with a soul of fire and an eloquence unequalled; the Holy Virgin had appeared to him, and caused an angel to send him with a pen of gold. Gregory found the heretics leagued against him, they heaped calumnies upon him, and oftentimes pursued him with showers of stones; they dragged him before the tribunals, but God became his Protector. The flock of the faithful Catholics was gradually increased by his efforts. Theodosius, having become master of Constantinople in 380, caused him to be elected as bishop, and a council confirmed the election. When at length peace was re-established, Gregory deemed his mission ended, and withdrew to a solitude of the cloister, where he died in 390.

MORAL REFLECTION.—There is no one who has not a mission to fulfill upon earth; have, then, the needful courage, and God will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.—(Luke xxi. 15)

Saint Antoninus. JUSTICE AND DIVINE MERCY.—When God has resolved to punish the world by great calamities, He raises up saints, who, by means of their prayers, may disarm His justice, and who, by their charity, will satisfy the wants of the poor. St. Antoninus, archbishop of Florence, was of this heavenly temper. The plague had dealt destruction throughout his diocese in 1448; this was followed by a desolating famine, the town and suburbs were in part destroyed by the earthquakes occurring in 1453 and the two succeeding years. Antoninus lavished every care on the dying, and induced his clergy to act in like manner. Of an exemplary simplicity in his taste, he economized his income for the benefit of the poor, whom he truly loved, being all gentle and affable, and knowing well how to win their affection. Holding in no account whatever he possessed, he gave everything away with liberal hand; and when he had parted with all, he set about collecting more, that he might still give. He was wont to pray with the fervour of an anchorite; and hence it was generally said that Florence owed its preservation to the favour with which God regarded the archbishop. He died in 1459, full of days, and honoured with abundant miracles.

MORAL REFLECTION.—Thus it is that in God are found centering "severity and mercy, justice, and peace."—(Ps. lxxxv. 11.) PUBLIC PRAYER.—Public prayer is the remedy for public calamities, even as private prayer is for individual evils. Towards the middle of the fifth century, Gaul was the victim of multiplied wars, civil wars, epidemics, inundations, earthquakes and conflagrations. All nature was in throes, and seemed awaiting still greater disasters; wild beasts, quitting their forest haunts, roamed at large in the midst of the thronging cities; every event was converted into direful forebodings, and the heart of the inhabitants generally were sunk in discouragement. The church of Vienna then possessed a holy bishop who was the model, the hope, and object of love to all his flock. He directed that solemn supplications, not then usually resorted to, should be instituted in order to revive the courage of the faithful and turn aside the wrath of Heaven; he further ordered fasting and prayer to be combined. God, who had already favoured him with miracles, gave heed to these supplications, and the calamities ceased. Hence originated the "Rogation" days, which were afterwards adopted by the Church at large. St. Mamertus, their founder, died in 477.

MORAL REFLECTION.—There is no instance of public prayer having remained without result. "All that you ask in my name shall be given unto you," says Jesus Christ promised.—(John xvi. 23.)

The Greatest Obelisk.

The Washington correspondent of the Cleveland Leader writes: The Washington monument, the wonder of Washington, and its beauty the admiration of both Americans and foreigners. Already over 350 feet high, it rises from the banks of the Potomac a great white marble shaft, piercing the clouds, and backed against the blue of the sky. It is already the grandest obelisk the world has ever seen, and in the years of the future, should the nations of the day pass away, leaving no more records of their progress than the mighty ones of the Egyptian past, it will surpass the Pyramids in the wonder of its construction. It is already higher than the Third Pyramid, and within a hundred feet of the size of the second. It is taller than St. Peter's Cathedral, and when finished it will be the highest structure in the world. To-day the Cathedral of Cologne, 512 feet high, is the tallest work in the world. Next comes the Great Pyramid, 483 feet high; then the Strasburg Cathedral, 473 feet; then St. Peter's Pyramid, 463; then St. Peter's 430; St. Stephen's at Vienna, 444; and St. Paul's at London, 384.

What Does It Mean? In a medical sense the "secretions" are the powers of certain glands and organs of the body to hold and distribute the healthful fluids of the system, such as bile from the liver, etc. Burdock Blood Bitters regulates all the organs of the secretions to make pure blood.

A letter from P. O. Sharpless, Druggist, Marion, Ohio, in writing of Dr. Thomas' Electric Oil, says: One man was cured of sore throat of 8 years' standing with one bottle. We have a number of cases of rheumatism that have been cured when other remedies have failed. We consider it the best medicine sold.

AFTER COMMUNION.

How little time is spent by persons after receiving Holy Communion. Notice your neighbor—he is like yourself. A few minutes after the priest has left the altar he leaves the church. Does he continue his devotions for a few minutes after Mass, is it enough to compensate for all that he has received? You may not like to speak thus plainly to you about so delicate a matter, but truth often makes simple things in life become delicate. It is certainly good to take a proper view of our acts in life where they concern us deeply. Another person, though he be a priest can but act as if speaking to you plainly of our faults in devotional exercises. You know, reader, how strongly your pastor tried to impress upon your mind the debt of gratitude due our dear Lord on our part for the love He bears us in the Most Holy Sacrament of His Love—the Blessed Eucharist.

When you were preparing to receive for the first time Holy Communion the priest who instructed you explained the greatness of the divine favor granted to you. You were told how to prepare for the reception of Jesus Christ in this Sacrament. He dwelt upon the best manner and showed you how to make use of these means, so that you might warm up your hearts with love in some way, at least, responsive to the love that moves Jesus Christ to visit you in this Sacrament. You know how good and so great was the favor with which your young heart went out from you to meet our Lord when He then visited you, that you love to revert back to the happy day which united our dear Lord to you by this sweet bond of His sweet love. Since that time, many, many times you have prepared for and received Holy Communion. Go back now to the first day, and think of your reflections on the morning of Holy Communion. One thought occupied your mind—your heart and your soul. That thought received all the forces your strength could give it. The morning was not with you on that morning, nor did you think of the yesterday. The present had full possession of the faculties of your whole being. Don't you recollect that first thanksgiving. You cannot forget. The altar of the church at home, and the priest in his place on that first thanksgiving, and you look at your parents and friends behind you. You open this page of your life with a heart full of joy and gladness, but as you gaze memory turns it all into sadness. You think of the favor that then filled your soul, and the promises you made in that first thanksgiving, and you look at your life, see how void it has been, and cry out, "Oh, God, forgive me!" Is it not so? You think of the first, of the many, of the last, and are forced to say, "I am an unprofitable servant. What am I, oh, God, that Thou should be mindful of me?"

God comes into our souls and takes up His abode with us when we receive Holy Communion. What may we not ask of Him who gives Himself, and what better time to ask than when He is with us? When strangers visit the home in which we live we receive, entertain, and thank them for the visit. Shall we refuse to thank our good Lord when He visits us that we bestow even on strangers? He visits us on earth to prepare us for Himself, to teach us to love, that we may be loved in time and eternity. Let us go back to the warmth of our love with which we first received Him in the great Sacrament of His love, and let us spend more moments with Him in our thanksgivings. He richly repays those whose grateful hearts keep them long in thanksgiving after their Holy Communion. These moments are spent entertaining our Lord who comes and takes up His abode with us. Say, shall we continue to grow weary when He is with us whom we desire to adore, praise, and glorify forever in Heaven?—S. S. M., in Catholic Columbian.

Cardinal Manning on Catholic Homes.

The best school on earth is home—like that of Nazareth. This is a time in which Christian fathers and mothers are bound to be particularly watchful over the education of their children. Referring to the reading of the letter of the Bible in Board schools, the Cardinal continued: The letter killeth, but the spirit liveth. The Bible is not the Bible except in its true interpretation. When the Bible is misinterpreted it is God's word no longer. Who has interpreted the Bible? To these people, a little ones of our country? The schoolmaster; not the clergyman, who is almost as bad—not the priest—not even the dissenting minister, though he is supposed to have been taught something of the true meaning of the Bible. Has the schoolmaster ever been taught to teach this? No. It is no part of his duty—it has been no part of his training. He teaches it only from hand to mouth, without any law whatever. How shall the little ones have been taught to know God when they have but the letter in their hands without the spirit in their hearts, and that letter received from masters who have never been taught that which they have to teach? Any father or mother, who for the sake of a better reading, or writing, or summing, should send a Catholic child to schools such as I have mentioned, would be guilty of a great sin before Almighty God. Such a parent goes as far as he can to rob his child of God. He is bringing up his child in flesh and blood, as it were, without the Holy Ghost. But I know too well your fidelity to speak to you on this subject. I know you would rather put your hand in the fire than send your children to a school where there was no Catholic Faith. His Eminence then proceeded to appeal for the benefit of the schools, in which there are over 300 children who cost annually about £400. Each year there was a deficiency of £100, which burden lay on their pastor, and which he had to find wherever he could. The first claim their pastor had upon them, and His Eminence urged them to give, and he was not afraid to give because their alms might be small. Small donations were like the green grass that springs up out of the earth, humble and unpretentious, trodden under foot by men, but very beautiful in the sight of God. Appealing for contributions for the sake of the little children, the Cardinal spoke of our Lord's love for them. His Eminence said there is nothing more innocent or more beautiful in this world than a little child, and nothing more rependable in the sight of God than the soul of a little child born

again in Baptism. Nothing should, therefore, be more precious in our eyes. There is nothing in the world more defenceless than a child, when surrounded by temptation. They go to and fro through the streets in which you live, and it is almost a miracle they do not lose their innocence almost immediately, they pass out of your charge and you made a sharer in the office of guardian angels, to watch over them. "Take heed how you depose one of these little ones." In conclusion the Cardinal reminded his hearers to remember that a cup of cold water in our Lord's name given even to a little child should not lose its reward.

THE NEW WORLD AND THE NEW CREED.

As the rivers hasten from their mountain homes to pay tribute to the ocean, so have the streams of history poured down from the slopes of ancient states and empires and become tributary to our great Republic. Our language has been enriched by the choicest fruits of the Greek tongue and dialect. Athens has given us letters and the school house. Rome has given us law and justice. Had the generous contribution stopped with these, good as they are, we would have been woefully deficient. For notwithstanding the opinion of many to the contrary, you can neither educate nor legislate men out of their sins. Stubborn, selfish facts are against the theory. Educated villains are the worst foes of life, liberty and property.

If you doubt it, read over again the story of our country from Benedict Arnold to Charles Guitton. Happy Jerusalem has supplied the higher and crowned all other gifts by sending to us down the centuries and across the seas the thunder-creed of old Sinai, the religion of Moses and the prophets, enlarged and improved by the infuse Athos. Thus along with the choicest fruits of the great, our noble ship of state carries the grandest hopes for coming years. Laden with so rich a cargo, we should mind the tiller and take heed how we steer. Let us, at the outset, frankly assume the equal patriotism of infidel and Christian. Let us allow that the government is not the property of the State church. Let us admit even that if you wish to build a synagogue to Satan and so worship the devil, the armies of the Union are pledged to protect you in your devotions. Still we are men and women, and more like the men and women of other nations and indirectly but absolutely dependent upon God. Granting that the government has no religion, neither has it any soul to save or lose. But it is very different with the men and women who support it. They have souls, consciences, personal identity, and moral accountability, the unmistakable credentials of immortality. If the government can get along without God in the Constitution, it is no reason why the people should try to dispense with Him. They are as utterly dependent on Him as the government is on them; hence the government though without a soul, is indirectly but absolutely dependent upon God. Granting that the government has no religion, neither has it any soul to save or lose. But it is very different with the men and women who support it. They have souls, consciences, personal identity, and moral accountability, the unmistakable credentials of immortality. If the government can get along without God in the Constitution, it is no reason why the people should try to dispense with Him. 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