

MISSIONS TO NON-CATHOLICS.

Progress of the Good Work in the Brooklyn Diocese - The Northport, (L. I.) Mission - Questions Asked There.

Embossed in sylvan shades, and hidden out of sight of pleasure or profit-seekers sailing on the sound, is the quiet little town, or rather village, of Northport, L. I., whose sole business street, starting from the edge of Northport Bay, ascends by the gentle slope until it is lost among forest trees and shrubbery. Each sturdy stem of the former seems emboldened of outstripping its neighbor in getting nearer to the sea-softened blue overhead. The thick foliage of the latter permits only a motting of sun to reach the innumerable wild flowers that blossom beneath them. All are vocal with the songs of feathered warblers, whose unfailing instincts have guided them thither, as to one of the mildest bird haunts on Long Island. That it is so is further evidenced by the numerous cacti thriving there throughout the whole year on the light, sandy soil, that needs but the least coaxing to grow every flower, fruit and vegetable in abundance. Rich pastures, well-tilled fields, shady glens and charming vistas, ending in island-dotted bays, constitute the other natural features, which make Northport a favorite summer resort for lovers of shade, quietness and repose. A great law-book publishing establishment is its only industry, and in consequence Catholics, who congregate wherever honest wages for an honest day's toil are most easily procured, are not numerous. Indeed, so few are they that until the present pastor, Rev. Maurice Fitzgerald, was appointed two years ago many would say there were none at all. He, however, with that remarkable energy which characterizes him, determined from the first that if there were any around there should not be one unknown to him.

A \$10,000 church. As a result he became satisfied that if there were not enough to build a grand church there was enough good-will to make the attempt, and, to the astonishment of every one, he set about doing so. The whole neighborhood, Catholics, Protestants and non-Christians, were surprised on being invited, a short time after his taking charge, to witness the grand ceremony of the dedication of a \$10,000 church, before they thought he could have collected as many hundred to put up a little shelter. This done, and a fine pastoral residence completed, his next surprise was to invite them all to listen in the town hall to a series of free lectures explanatory of the Catholic Church's teachings, of which he knew they should either be blissfully ignorant, or have only the most prejudiced conception. Timidly he did it, representing to Rev. R. M. Ryan, whom he invited to deliver the course of lectures, that he must not feel disappointed if no Protestants attended, as he feared that the deep seated prejudices which always thrive when no friendly Catholic light gets beneath the unbragging growth of sectarianism might overcome their better instincts, prompting to make for the light. He was agreeably disappointed by the godly numbers attending each night of the "mission," many of whom showed their interest and earnestness by the questions with which they filled the query box. So encouraged was the zealous pastor by this result that he hopes to take the town by storm next fall, when he purposes having another Protestant mission, to be preceded, however, by one for Catholics.

QUESTIONS, PRAYER AND INTERCESSION. The following are some of the questions proposed through the question box. By request, Father Ryan has given the answers in full. "We are told that prayer is the raising of our minds to God, and that whatever we shall ask the Father in His Name (Christ's name) shall be given to us. We are not told to pray to any creatures, and no Christians do it but Catholics. Can you give any satisfactory reason for this?" "We are told that prayer is," etc., not in the Scripture, however. This shows that there are some things pertaining to religion, outside of the Bible, which all Christians admit. If the text quoted contained the words, "and invoke no other," it would have force for the purpose cited. Without them, or some similar, it has none. "No Christians," rather all Christians, except some Protestants, ask the intercession of Mary with Jesus her Son, and of the saints and angels. Their authority for doing so is, first of all, the Church of Jesus Christ. His own example also is their warrant: for He must have asked His mother for nutriment, and very many other things. Would He—could He—be otherwise than pleased if the widowed mother of Nain asked Mary to intercede with Him for the life of her child. At Cana Mary but suggested her wish and it was granted. What in life might rightly happen could rightly happen after death: for only to the pagan and unbeliever is death the severing of all the spiritual bonds constituting the communion of saints, in which all Christians profess to believe. Gabriels, St. Elizabeth's and the pious woman's prayer and praises of her, as well as her own prophecy that ALL GENERATIONS SHALL CALL HER BLESSED. "All generations would henceforth call her blessed," ought surely be "a sufficiently satisfactory reason" for the comparatively few Christians who now refuse to join in with all the rest of the people of God. But praising, blessing, and glorifying her "is raising our minds" to her, and constitutes praying to her. The further step of invoking her aid, entreating her to intercede

with her Divine Son, to whom we are unworthy to speak and of whom the sinner may reasonably consider himself unworthy of obtaining favors, is as religious as it is natural, and in strict accordance with all of Revelation that God has made. "Where are we told to pray to the Virgin or to the saints? They are creatures, and there is no foundation for doing so, nor that they can hear or help us. To think that they can do so is superstition." This demanding of a text from Scripture for everything in Christianity is as illogical as it is unscriptural. It is illogical, because the Founder of Christianity never pretended that any written records should be the basis of His followers' belief, but rather the oral teaching of those whom He sent to "teach all things whatsoever He had similarly taught them." This is made fuller and clearer by the fact that His Church was established, His religion entirely made known, before the canon of the Old Testament was definitely settled and before the New Testament was written. How illogical, therefore, to demand texts from either for each of the Church's tenets or practices! How unscriptural also! For it is specifically stated that "Not all the things Jesus said and did are written" (John, xx., 25), and only a few of the Apostles wrote. Moreover, none of these pretended to write all He taught, but only some, and for a specific purpose. It is, however, both logical and scriptural to demand that the doctrines and practices of any body calling itself Christ's be not contrary to the inspired, written word of God, but be fully conformable thereto. This is obviously impossible to the different "churches" forming the Protestant "Church," as many things held and done by them will recur for which they could give no Scripture warrant. The statement in the above question, that the Blessed Virgin, the saints and angels, being creatures, cannot hear or help us, is easily shown to be unscriptural. "The angel which redeemed me, bless these lads," was the prayer of Jacob (Gen., xxxii., 16).

SCRIPTURAL EVIDENCE. In Exodus xliii., 20, 22, God commanded special reverence, obedience, etc., to be paid the angel put in charge of the Israelites. Why this, unless He had cognizance of their conduct, etc.? David (Psalms, xli.) said: "They, (the angels) shall bear thee up in their hands." How could it be lawful to address them? Osee (xii., 4.) says that Jacob prevailed with the angel, wept and made supplication to him, and was strengthened. "The angel told Tobias: 'I offered my prayer to the Lord'" (Tobias xii., 12). Many more passages could be cited to the same effect. Our Lord Himself tells us that "The angels of little ones always see the face of God" (Matt. xviii., 10), and that "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke, xv., 10). Then they know of the sinner's repentance, and are surely not unwilling to bring it about by praying for it. Texts could likewise be quoted showing that the redeemed "shall be like the angels of God," and even "like the Son of God Himself," as St. John says (Apoc., ii., 26), and therefore are able to hear and help us. This Apostle also represents the elders as having "vials full of odors, which are the prayers of the saints" (Ap., v., 8). And elsewhere (Ap., viii., 3, 4) he says: "And another angel came and stood, and there was given to him much incense that he should offer of the prayers of all saints upon the golden altar which is before the throne of God. And the smoke of the incense of the saints ascended up before the throne of God." But, besides all this, ought not the universal practice of all Christians, including Protestants, of asking the prayers of their fellow-mortals, prevent any believer from denying the efficacy of praying to the saints or designating the asking of their prayers—because "they are mere creatures"—as "superstitions." The Jews besought Moses to pray for them: was this superstition? Daniel prayed to the angel and was heard by him (Ch. x.). Was this superstition? Regarding praying to the Blessed Virgin in particular see preceding question. "While all you said last evening about the production of the Bible may be, and no doubt is, true, still it does not prove why the Catholic Church departed from the simplicity of the teaching of the Apostles. Christ did not surround Himself with pomp and ceremony, mystical and rich, but otherwise. His Apostles had the gift of tongues so their teachings and prayers could be understood and participated in by the crowd. Why does the Catholic Church differ from Him and them in these two respects?"

CEREMONIES AND LITURGIES JUSTIFIED. The questioner here speaks as a spectator of the manner in which Christ and His apostles acted, or as if he were quite sure that the few apostolic writings which we have in the New Testament were a diary, or contain a complete ritual prescribing all the details of what should be done and should not be done in the divine worship. He seems oblivious to the fact, well known to paragraphs, that the Church possesses the prescriptions of some of the apostles regarding these things, in the liturgies of St. Peter, St. James, St. Mark, of St. John and St. Paul, in the unquestioned monuments of the catacombs, in the references in the earliest writers, the records of councils; but, above all, in the Church's liturgical book, which she has ever claimed the right, as of divine bestowal, to indite, correct or modify in the words: "Go, teach all nations, teaching them to observe all things

whatsoever I have commanded you." The Catholic Church knows that she declines not an iota in all these things from His ordination. Again, it is not true that Christ did not surround Himself with pomp and ceremony on fitting occasions, as on His public entry into Jerusalem and in celebrating the first Christian sacrifice, now called in the Catholic Church the Mass. It was in a large room, furnished. It was preceded by the grand ceremonies of the pasch. He arose from the table, took a basin, girded Himself with a towel and washed the disciples' feet. He delivered to them the sublimest sacrament ever uttered by human lips. All being seated at table, He took bread, blessed, broke, and commanding them to eat, for it was His body, delivered to them; likewise the cup, which He similarly blessed and told them to drink, for it was His blood. Many words of love and wonderment followed, and all having concluded with a hymn, they went forth. Nor were the ceremonies discontinued until, lifting up His hands and blessing them, He ascended in great pomp and majesty into heaven. Certain ceremonies, too, preceded and accompanied the coming of the Holy Ghost. Betaking themselves, by His command, to a large upper room, they remained with one accord in prayer, with Mary, His Mother, until the descent of the Holy Spirit, who likewise came in great pomp and ceremony: "And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them." (Acts ii., 2, etc., etc.) The Church carefully preserves the memory of all this in "her ceremonial, mystic and rich." Those who consider the bald, naked, unceremonious assembling and listening to a well ordered discourse on such topics as the Monday morning papers weekly report, to the more comfortable, to the gorgeous pomp and ceremony prescribed by God Himself in the Old Law in Leviticus and Numbers, exemplified by His Son in the New, and practiced by His Apostles and their successors down to the present day, as more befitting the divine worship, must have other standards to judge by than those He set up, than reason as well as religion could sanction, than all men hitherto chose to be guided by in their worship, and than the whole human race has uniformly followed when they would honor a fellow-mortal whom they deemed worthy of special respect. Witness the pomp and ceremony of imperial, regal and republican courts, of receptions of the great, of social events. All these, surely, make a case for the Catholic Church's ceremonial, even without the deep and mystic meaning her sacred ceremonies are intended to convey, and which, to minds capable thereof, may easily be perceived.

IN THE MOST PERFECT OF ALL LANGUAGES. Unless Catholic preachers enjoy the gift of tongues they should not, and do not, address their people in any but the vulgar tongue. But the prayers of the holy sacrifice and of the sacraments are addressed not to the people—nor need they recite them—but to God. Therefore it is not necessary that they be in the vernacular, but—for reasons pointed out elsewhere—are in the most perfect of human languages. Americans, French, Italians and other nationalities who are present can each follow in his own speech and in his form of prayer, and God, who judges hearts rather than words, understands all of them. "You have stated that all religious truths were revealed by God and taught by Christ: that the Bible is the repository, so to speak, of these truths. Where in it is there a direction given to pray to the Virgin?"

THE BIBLE DOES NOT CONTAIN ALL. It was not stated that the Bible was the sole repository of revealed truth: it says itself that it is not, but that Christ's Church is "the pillar and ground of truth": that to its teachers He promised and "sent" the Holy Ghost, who taught them all things "and brought all things to their remembrance whatsoever He had said to them." (John xiv., 26.) Direction was given the angel to pray to the Blessed Virgin, the very prayer Catholics most commonly use. This principal prayer, which they address to the Holy Virgin—the Hail Mary—is so easily found that it is a wonder any one who ever read the Bible should ask for the place. In (St. Luke i., 28.) the angel Gabriel, who brought the prayer from heaven, thus addressed her: "Hail, full of grace, the Lord is with thee, blessed art thou amongst women." The next part was added by John the Baptist's mother, Elizabeth, under the inspiration of the Holy Ghost, (Luke i., 42-43.) who repeated the last words of the angel: "Blessed art thou amongst women," and added, "blessed is the fruit of thy womb." Once more Elizabeth told Mary she was blessed (verse 45), and Mary herself prophesied that from henceforth all generations should continue to call her "blessed," as indeed all Christians people do now except a few Protestants. The Third Ecumenical Council of Ephesus, which all Christians admit, in 431, added the second part of the prayer: "Holy Mary, Mother of God, pray for us sinners now and at the time of our death." No prayer that man utters has equal authority with this to the Blessed Virgin, excepting one other, the Lord's Prayer, which, very properly, Catholics commonly add it, and which Protestants are restrained from doing, not certainly by the Bible or even by their own better dispositions, but by unfortunate man uttered dicta, for which

they cannot satisfactorily account, and for which, let us hope, a merciful God will not hold them responsible.

THE CHURCH, NOT THE BIBLE. "Though true that only a small number of the Apostles wrote, still, it is not certainly so that all is necessary to know to be a Christian is contained in the Bible?" No doubt, but not as each one's fancy interprets it, no more than could such private interpretation of law be permitted by the citizen of any civilized country in the world. Greater care could hardly be taken to make legislation clear, yet men are not able to make it sufficiently so, and every one must give up his own judgment, and risk his all, to the duly authorized interpreters' version of the law. In Christ's Kingdom no less could be required: the necessity of the case demands it. The Code and the Bible are equally insufficient (although extremely useful) without authoritative interpretation.

The next question had reference to the apocryphal Scripture writings, information concerning which any encyclopaedia can furnish. It is too long for insertion here. (Editor F. J.) "Why do not Catholics complete the Lord's Prayer as all other denominations do?" For the very good reason that our Lord did not complete it as they do. The Revised Edition (Protestant) corrected the error of placing the Protestant conclusion in the text, and many others also. The few remaining, if removed, would make it entirely like the only really reliable version of the Sacred Scriptures the great old Catholic Latin Vulgate.—Freeman's Journal.

THE MOTHERHOOD OF THE CATHOLIC CHURCH.

The Catholic Church has one characteristic of which her opponents know little, and which they greatly undervalue. It is her all-embracing, all-embracing motherhood which, tender and alert from the cradle to the grave, protects, instructs, sustains and soothes. Every jewel and every ornament of the Church is dear to her children, and become more and more evident as they study her beauty and dwell in her courts, but to the poorest and weakest, the meanest and most abject of her offsprings, as to the nearest and dearest of her most spiritually-minded heirs, her motherhood is apparent and enticing. With the little child's first breath, Mother Church stands ready, open-armed, to entice it in the mantle of baptism even before the first bitter tears have stained its innocent face. Side by side with its opening intellect, this wise and gentle Mother keeps pace, instructing, warning, guiding, with ever-expanding exactness and minutiae, until the Catholic child and youth has matured in knowledge as in years. She confirms in virtue, offers daily the holy Communion (thus meeting every accident in life and every emergency of fortune with healing and renewing grace), stands waiting with greater blessings for all happiness, with health for the sick, with aid for the needy, comfort for the sorrowing, courage for the dying, and, at last, commits the hallowed dust to the rest of that tomb from which her Well Beloved chased the shadows of despair and the awful chill of endless night. She is never absent, never sleeping, never indifferent, never harsh. The life of a Catholic is never lonely in the full sense of the word, and never without the gentle stimulus of a waiting and expectant friend beyond the house threshold.

From the darkest house the Catholic is sure of passing at will to the silent but soothing welcome within the mother arms of Holy Church. Before her altars he may kneel in supplication or in thanksgiving, as sure of unwearied attention as though the spoken assurance sounded clear in his mortal hearing. It is no superstition, no effect of early teaching, no blind clinging to a deceiving hope when hope is dead. It is truth and reality, beyond proof, without expression, but undoubted. Abused and neglected by him in health and prosperity, this characteristic of the Church brings back to her the erring child in sickness and in trouble. He may live apart, but rare indeed is it that a Catholic is willing to die unaided and unforgiven by that Almighty Father to Whom the Church so gently bears him, so persistently urges him, so lovingly entreats him with a Mother's power. The Catholic who has been called from the outer darkness into the light of faith fully realizes and expresses what the Catholic born and bred instinctively accepts, but both are at home and at rest only within the Church, both experience the strengthening, cheering and enlightening sense of that beautiful love and care of which the natural motherhood is but a shadowy type. To the outsider this state of things within the Church is inconceivable. This sense of protection and guidance, of ever ready interest and ever active assistance, is never more than a dim and dimmed vision to the non-Catholic, of whatever denomination or of whatever following. At the most, to hope that one is right, and to trust that, if there is a God, He may be merciful to good intentions, is all that takes the place with them of a child's confidence in a mother's love, a mother's word, a mother's watchfulness and preparation for danger. No religion, no sect, no "original

thinker," has perfected a system or evolved an idea embracing this sweet and nourishing, this holy and gracious motherhood. It is one of the characteristics of the sublime, the majestic, the all-perfect Catholic Church.—Catholic Standard.

"Jesuitical."

When did the word "jesuitical" come to be adopted in anti-Catholic literature as a synonym for deceitful? The distinguished writer John Gilmer Speed answers in the course of an essay on The Right of Privacy, in the current North American; and his answer shows that the equivocation and deception were all on the side of those who invented the adjective. He says: "To the students of English law, it will not be difficult to reter the first planting of this sturdy timber in the soil of our jurisprudence (the rule of confidentiality to the devotions and cunning methods employed by the prosecutors at the trial of the Jesuit priests accused of complicity in the Gundersen Plot in the year 1696, to force or betray them into violation of their sacred duty towards the inviolability of the confessional. It was for avoidance of the questions pushed upon them for this unworthy purpose that they were stigmatized as 'equivocators,' and the name of their society set down with ineffectual solemnity in dictionaries of the English tongue as a synonym for that dubiously polite labe for one of the seven degrees of the lie." "Ineffectual solemnity" admirably and accurately describes the vain attempt to fasten a stigma on good men for refusing to copy the conduct of their enemies by adopting "devious and cunning methods." The English language is rich and rank, in such perversions of truth, but it is not alone in that respect. In Mexico, under the regime of Santa Ana as perhaps in Spain to day, men taken from prison and sent to the front in iron to serve as soldiers were called "volunteers!"—Boston Pilot.

Did What He Could.

A capital story is told by a well-known Anglican minister concerning the squire of a parish of which he was formerly vicar.

This gentleman had a rooted objection to his pew being invaded, and up on one occasion, at the conclusion of a service, he came to the vicar with a bitter complaint against a stranger, who, uninvited, had ventured to intrude into the pew, which was a large, old-fashioned, square structure, capable of holding nine—they two, the squire and the intruding visitor, being the only occupants. "I would not," added the squire, "disturb divine service by putting him out violently. The only thing I could do with propriety was to sit on his hat."

If you want to have a good time in your home life and in society, set out by resolving to give a good time to everyone else. Avoid overestimating your good looks or your cleverness. Don't choose your women friends or companions simply that they may be foils for your superior attractions. You may make woeful mistakes so doing, as she whom you account unattractive may prove pleasing—even more pleasing than yourself—to some one whose regard you especially desire.—Katherine E. Conway.

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FIVE-MINUTE

Ninth Sunday after

"For the days shall come, enemies shall cast a trench pass the round and straiten (St. Luke xix. 43.)

We learn from to do in this life without evading, that our Lord clearly understand tried on every side, "And thy enemies shall about thee, and con-

straiten thee on every side. The axiom has it, "forearmed"; so then reason to be grateful His pointing out who for during our stay on earth, we should be prepared ever befalls us. Then, then, have we the combat and overcome. Yes, in abundance, helps, my dear brethren, too numerous to name some of them, the sacraments, our the Sacrament of the Eucharist, can we ask for? If by our enemies we were to blame, for our Lord to Me all you that laden, and I will refer do this? Don't we things of earth and sorrows by means afraid the latter is have recourse to, are vanquished by our many of us, when it to take from us one dear, turn to Him in assistance in that not often the case with a father or a mother that the son, terrified endeavors to get rid and carrying on in a mer—and to what good may make one oblige roundings for the tin influences has trouble returns with whereas, if at the end his thoughts to God the grace to bear it would be a stay his troubles and a so-

There is not one ready to oppose and when he threatens to and if we are so soon, after all, is years, what shall attempts to deprive continue for ever—then, an enemy, com- to say, to us all, is to say, telling the fa- for to their detri- that will listen. K- adversary, what ste- to put him down?

Let us take, for who wants to overcome, nevertheless, in an extent that its him or her a kind of course, we said above means to overcome sustain ourselves against him; but to vanquish this enemy of penance. This is fully in earnest successful at the sac-

The first thing to institute a daily conscience. At the day it is carefully many times this limited: one day, pared with another, short time the state pretty exactly know- ber in this particu- few, supposing, as person is in earn- together with a week- fession, will prod- time a gratifying soul who has had the warfare against

If we would reco- have to be grateful- ing fault because seem to be better of find a deal of com- now strangers. W- our environment- our destiny. We do with happen- nothing to the l- neither a moral pr- ation. Strip the- man, take away th- other, pull of ever- down to the make- that the only re- ference of char- counts for both- therefore—give m- others are able to devote yourself to all that is possible- life. There neve- without a star, at- the star and do w- the darkness you- ness than is y- George H. Hewp-