peace and conn upon every ned a warning to ker saw that in d hand the old e envelope. A ar lump rose in a tried to return ile of greeting. patted the enve

of-you fellows o the lit—little?" and he looked fidently, up into

ker's husky voice y avoided Hazle-

shall; you may

s; the watchful away. As they ne corridor, they ere pulling about nous screen. e to meet to mor Barker in a conderstandingly.

THE BADGE.

ago, in one of the pulous city of B—
English Messenger,
but respectable
everal children, one of six or seven who collecting any old might pick she designated by ties, and either ar-ble in the corner of ailed up against the et of the family and as she liked. One ne from school she i the Sacred Heart, ly that she found a to her mother, tellsuch a pretty little quickly much admired, but knew what it really k after the event a door and a Catholic There was only the inside, who seemed ved him respectfully.

on," said the Father, s. Casey live here?" es not," was the read made a mistake," est; "but will you which house she does lives in this street.

that;" said the woman;
h a person."
Casey!" exclaimed
h, a Catholic to tell
that!"
t a Catholic," cried
cattly, flushing red at antly, flushing red at

ther thought he knew

ot a Catholic, what is at?" he said, rather nting as he spoke to sacred Heart.

ly a picture my little the street the other ys bringing something et her do as she likes; new what it was, and s no harm letting her

itated; something in woman's voice made as speaking the truth, ore gently, "Then, if cholis, what are you?"
nothing," replied the
ever go to church or
d. No one ever comes d. No one ever comes about God or Heaven away. Maybe we're that goes," she added,

nce for the good Father not going to let slip ors. "May I sit down I is your little girl in? o see her," he said. s she spoke, a pleased pression overspreading llie is not in now, but directly, if you don't

did not mind waiting; b, he chatted and talked bout irrelevant matters passed all too quickly

a bright and intelligent the priest drew her to le her tell him all about ge of the Sacred Heart; ed all about it to the deirl, who listened with g eyes when he told her s love of the dear Lord lessings He had promised onor His Sacred Heart. so listened respectfully, and when the priest thanked him warmly for

e and see you again?"

you only would," she should be so grateful, the master would like to You see we have no one es nigh us or takes any at all. We might be out r what any one cares! say, the good priest went ain; and it ended in not the whole family being eccived into the one true MARY; THE PERFECT WOMAN. The Dolphin.

Eve was created, humanly necessary for the completeness of Adam's father-hood of man. Indeed, she became more than the Second Eve because she was II .- CONTINUED. co ordinated to, she co-operated with Here and there, in the person One infinitely more than a mere Second Adam, in order to secure for humanity Mary, a created relationship was estab-lished between the human and divine natures, which is in essence a dual union, and which theology recognizes an infinitely higher fatherhood. She became the Mother of a renewed race from the outset; at the end, in Dual-Unity wish her Divine Son, Mary beunion, and which theology recognizes under the term, the Hypostatic Union. Of course, the value of this initial exemplar of Dual-Unity is absolute, Necessarily, the relation between the First Adam and the First Eve was dif-ferent both in kind and degree from that which existed between the Second certain, perfect. Less perfect, but not less assured and defined, are the manifold instances abounding in the world, of the reiteration of the principle of the Adam and the Second Eve: Eve was taken from the side of Adam; Jesus same great prototype in matters both spiritual and temporal. Human nature was born in the bosom of Mary. But the principle of Dual-Unity existed in both cases. In both cases the union itself is constituted on the principle in debate. This is evident in two ways. Not only does the theory hold good was complete; and it will be remem-bered that the dual union of our first psychologically and physically, in regard to each several unit of created humanity, by the conjunction of soul parents was created in their state of innocence. And, inasmuch as the first union was obligation, in the will of and body in man; but also in its more external relations. For instance: first, God, for the perfecting of humanity as in the fact that human nature was coma whole, the second union was volun-tarily adopted by our Blessed Lord out pletely created only in and by the formation of two persons, man and of free, unfettered, ineffable and most loving grace. As He was pleased to woman, of a woman from a man; and secondly, sacramentally, in the union of those, as man and wife, of whom it was come into the world, for us men and for our salvation, through the created medium of the Woman foretold; so the two shall be in one These facts, precedent in point declared also, we may venture to believe that He of time and world-wide in application, was pleased to enter into this trans-cendent form of Dual-Unity in a more mentally leads onwards and upwards to yet another example of Dual Unity supersubstantial mode than that of cur more nearly eternal in origin, more first parents, by co-ordinating with Himself the Immaculate Conception of august in character, more far-reaching in effect—which more nearly affects our present argument. Of this instance God, the perfect and spotless creation whom He called Mother. In brief, Mary was predestined in the foreknowlof Dual-Union our Blessed Lady forms an integral and all-important factor; edge of God. She was elected in the foreseen conformity of her own freean integral and all-important factor; indeed, in relation to man she occupies the central position. For, as on the one hand, the Sacred Humanity of Jesus was united in the Immaculate bosom of Mary to the Divine Word for will, to play this great part in the supreme drama of the world. She became the perfect human counterpart of

many rhythms, to see, to realize, to estimate the Mother of Jesus. Mary became more and more intimate and complete. So long as the Holy "Forever," it was observed above. Was, then, the union of heart and mind and complete. So long as the roop, Spirit of Jesus abode within her, the Immaculate One, so long as the "Woman compassed the Man," so long did the union remain intact. Whilst Jesus who ever become more between Jesus and Mary one which endured "forever?" Let us consider in brief this deep and obscure, but whensoever even in part mastered, this abode with Mary, she ever became more absorbing topic. We may understand and more conformed to the measure of of this historically premier and initial instance of the principle of Dual Unity which we contemplate—of itself a creation of God, inasmuch as God in the Person of Jesus formed one factor of that it is, it means, it represents, the actual accord in heart and mind of two quite distinct, but entirely sympathetic, quite distinct, but entirely sympathetic, and, after their kind, severally perfect personalities. These two personalities, one human and one divine, became thus united, as well in the eternal counsels of God as in the records of time, to cooperate together in acccusplishing a common and definite purpose. They common and definite purpose. They looked to the same origin of union, looked to the same origin of union, though with different degrees of nearness. They employed the same means and modes of action, with a difference only in agencies and powers. They worked towards the same end with absolute identity of action. Of course, the heart-union and the mind-union of the terrotracting. Personalities was, in the neart-union and the mind-union of both contracting Personalities was, in the last resort, the Will Divine exerted in or towards, and influencing, consci-ously or unconsciously, each of the two sacred Persons. The means employed were such as need not be stated. The end to be gained was, of course, the end to be gained was, of course, the renewal of the human race and the sal-

all eternity; so, on the other, was the Sacred Heart of Jesus united to the

pure heart of Mary, in the person of the Perfect Woman, forever. It is this Dual-Unity in heart and mind of

the Sacred Humanity with the Immaculately Conceived, of which the poem before us treats in a new "Paradise Regained." It is from this point of

without a measure of success, to gauge the spirit of Mary throughout her quiet

supernaturalized life. It is hence that we are invited, through the medium of

Regained.

gained." It is from this point of w that Mrs. Shapcote had tried, not

secluded and unostentatious and

in her flesh a Body for Himself, and at

the same time informing and moulding her beautiful soul with constant acces-

her beautiful soil with constant accessions of His Holy Spirit to conformity with Himself. During all this time, therefore, at every moment of her life, the Union between the Sacred Heart of

Jesus and the pure heart of Blessed

from all conditions.

Jesus abode with Mary, for ever, be-

cause there was nothing in her pure heart to cause Him to abandon it, or to desert her. No earthly element, apart from Him could offer the cause of the cause of

from Him, could affect the union: no Heavenly element, in His interests, could fail to cherish and confirm it. There could be no natural limit or termination to the David Limit or termination.

question of Dual-Unity, and its appli-

cation to the story of the Redemption of the universe, in theology and in fact,

is an almost endless topic and opens to

the mind altogether endless potential-

ities of devout thought. It is impossible to argue upon it, as a Catholic, with those who do not grant the premise on which beat University

needless to argue with those who admit those premises. The latter may easily and may justly disagree with any given presentment of the all important

given presentment of the all-important and the much-involving theory. But

the underlying theological facts, truths,

and mysteries are, and must be, admitted implicitly by all Catholies. The

only not insuperable. One may frankly accept the theory. One may severely reject it. But discussion of its real-

ities or of its non entities seems to be

hopeless. In any case, discussion is not offered in this place. The present-

cept the statement simply and in spite

asks leave to express his profound con-

of all defects in its annunciation,

ises on which Dual Unity stands.

Now, the basis of the Dual-Unity in heart and mind of Jesus and Mary is in principle analogous to and parallel with, of course again, at an infinite distance—one having a human element, the other being altogether divine in origin cance—one naving a numan element, the other being altogether divine in origin—the Hypostatic Union. Our Divine Lord being the Alpha and Omega of all created mystic union, whatever the object and end of its creation, the inherent perfection of the principle of Dual-Unity is found in the person of the God-Man; its imparted perfection was granted to the person of His Immaculate granted to the person of His Immaculate Mother. But, a distinction must be drawn between the two several unities and their relations. The Hypostatic Union was self-originate, self-possessed, simple, without a prototype in the past. There existed nothing, there had existed nothing comparable to it. The existed nothing comparable to it. The Dual-Unity of Jesus and Mary however, looks for its prototype towards the creation of Adam and Eve; and in this relation our Blessed Lord became the Second Adam of the human race. But, in both Unities He was Perfect Man. He was not in the position of Adam who mystically needed the supplementary creation of Eve to complete the Divisor Vision of Eve to complete the Divisor Vision Plane Tendent Plane P plete the Divine Vision of a humanity perfected in the Image of God. He could not take upon Himself a portion only of human nature and leave another portion to another of His creatures, a Woman, in order by the union of both to complete the absolute perfection of renewed humanity. No: He was Man, perfect Man, capable neither of diminution from, nor of augumentation to absolute perfection. But in the Eternal and Divine Decrees it had been prefigured, it had been prophesied, it had been willed, that there should be another element, a human element, co-ordinated to and associated with the element which was divine, not mystically but really, not of necessity but out of love. Under both dispensations we may reverently believe and reverently say that, as it was not good for the First Adam, in the order of nature, to be alone; so it was not good also, under new and supernatural conditions, for man to be alone in the case of the Second Adam. If this be so, Mary became in effect and fact what theology delights to call her, the Second Eve. She inherited the position, dignity and rights with which

sanction to many words and phrases used of our Blessed Lady by Catholics in their more loving moments and more tenderly expressed sentiments of affec-tion for the Mother of God. And (3) it petition and research of invocation and petition addressed to Her in their earnest prayers and devotional exercises, which are sometimes misinterpreted and misunderstood by non-Catholics.

It is only fair to the Epic, and to the theory which underlies the conception of the poem, to add that Mrs. Shapeote has written in prose a further and com-panion work on the subject of our Lady's position in the Church, which Lady's position in the Church, which now awaits publication. The work consists of two parts, which are severally entitled, "Mary and Mankind; the Woman Predestinate:" and "Mary and the Church; the Woman Glori-ORBY SHIPLEY.

Lyme-Regis, England.

THE ROAD TO FARADISE.

We celebrate on Sunday the festival of all the saints. Our holy mother the Church calls upon us to consider the glory and joy of all the citizens of the Heavenly Jerusalem, who founded her in their labors, their tears and their blood, whom we are indebted for the faith, the sacraments and all our hopes of heaven, since through their faithfulness they have transmitted this sacred

legacy to us who now enjoy it.

When we think of their joy and triumphant exultation, we think of our pains, our troubles, our miseries and sorrows. But this reflection, which our present condition forces upon us, is calculated to inspire us with an ar-dent desire to be where they are, and a firm, unshakable resolution to apply all the means to get there, cost what it may. The Church seems to take the the Sacred Humanity of Jesus. As may. The Church seems to take the same view when she gives us this gospel of the day: "Biessed are the poor in spirit; for theirs is the Kingdom of Heaven." She says: "You desire to enjoy the happiness of the such, she was bound in the mystical bonds of Dual-Unity with her Divine This is a mystery of mysteries which may be more easily realized and adored than be reasoned and explained. But so it came to pass, after the Annunciasaints; well, you must imitate their example and do as they did, and then tion, that God was in Woman forming

you will have your wish."

Let us see, then, the way the saints have trod. It is called, in the Book of Wisdom, a "wonderful way,"—God has rendered to the saints the reward of their labors, and has led them through "a wonderful way." Why is it called a "wonderful way?" Because it is a way which is so strange and different them the ordinary way; a way so different them. you will have your wish. m the ordinary way; a way so different from our natural expectations and

desires It is the road of poverty and detach ment from all the things of this world. This was why He was born in the stable This was why He was born in the stable at Bethlehem; why He had not whereon to lay His head; why He was weary on the way; why He put up with the coarsest fare and the simplest raiment; why, at last, He walked up the hill of Calvary and was crucified between two thieves. "It behooves the Son of Man to suffer all these things, and thus enter into glory." The road of the world is just the contrary. This is the road of ambition and worldly glory; an increasant strife to get above others and and more conformed to the measure of the stature of the fulness of His Like-ness: her will was His Will; her ness: her will was fils will, her thoughts were His Thoughts; her words were His Words; her acts were His Actions—she being Perfect Woman, He being God. If this be true, it may be asked, where and when and how and why did the Dual-Unity ever come to an end if explusories, it ever had a cessant strife to get above others and have rule over them, and to be honored and flattered, and to have power, and to carry a high and haughty head. This is the road of riches; to seek an This is the road of riches; to seek an abundance and a superfluity of this world's goods. This is the road of pleasure, of idleness and debauchery and drunkenness. It is a broad road, a well-travelled road, full of a crowd of people shouting and dancing and quarrelling and fighting.

Now, let us see what classes of persons, according to the words of the Divine Saviour, are in the narrow and wonderful road that leads to life. First, the poor in spirit. "Blessed are the and at the Nativity that th sunnatural, and at the Nativity that the sunnatural, unspiritual divorce was effected? Was it by the Will of Jesus, or was it by Mary's will? By what means, human or superhuman, was the separation accomplished? The presence of the Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. The Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. The Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions.

the poor in spirit. "Blessed are the poor in spirit, for theirs is the Kingdom poor in spirit, for theirs is the Kingdom of Heaven." Here we must notice that our Lord does not say, "Blessed are the poor; "but "Blessed are the poor in spirit." Because there are two kinds of poverty—one the poverty of necessity and other the poverty of choice. Those who are poor by necesist for ever.

III.

At the outset, it was proposed to appreciate the effort made by the author of Miry, the Perfect Woman to popularize in verse the position occupied in the Christian Religion by the Mother of God. The above pages form a brief, imperfect summary and outline of the principle on which is based the argument of this Marian Epic question of Dayl.

The poor in spirit and poverty of the cannot help it, may be greedy and coveteus enough after the riches, honors and pleasures of the world. There is no biessing for such, be they ever so become poverty, if their choice is not for God's sake, but for any human or worldly motive, also have no blessing for their poverty.

The poor in spirit and the other is the Son?

Leo XIII. commanded and decreed that the Rosary and Litany of Mary should be sung or recited in every church, where there is charge of souls, throughout the world; and that, not once or twice, but for a period of time exceeding a month.

If Moses, by the force of his prayer, arrested the anger of God against the list of the principle on which is based the argument of this Marian Epic question of Dayl.

The poor in spirit where there is charge of souls, throughout the world; and that, not once or twice, but for a period of time exceeding a month.

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money and this world's good. If they have property and wealth, they are very far from considering themselves masters of it, but only God's stewards, Who imposes upon them the heavy responsibility of disposing of it, not fo their own pleasure or gratification, but

for the advancement of His glory. You see, then, that the poor in spirit, and only the poor in spirit, who have freed their hearts from the dominion of creatures—i. e., of all worldly goods, or honors or pleasures—who live not as their slaves, but as their masters; who can lay them down, give them up; think a deal more of God than of any worldly thing, are the ones who shall pressess the Kingdom of Heaven. If you are domineered over by riches or other worldly things or objects, so difficulty, however, of sustaining an argument on the truth or error of the theorem seems to the present writer that they overcome you and lead you into sin, it would be better to reduce yourself to a bare sub-sistence and throw the rest into the ocean, or burn it in the fire, than to continue to own it.

not offered in this place. The presentment of the position which is here submitted for consideration, by the writer, is avowedly fragmentary and superficial. It is hoped notwithstanding, that, as "men of good will," readers will accept the statement simply and in suiter. The Holy Name Society is known to every Catholic. We all know what it stands for—the suppression of the vice stands for—the suppression to the vice of profanity and blasphemy, and the making of better Catholics generally. It is gratifying to know that it is growing year by year; and in some places, as in the Brooklyn diocese, it is one of of all difficulties connected with its am-plification. In conclusion, the writer viction that the theory of Dual-Unity. and that theory alone, and all that it legitimately involves and creates, suggests to pious-minded Catholics the leading organizations. The address of President Roosevelt before a number of branches of the Society last Sunday will have the effect of calling the atten-

THE LORD'S PRAYER.

Many may wonder to see this most common of prayers made the subject of editorial explanation. Many even, flat-tering themselves upon their supposed knowledge, may not deign to give the comments perusal. It is constantly on their lips; they concede its origin and confess to its efficacy. What, therefore, can be told them concerning it?

Perhaps, nothing that is new; but ertainly much that many of them have brotten. If you doubt the fact apply test yourself. Ask the first twenty ntelligent Catholics whom you know now many and what are the petitions ow many and what are the petitions ontained in the Lord's prayer. The answers in the majority of cases may be most surprising. Unquestionably they will justify any explanations of the prayer which may follow. Positively will they prove that the pursuits of life have crowded much of the Catechism out of their recollection. Yet these persons pass for intelligent, practical Catholics.

How many, then, are the petitions in the Lord's Payer? According to St. Augustine they are seven. In the first we petition for God's glory. In the second, that of ourselves. In the third we ask for the grace to do in all things God's will. In the fourth, food for daily sustenance of the body. In the fifth, forgiveness of our sins. In the sixth, deliverance from all that may lead us into sin, and in the seventh, that God may deliver us from all things

that God may deliver us from all things that jeopardize our salvation.

In the very first words of the prayer we ackowledge that God is our Father. We are His childen because created according to His image and likeness. And because He is our Father we confidently seek from Him every blessing. Furthermore these words indicate that while God is everywhere, yet in Heaven while God is everywhere, yet in Heaven alone is He seen and enjoyed in all His glory. At the very beginning, therefore, we are reminded that towards God and Heaven we should turn our thoughts and raise our hearts when re peating the prayer.

But do we always do so? Are not

our thoughts too frequently turned upon worldly affairs and our hearts set upon bodily comforts? Whence then the benefits from this most excellent of prayers? May we not find in this the reason why our petitions so often go unanswered? Does it not show the necessity for review of the subject? Surely these facts are sufficient justification.-Church Progress.

THOUGHTS ON OUR LADY.

The Hail Mary is the most beautiful of all prayers after the Our Father. Mary only exists with reference to God. She is the echo of God: and she says nothing, repeats nothing, but God.

When we praise, love, honor Mary, or give anything to her, it is God Who is praised, loved, glorified. We give to God by Mary and in Mary.

Our Blessed Lady is the faithful Virgin, who by her fidelity to God repairs the losses which the faithless Eve has caused by her infidelity. Devotion to our Blessed Lady is a secure way to go to Jesus, and to acquire perfection by uniting us to Him.

The Most High has come down to us perfectly and divinely by the humble dary. He has come to us by her, Mary. He has come to us without losing anything of His divinity without losing anything of His divinity and sanctity. We are to yield our and sanctity. We had He may live, selves to Him, that He may live, selves to Him, that He may live, breathe, act, speak within us, by the Spirit's flery impulse and dove-like power combined, and may never follow any more natural impulse of our own.

Who can doubt that there is a close and invariable connection between devotion to our dear Mother Mary and devotion to the Blessed Sacrament? And does it need further commentary than the remembrance that the one is the Mother and the other is the Son?

A BLESSING TO CHILDREN.

"From the fulness of my own experience," writes Mrs. Samuel Hamilton, of Rawdon, Que., "I can say that Baby's Own Tablets are an indispension." medicine in every home there are infants and young children. They speedily relieve and cure all the n ailments incident to childhood. In fact I think the Tablets are a bless

ing to children."

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mark the improvement in your child.

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and kindred summer complaints, who might
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used. If attacked do not delay in getting a
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and disease.

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BEAUTY OF DEATH.

Men seldom see any misery in life so great as to ontweigh the misery of leaving it. But yet it comes to all of us, that He who made death made it, like all things else, to be beautiful in its time. When a life has lived in its days but in happiness, grown old with constantly accumulating joys, and then at last before decay has touched it, or the ground softened under its feet, the door opens and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God Whom he loved; when a man ha lived for his rethren, and the times comes that i life cannot help them any longer but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his ene-mies baffled behind him on the shore of time-in all these times, is not death

The Value of Latin.

The study of Latin finds an earnest advocate in Mr. J. W. Headlam, Chief Inspector to the Board of Education on Literary Subjects in Secondary Schools in England. In the Blue Book of General Reports on Higher Education for the past year just issued he writes de-ploring the disuse of Latin: "Even for those who never advance beyond the initial stages, the study of Latin supplies a training in the formal analysis of language for which it is not easy to find a substitute—certainly not in modern languages and English grammar as they are now taught. It must also be noted that the great improvement in the text-books from which Latin is now taught, and the later age at which it is usual to begin it, remove many of the objections against the use of it which might at one time have been urged."

A Beautiful Custom.

When a Catholic dies no matter how great or how holy the world may have leemed him, no matter how widely his virtues may have been praised and recognized, no matter how lofty may have been his station, the Church does not forget to pray for his soul. Amid the chorus of praise and appreciation of Pope Leo XIII., the voice of the Church was heard beseeching God to have mercy on his soul, even as on the soul of the least and lowliest of her children.—Boston Review.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?— down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a large circulation and much good. Just such a little book as Catholies might have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont. The sale has already in one month reached 30,000.

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