NOVEMBER 8, 1924

The little apple tree seemed more alive tonight. John stooped nearer. It was putting forth a bloom, the courageous little thing. The front gate clicked—a neighbor, probably. He was lonely.

A moment later and he held Elsie fast in his arms.

Elsie fast in his arms. "I'm never going away again John," she sobbed. Life had settled her. The little apple tree lifted its head higher. Under the spreading branches of the big tree it was going to be, little children would gambol and shout at their play.—Sheila O'Neill, in The Magnificat.

## THE STORY OF CHRIST

BY GIOVANNI PAPINI

Copyright, 1923, by Harcourt, Brace & Compan Inc. Published by arrangement with The McClure Newspaper Syndicate

THE BLIND SEE

Men cannot live without three things, bread, health and hope. things, bread, health and hope. Deprived of everything else men can-raging and cursing-go on living. But if they have not at least these three, they haven to at them life is like Death. It is death with suffering added, an aggra-vated, embittered, envenomeddeath, without even the anæsthetic of insensibility. Hunger is the wast-the body hateful; despair-not to expect anything better, a relief, an alleviation-takes the savor out of everything, takes away every reason to act.

form stones into loaves, but He made the real loaves of bread sufficient for thousands. And the stones which men carry in their breasts He changed into loving hearts

And He did not reject the sick. Jesus is no self-tormentor, no flagel-lant. He does not believe that pain is necessary to conquer evil. Evil is evil and must be driven away,

tion can be won by ulcers or by hair shirts. Render unto the body that which is the body's due, and unto the soul that which is the soul's. an issue of blood. He healed also a He does not refuse good old wine; off by Peter on the hight of Gethse-and He does not send away women who pour perfumes on His head and on His feet. Jesus can fast many days; He can be satisfied with a bit of bread, with half of a broiled days is the can be satisfied with a be observed to the very last. But be observed to the very last. But bit of bread, with half of a brould fish; and He can sleep on the ground with His head on a stone; lepers, the blind, the deaf-mutes. but till it is unavoidable He does not seek out want, hunger and suf-fering. Health seems to Him a good thing and the innocent pleas-good the placent pleas the placent pleas-good the placent pleas the placent pleas the placent pleas the placent placent placent pleas the placent placent pleas the pl

 of the night, disconsolate; the paralytics, trunks which have just enough feeling left to suffer, dead bodies inhabited by an imprisoned and suppliant soul; and the blind, the awful blind, shut up from their birth in the night—foretaste of the blackness of the tomb—stumbling in the midst of the fortunate men who go their way freely, the terriheads held high, their eyes staring, as if the light could reach them from the depths of the infinite, the blind, for whom the world is only a series of more or less harsh surfaces, among which they grope; the blind. eternally alone, who work the sun only by its warmth, by the heat on their bodies! How could Jesus answer "No " to such wretchedness?
THE ANSWER TO JOHN
Jesus heals the sick, but He is in no way like a wizard or an exorcist. He has no recourse to incantation. Jesus, Healer and Liberator, is not what the bad faith of His of the night, disconsolate ; the par-

no way like a wizard or an exorcist. He has no recourse to incantation,

miracles are only pledges of His promise. to amulets, to smoke, veils and mystery. He does not call to His aid the powers of Heaven or Hell. For Him a word is enough, a strong TALITHA OUMI

"The dead shall arise !" This is one of the signs which are to suffice for John the Baptist in prison. To the good sister, to the hard-working Martha, Jesus skid, "I am the resurrection and the life: he that believetb in me, though he were dead, yet shall he live; and whoso-ever liveth, and believeth in me, shall never die." The resurrection is a rebirth in faith, immortality is the permanent affirmation of this " The dead shall arise !" This is the permanent affirmation of this faith.

The Evangelists know three resur-rections, historical events narrated

everything, takes away every reason to act. There are men who do not kill themselves because suicide is an action. He who wishes to draw men to him must give them bread, health and hope. He must feed them, heal them and give them faith in a more beautiful life. Jesus gives this faith. To those who followed Him into the wilder-ness and upon the mountains, He distributed material and spiritual bread. He was not willing to trans-form stones into loaves, but He impostor. In the Gospels the miracles are called by three names : "Dunam-eis "-forces; "Terata"—marvels; "Semeis"—signs. They are signs for those who remember the proph-ecies of the Messiah; they are "marvels" for those who look for proofs that Christ is the Messiah; but for Jesus and in Jesus there are only "Dunameis," mighty works. victorious lightning flashes from a superhuman power. The healings is evil and must be driven away, but pain also is evil. Sorrow of the soul is enough for salvation: why should the body suffer also, need-lessly? The old Jews thought of sickness as a punishment: Chris-tians believe it above all as an aid

tians believe it above all as an aid to conversion. But Jesus does not believe in vengeance taken on the innocent, and does not expect that true salva-and does not expect that true salva-Jesus had compassion on this mother; her grief was like an accusation. "Weep not," he said. He went to the side of the cata-

leptic and touched him. The boy was lying there stretched out, wrapped in his shrowd, but with his face uncovered, set in the stern paleness of the dead. The bearers halted; all were silent; even the

good thing and the innocent pleas-ure of dining with friends; a cup of wine drunk in good company, the fragrance of s vase of nard, seem good and acceptable to Him also from weeping. Another day as he was returning from Gadara, a father fell at His feet. His only little daughter lay at the point of death. The man's at the point of death. The man's name was Jairus, and although he was a leader at the Synagogue he believed in Jesus. They went along together. When they were half-way, a servant met them, saying, "Thy daughter is dead; trouble not the Master." But when Jesus heard it, He answered him, saying, "Fear not: heliave only and she "Fear not: believe only, and she shall be made whole." And when He came into the house He suffered He came into the house He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her : but He said, "Weep not; she is not dead, but sleepeth." And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called saying, "Maid, arise." And her spirit came again, and she rose straightway: and He com-manded to give her meat. She was

## THE CATHOLIC RECORD

Has your baby

the

Virol smile?

happy babies: fretfulness is

an indication of a faulty diet. The Virol fed baby is known

by its smile, because Virol contains those food elements

essential to growth and de-

velopment in a form specially

suited to baby's power of

Virol feeds baby's tissues and strengthens his power of

assimilation.

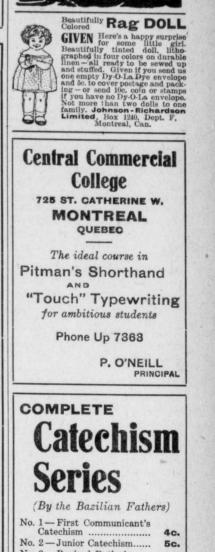
resistance to disease.

Well nourished babies are

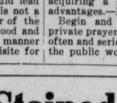
What is there which should lead us to conclude that prayer is not a mode appointed by the Ruler of the universe for obtaining His good and greatest gifts in the same manner as bodily exertion is requisite for



No. 3 - Revised Butler's Catechism Special Prices in Large Quantities



THREE



More than 3,000 Infant Clinics use Virol regularly.

The food that builds strong children.

fable Lamp

Many new designs and colourings are now on display in the ever popular pottery bases with hand painted parchment shades.

WILLOW HALL

The Gift Shop

Safe in LUX

Sold only in sealed packets-dustproof

London

Murray Building

Special orders for parchment shades carefully carried out for you in any colour scheme desired.

440 Clarence St.

How about a New

to help brighten the

long winter evenings?

hen such things cause no suffering does not invalidate the fact that demoniacs, in many cases, are such to others.

If a sick man accosts Him, He in the real sense of the word. cures him. Jesus comes not to deny learned and popular explanation life, but to affirm it, to institute a lent itself admirably to that happier and more perfect life. He allegorical and figurative teaching does not purposely seek out the sick. His mission is to drive away spiritual suffering, to bring spirit-God and supplant that of Satan. spiritual suffering, to bring spirit-ual joy. But if, by the way, it happens to Him to drive out also suffering of the flesh, to quiet pain, to restore, along with the health of the soul, the health also of the body, He cannot refuse to do it. He shows Himself adverse to it, for the most part, because His aim is higher; and He would not wish to appear in the eyes of the people between the maniac and the epilep-tic, between the paralytic and the slothful, the vile and the leprous, the blind and he who cannot see the appear in the eyes of the people like a vagabond wizard, or like the worldly Messiah whom most men were expecting. But since He wishes to conquer evil, and there truth, the deaf and he who will not listen to the truth. the cured and are men who know Him capable of conquering all evils, His love is forced to drive out also those of the when John, shut up in prison, sent two disciples to ask Jesus if He were the awaited prophet, or whether they should await another, Lews anoward them "Co

body. When, on the road trodden by men of health, there come towards Him groups of lepers, repellent, disfigured, horrible lepers, and when He sees that swollen lividness.

whether they should await another, Jesus answered them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Jesus did not separate the gospel from miracu-lous cures. They are similar deeds; by that answer he meant that he had cured bodies in order that the the scaly skin showing through the torn cl.thes, that scabby, spotted, cracked skin, the withered, wrink-led skin which deforms the mouth, half-closes the eyes, and puffs up the hands; wretched, suffering ghosts, shunned by every one, separated from every one, disgusthad cured bodies in order that the souls might be better disposed to

Those who did not see the light of the souls might be better disposed to receive the gospel. Those who did not see the light of the source of ing to every one, who are thankful if they have a little bread, a saucer the sun can now see the light of A brusque, shy, curt manner, a truth; those who did not hear even cold indifference, a snappish petu for their water, the roof of an old shed for a hiding-place; when painshed for a hiding-place; when pain-fully bringing out the words through their swollen, ulcerated lips they beg him, whom they know to be powerful in word and deed, beg Him, their only hope in their despair, for health, for a cure, for a miracle, how could Jesus shun them, as other men did, and ignore their prayer? And the epileptics, who writhe in the dust, their faces twisted in a set spasm, the froth on their lips; those possessed of devils who howl among the ruined tombs, evil dogs

living body, awakened a little weak ready for a new day after feverish TO BE CONTINUED

manded to give her meat. She was not a visible spirit, a ghost, but a

## GENTLENESS

dreams



Cincinnati Rell



991 Wellington St.

London, Ont.

WINDSOR, ONT