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Mrs. Margaret Mcith his mother at 214 He is a nephew of Assistant Solicitor l Court, and of Thos. weil-known lawyer of ther, J. Edward Mced with the Atlanta York Mutual Life y. His father has

## PHASES IN THE LIFE OF ST. CATHERINE OF SIENNA.

FEAST, APRIL 30.

The Dominicana. Reading the life of St. Catherine, for the first time, one phase of it, her mystic personal communication with our Saviour and His elect in Heaven, seems so utterly opposed to the spirit of the present age that even, through the light of faith, we look upon ber with wonder, but with no real under-standing of her character, no intrinsic

fettered by natural laws.

In an age of faith, when men still universally believed in a special Provi-dence watching and directing the desdence watching and directing the des-tinies of nations, manifesting its power and making known its decrees through the instrumentality of favored souls, it the instrumentality of favored souls, it must have been easy to credit the marvelous things that "God had wrought in His servants," and thereby, to glorify His omnipotence. But in this calculating, material, realistic age, even the Church herself hesitates long and weighs well each circumstance, through indifference, indolence or culpach detail before she allows herself to each detail before she allows herself to pronounce any apparently supernatural experience as an undoubted manifestation of God's personal interference in the laws which He, Himself, had made.

What the anthority of the Church has declared miraculous, we, of faith, has declared accept unquestionably; we bow sub-missively to her judgment: we ac-knowledge that the saint was most knowledge that the saint was most highly and most wonderfully favored. But there seems nothing in her life that touches our own, nothing imitable; nothing that brings her nearer to us. We fail to find in her that touch of that touches our own, nothing imitable; nothing that brings her nearer to us. We fail to find in her that touch of nature which makes the whole world kin, and which in great souls seems to be the connecting link between God's perfection and man's weakness, and serves as an encouragement to us. and serves as an encouragement to us

If we may so express it, her own will appeared to have had no free action in developing the perfection of her character; it impresses us as formed entirely and to the exclusion of any merely natural accidents by Christ Himself. It is as though He made her perfect, and then, by the most extraordinary favors and graces, and by the suspen-sion of all natural laws. He made it impossible for her to be other than she

Looking upon her we are forced to exclaim: "How wonderful are Thy works, O Lord!" But she is not one of us; there is nothing in all the glorious array of heavenly illuminations which can ever be our portion on earth; we realize more and more the immeasurable distance that separates us from the few "who are chosen;" we are but of the "many who are called" to work out their salvation in fear and trem-

of God, the experiences of our own soul, the workings of divine grace in the circumstances of our vocation, we come to understand better the character of

step the pathway through which God's hand has led us day by day; the in-cidents of life inexplicable at the time, but now seem to have been clearly and unmistakably His direct dispensations. We also have had our visions, intangible it is true, scarcely recognized,

Have we not in holier, more sacred hours bowed in humblest adoration at the feet of our King, and while life itself seemed to cease in the unspeakable joy of the realization of His near ness, almost, in the flesh, known the sweetness of His presence?

we also have been compassed about with His preventing grace; have been led by His very spirit; been strengthened by His divine encouragements, until the culmination of earthly blessedness came in the "mystic espousals" of our profession day.

of our profession day.

Another point that strikes the matured judgment is the marvelous fidelity with which St. Catherine corresponded with each individual grace. ponded with each individual grace, each individual moving of the Divine inspirations, even in those tender years when childhood is yet struggling with its first imperfectly developed conceptions of life and its immediate surround-

The child's desire to remain in the The child's desire to remain in the sacred peace of God's house, the piety that marked each step of the stairs in her own home by a devoutly recited "Hail Mary" were special promptings of the Holy Spirit, and marked a natural fidelity in the child's character. However, they were not unique. In the lives of many saints we find these outward manifestations of a natural or inherited religious tendency in early childhood. Indeed, they are not peculiar to those whom the Church has raised to her altars, but mark the be-ginnings of many life-journeys which present no particular characteristics of

extraordinary piety.
With the apparition of our Lord to her in her seventh year the supernatural impresses its mark upon her character, and from this point on we cannot think of her as having lived a purely natural human life. We cannot bring her within the range of our own experiences, and think to imitate her, even in ordinary actions, because, running through the years of her stay on earth, was the golden thread of the visible personal influence of our Lord

working out of her salvation. Her life is for one special virtue Jesus loved John rather a series of living illustrations of the power of God's illuminations, work-

ing through the agency of a created

It must be true that no merely na tural perfection can merit these extraordinary outpourings of special grace. If, from the dawn of reason, we had responded to the moving of each inspiration, worked out each prompting of God's Spirit; if, in the chain of duties, no least link were missing, not even then should we deserve, nor might we expect as a right, that God would grant to our corporeal vision the sight of one of the least of His heavenly min-

standing of her character, no intrinsic sympathy with her experiences.

They are above and beyond us; in the realms of the purely supernatural, No possible material agents could have produced the visions, the ecstacies, the visible manifestations of a power unvisible manifestations of the purely supernatural sympathy with her experiences.

But may we not believe that such a perfect fidelity to His graces might not win from Him some such ineffable boon; some glimpse of that Divine Beauty for which our soul longs and sights, without the produced the visions, the ecstacies, the visible manifestations of a power unvisible material agents could have produced the visions, the ecstacies, the visible manifestations of a power unvisible material agents could have produced the visions, the ecstacies, the visible manifestations of a power unvisible material agents could have produced the visions, the ecstacies, the visible manifestations of a power unvisible material agents could have produced the visions are produced that the visions are produced to the forted; towards which, midst the dark-ness of earth's cloudy cares, it ever turns in yearning desire, and which in rare moments of God's special mercy, it discerns dimly as through a veil, in

> through indifference, indolence or cul-pable ignorance allows the instant of grace to pass unrecognized, unheeded grace to pass unrecognized, unneceded or ignored in the press of our daily occupations and interests. Had we been found watching, ready to admit each one of these divine messengers, who can say that we, too, ere now, might not have looked upon the sweetness of the face of God—might not have been found worthy of some high and noble found worthy of some high and noble mission—might not have brought home the harvest of many souls to lay at the

wanting."
One of the first lessons (taught in the spiritual life is that of utter renuncia-tion of all attachment to creatures. The practical application of this principle is that we must put aside all love for created beings and center every movement of the heart in God. We must love no one but God, and still in the company of the property the regime of His His commandment, the resume of His whole law, He says, "And thy neighbor as thyself."

To us it seems that the keynote both of the command of God and of the spiritual principle already mentioned must lie in the interpretation of the word "love;" the apparent discord must result from an ill-executed and unskillful rendering of a divine harmony.

Christ was the Model for each and every state of life; the Master, the Teacher, and one lesson above all others was His daily exhortation, "Love one another." Now what did He mean by another." Now what did He mean by "love?" His word was to all time, to bling.
Such were the first impressions left by the perusal of her life.
But reading again, when years of labor and prayer and constant striving have given us a clearer vision, a steadier light with which to view the things of God, the experiences of our own soul. through the attraction of some special

> It was love always that was to be given, but a wider application of its influence was enjoined. Men may have perverted the word as to degrade what s highest and holiest, but we cannot believe that Christ, Who came to clear away the mists of centuries, would have

and we call it adoration. In some languages the word that expresses the deepest human love would read, literally translated into ours, "to adore."

By God's own commandment we must be a love our commandment we must be a love our commandment. give to His creatures, also, love—not His, but as great as that we are to give

If He did not mean that we are to love others; if He wished us to shut our hearts entirely against creatures, why did He use in relation to them the why did He use in relation to them the same word He used in speaking of our duty to Himself? Why the second part of the commandment, "And thy neighbor as thyself?" We are to love in both cases, only that the degrees of love, the intensity is unmeasured in the one and limited in the other.

one and limited in the other. Although there may be no contradic-tion, theoretically, between the law of God and the spiritual principle referred to, practically there is a distinction.
The most perfect, according to this latter, is he whose heart is so perfectly regulated that no human being claims the least share in his affection; who experiences no particular pleasure in the companionship of any other soul, who can say, "I love no one but God," thereby ignoring God's own command-ment, "And thy neighbor as thyself."

ment, "And thy neighbor as thyself."
What did our Lord mean by love?
And why use a word which needs a
scholastic interpretation? In other
parts of His gospel His words are translated literally. Why in this particular
instance must there be obscurity and
contradiction? Another point that is
made is that there must be no prefermade is that there must be no preference; one must receive the same degree ence; one must receive the same degree of confidence and affection as another. We are told that the association of the Apostles was the preshadowing of the religious life; yet, here we find our Lord preferring one before all the others. St. John speaks of himself as the disciple whom Jesus loved. How did he know this if our Lord did not give him some special mark of this special love?

special love?

He allowed the beloved Apostle to Here is no natural correspondence with grace; it is in no essential a human the control of the c

the fact to have been self-evident. But is not this love of which we are speak-justified by the example of the Master? For some special beautiful trait of character, some special mark of nobility of mind, some special sweetness, or strength or helpfulness draws to an-other soul this special love and trust.

other soul this special love and trust.

And that our Lord showed His love for His elect, in a particular human way, is told in the "Life of Christ" by St. Bonaventure. Judas betrayed His Master to the Jews by a kiss,

friendship's most sacred expression, because our Lord thus saluted His apostles "always on going out and coming in." Still another proof of preference! Christ chose but three to witness the glory of Tabor, and the agony of Gethsemane. Why did He not take all the twelve, if it be not awful to choose some for special con awful to choose some for special confidence, special reliance, special trust and love? "Thou shalt love the Lord, thy God, with thy whole heart, thy whole soul, thy whole mind; and thy neighbor as thyself." The life of St. Catherine presents a most perfect exemplification of this epitome of the St. Catherine presents a most perfect exemplification of this epitome of the commandments. Her union with the will of God was miraculously absolute and unchanging; her love for her neighbor, divinely beautiful, tender, all comprehending.

When the perfection of spirituality is taken to be an utter indifference to creatures, an absence to any sensible human affection, it is a little bewildering to read in the life of St.

bewildering to read in the life of St. Catherine of the strong personal attraction binding her to so many and such diverse characters, in such a tender, intimate companionship. Human nature is the same from age to age.
Affection requires recognition and response; and dies soon where it is un-requited. No matter how saintly a character may be, though of its own nature it command reverence, it cannot awaken and hold affection, unless it responds in some way. manifests an appreciation, conscious or unconscious, active or passive. St. Catherine must have possessed a peculiarly gentle, sympathetic character, or she must have been made all this by Christ Him self, in order to further His designs in the fulfilment of her mission.

the fulfilment of her mission.

In our own day, we should say that she possessed a wonderful personal magnetism. It is impossible to meet her and not to love her. The high, the low, the rich and powerful, the ruler and the subject, the churchman and the laic, each lays his grain of incense on the altar of her memory. Her written words of counsel and warning, of exhortation, failed at times, but the influence of her personal pleading was irresistible. The divinely inspired love and zeal for souls, which was the very life of her life itself, manifested itself in a tenderly human way. Her words were simple. They were directed to a world which had not yet been educated into infidelity and scepticism. She wrote and spoke to simple souls, who neither sought nor needed a scholastic interpretation of their mother tongue, who would read but one meaning in the words, "I love

thee; therefore would I save thee."

It would be impossible to cite a life fuller than hers of warm personal friend ships, founded either on relationship or a special preference. It is true that humanity, in its entirety, found place in her love, and there were many who could and who did call themselves her to understande better the character of St. Catherine, and discern the parallel hitherto unrecognized between her life and ours.

Looking back we can trace step by then the pathway through which God's the highest pathway through which God's the preference of the process of which which God's the preference of the precent was to be particular friends, some of whom lived even to the stranger at the gate; to the enemy who had wrought them evil; and in this was to lie the difficulty, the perfection of the New Dispensation.

loving insistence to assuage.

Her mystic life apart, she appears a tender, loving, great hearted woman whose strong personal influence must inevitably work marvels if allowed full scope for its activity. The two phases of her life seem almost incompatible. left in His teachings obscurity and mis. On the one hand is the ecstatse, the Have we not almost looked into the face of our guardian angel? Have we not all but felt the caressing touch of the Divine Mother upon our brow? Have we not in holier, more sacred capability of the will to detach itself from the contemplation of the visible manifestations of the Creator. Yet on the other hand, there is the host of friends, the voluminous correspondence, embracing subjects requiring the pro-foundest wisdom, prudence, foresight.

At the Day's Closing.

The day is ended—its work is done—it befits thee, O my soul, before thou givest thyself to repose, to ask if that work has been well done. Consider if thy duties have been faithfully performed. Hast then exercised a contlete formed. Hast thou exercised a gentle obliging disposition toward those with whom thou hast been associated? Hast thou been careful to keep in subjection thou been careful to keep in subjection all vain thoughts and evil passions? Has pride had no dominion over thee and have not vanity and ambition caused thee to err? Hast thou spoken no ill of thy neighbor? Hast thou espoused the cause of the injured, and has truth dwelt on thy lips? Has love to thy Heavenly Parent influenced thee in all thy doings and made itself visible in all thy actions?—Dorothy Dix.

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