

Life

or

God's Human Family

By: Mother Mary Potter

1904

NB: This work of Mary Potter is not well known. It is an attempt to express her belief that holiness was the prerogative of all of God's human family, and that each person, in their various roles and functions, could not only aspire to, but reach a unique and responsible relationship with God in their various "human conditions".

Simple, and perhaps to our minds anachronistic in its terminology and acceptance of nineteenth century class structures, the text demands analysis. Far from being a simple text of pious platitudes, the work underscores Mary Potter's love for humanity, her belief that each human person was created for a particular intimate and loving relationship with his/her God, and that human life, lived as it was created to be lived, would and could express that "perfection of charity", which is union with God in creative love.

Preface:

Cruia Vescovile, De Fiesole,

To do justice to the following pages one must consider their contents from the author's standpoint, and try to fathom the loving mercy of a pious heart towards mankind. If everyone were possessed of her secret, which is the secret of all pious and holy souls, that comparative and sufficient happiness may be arrived at even in this world by a complete surrendering of one's self to God's will, there is little doubt that by this means many evils would

be avoided, and many disappointments and sorrows turned into joys. This conviction is brought home to the reader by the author of the following pages in a style so simple and unaffected, that it seems to flow from a supernatural inspiration, like the language of a child. The highest and lowest conditions of life are summarily reviewed in their connection with holiness, the various duties of parents and children, -- teachers and pupils, -- public and private responsibilities, -- are made to appear like so many ways to spirituality, viz.: to perfect conformity to Divine Law, which, according to Eccles., is – the whole duty of man. Taking such a view of human society, as being God's Human Family, a pleasant feeling of unearthly peace makes its way into the soul. Resignation and courage spring up in the heart, and earth looks nearer heaven than it would seem to a purely human eye. Would to God that the spirit of meek submission to His Will took possession of every pious soul. It would not only free them from all scruples and anxieties, which so often hamper spiritual profits, while they seem to indicate an ardent desire of perfection, but it would also foster a certain independence of thought which is a distinctive make of God's true servant. Real independence can only be acquired by a hearty and full submission to the Will of God in all departments of life, for this makes man rise above all earthly considerations and soar into pure, undisturbed regions of Eternal Light. Many an instance of this pious independence, combined with deep humility, is to be met with in the following pages, where precious sentences are scattered like rough pearls without the least assumption of self-complacence.

Neither is the book devoid of (what may be termed) "touch" with modern life, though, considering it from a higher and purer standpoint than is common to our times, "Life" in its manifestations is considered with a view to better and purify it from its unclean dress, to make it a reflection of that world we hope for in the eternal ages. I am deeply convinced that many will benefit by reading this small volume, and I do not hesitate to recommend it to all classes of persons. The learned will respect it by all absence of literary artifice, and simple souls will find it an easy and delightful guide to their devotion.

Cardinal Carlo Falcini,

Vicar – General of the Diocese of Fiesole, and Proto-Notar
Apostolic

Fiesole, May 9, 1904

LIFE or God's Human Family

Prelude

There are certain families of God – Religious Orders, who have a special rule for their use and perfection. This rule is for them the expression of God's Will, consisting as it does, of an explanation of the spirit and works peculiar to their Order, and injunctions given to the different officials. All members of the body, and family, are specially advised as to their duty in their various offices – the Head, Assistant, Bursar, Sacristan, Infirmarian, etc., etc. Now, in our love of God's vast family, we have briefly considered the spirit and glanced at a few of the works of "Human Life" on earth. But we have not dealt separately with the various officials, and offices of that life, and body, and there- fore our present work touches on some of the most prominent positions in life; and we pray that if this should fall into the hands of any of God's creatures, holding the offices mentioned, that they may read it in the spirit in which it has been written, viz., a great and deep love for God's human family, and by one who would fain a voice that should reach to every human heart the living Tabernacle of God, and touching the strings, bring forth from them beauteous strains to delight the ear of God. There is beauty and harmony everywhere around us, but alas! we too often miss the melody, and produce only discordant sounds. Read then these few thoughts on the more perfect economy of human life, the chapters are short. May one more able take up the plan of this little work, enlarge on it, and put into different volumes the various states of "Life", depicting their various beauties, as they can be delineated. If a good thought suggests itself to you, dear reader, grasp it well, and pass it on to others. One thing you must perforce receive in perusing this book: the prayers offered for you by a loving heart, before the throne of God.

THE FATHER

May the Eternal Father, of whom all paternity in Heaven and Earth is named, inspire my words. Holy Spirit, proceeding from the Father and the Son, give me light and power to express what was in thy mind my God, as

thou didst conceive that grand idea embodied in man, viz.; a Father. Oh! ye men, dignified with that glorious office in God's creation, of being Fathers, behold the Father in Heaven gazing on your souls, to see as in a clam lake, His Own Image reflected there – men, brought into the world to mirror God! - - say not, this is high-flown or imaginative, your pusillanimity, your cowardliness, and inertness, prevent you from facing plain facts, and if your Guardian Angel does not inspire and strengthen you, probably you will shut up this book rather than have your conscience disturbed by the truths it will place before you. Some, lightly strive to jest, "Where ignorance is bliss, 'tis folly to be wise." But you will not think so when you appear before the judgment seat of God, and have to give an account of your stewardship – a more responsible stewardship does not exist in this world. And you may not plead ignorance at that judgment seat. There are, however, many who are culpably ignorant and who think if they work hard, and provide food and clothing for their children, they fulfill their duty, and some are full of complacency at the grand education they have given their children, and the professions they have chosen for them. But what is a father's first duty? We have said that this office of Father resembles that of God.

The Father, therefore, besides providing for his family, has to rule and govern it, and to see that God's laws and commandments are obeyed. He has to bring up his children in the love and fear of God.

Unconsciously, a child feels if its earthly Father is so loving and kind, what must the Father in Heaven be? But besides the love, fear, a wise fear must be taught -- fear of breaking God's laws, of disobeying Him, and therefore love of virtue, this love of God, which is the fulfilling of the law, must be inculcated, both by rewards and punishments. Thus, to induce virtuous actions in a child, promise it little rewards, and to conquer evil in a child, punish it – the Father has to punish. It is rare to find children who never need punishment. There are many souls in misery this moment who would not have been so, but on the contrary would have been "*beati*" in Heaven, if they have been curbed and corrected in youth, and not only punished, but taught self-denial. Self! Yes, taught how to govern themselves, when in after years, they could no longer be watched over and cared for by loving parents. That children are not taught this lesson of self-government is to be accounted for, in the same manner as all other mysteries – the fall has affected every part of creation, especially the right knowledge and discernment of things, and though there is plentiful redemption and a grand regeneration to bring us to perfection, we do not avail ourselves of the one or the other, and thus remain in darkness, ignorant of our duties – otherwise age after age would not rise and fall, and tide after tide leave its victims on the shore. What shore? Not Eternal Life! Ah, no, but that dark shore where

reigns eternal death. My God! we send thee our cry for mercy! Mercy! suffer not thy living images to perish! Son of God, inspire with love, true love, those to whom thou in trustest these priceless treasures – souls – purchased at the price of the Precious Blood, poured forth from Jesus' heart. Thou, who are given this grand office, what else hast thou to live for but to copy the Eternal? Fear to frustrate the designs of God – fulfil thy mission on earth – be a Father, not in name, but in deed, and in truth. If you have some work, some employment, or honorable office, you strive to learn how to perform its duties well, lest you spoil the work or do not fill with honour the post assigned to you. But the great God calls you to do a work for Him, and gives you an office, so great, that we cannot think of a greater. Take that of the Father of all the Faithful, God's Vicar, and his priests who are to be on earth as Christ's other self. Next to their sacred office as Pastors of souls, come the Fathers of this earth, with their grand mission to people Heaven by their solemn office. God's children are entrusted to them to be brought up for Him, for Heaven, and how do parents bring up their children. For themselves – for the world—to make a name, to become rich, noble, or great. For Heaven? Nay, for earth, and then they hope that by some accident, having lived for earth, a worldly life, not striving to be perfect as their Heavenly Father, not having been taught to strive to imitate the Eternal, but being impressed from their early years with things to come, they hope that, as though by some accident, they may yet, at the last, attain the Eternal Blessedness. The early impressions remain of the earthy, earthy. The thought of living on earth as the blessed, to do the Will of God, as do the Blessed in Haven, this thought was never presented to them, and when taught the "Pater Noster", they probably recited it as they would have done, lines from Homer's *Iliad*. Repeat now the "Our Father" in unison with Jesus' lips. Let it be a petition for the Fathers of earth to have more light, and grace to correspond with it, as regards the bringing up of souls, their children. Parents pity your offspring! May you meet them at God's judgment seat, souls overflowing with gratitude that they had mutually helped one another to their Eternal bliss. Pray! plead now, that you may not, at that last meeting, have to rue the hour in which God gave them to your keeping.

If you should not put before your children the reward of the just, the beauty of a noble life, a life led to fulfil the end of their creation, by living as children of God, preparing for their presentation at the Heavenly Court, preparing to live in the presence of God, rewarded by the ineffable bliss of the "Beatific Vision" ... the face of God. You were not taught to lead a life of self-denial on earth, that you might in Heaven through the eternal ages, have all you desire in the realms of joy above. Ah! Me, the meetings there have been between father and child, in the realms of darkness! "Pain ~

Eternal – is the portion you have given me", cries the child in its miserable Father, "Pain, misery, eternal remorse. If you had taught me to deny myself, I should not be here". Yes, even in hell, there are true words spoken. Fathers, now reading this, consider before God your responsibility. What are you children like? What are their dispositions? You are bound to watch. Be on the watch then. Have a care! The words of the wise man have meaning. They should have weight with you. "Spare not the rod and spoil the child". Ah yes, and when old enough, teach it to correct itself, to do penance, and thus you will strengthen the will of good, and enable the child to combat its passions in after years, so, by self-inflicted pain, it will avoid the eternal pain of hell. Your child will thus master the passions, which if not curbed and corrected by self-denial will infallibly carry it to hell. Inculcate this lesson. Let habits of self-denial and self-repression be formed, and your child is safe. Much, much, have you to do, if you would be a Father after God's own heart. But ask humbly for the graces attached to your office, acknowledge to your God that you cannot fulfil your high mission without His helping hand, His special assistance, and this surely will descend upon you, angel's will aid you. God be praised, they are whispering to you now; they are speaking to you in the name of God, and "in the day that you shall hear His voice, harden not your hearts". Listen, God is near, and His Holy Spirit speaks: "**Vacate et videte quoniam ego sum Deus**". A Father is bound to provide his children with a means of living; it may not be left to chance, though the child may be consulted, its disposition and adaptability considered. But the Father has to plan, and arrange for the disposal of the future of those children whom God has given him. If the mother has in a great measure the early formation of her children's characters, their final years of youth, and after career mainly depend on the Father, guided by the advice of the Mother, influenced by her counsel and knowledge of her children's capabilities and dispositions. The Father thus mirroring God's Providence, grows in grace: his perfection consisting, as in all cases, in the due fulfillment of his duties, performing will his office in life – ever and ever do we revolve round the same point – God's Holy Will ~ everyone in their various states of life striving to perform well their appointed office, their allotted duty in harmony with the adorable "Fiat". Enough! I leave you now with God. Open your hearts to Him, be not afraid. Listen with awe and reverence to His words, and may the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. Amen! May the Mother's heart now speak to the Son for you, and yours, helping you to repair the past and to persevere in your present resolutions, that your heart may echo to the Eternal Priest, Amen, forever and forever, Amen!

THE MOTHER

Here we feel reluctant to speak, for in one small chapter how condense what we have failed to write in a volume – Motherhood – the glories and dignity of this state, the link it is, or should be between the Creator, and the creature. The Mother is the medium by which God gives a soul to earth.

Remember this, and think not lightly of your dignity when you have such a high office, a special Sacrament having been instituted by Christ, the great grace of which is given to enable parents to bring up their children in the love and fear of God. Did you think of this, Mothers! when you stood at the altar to ask God to witness and bless your contract?

The young bride is often so distracted, almost bewildered, with the change of position, and the surroundings of her marriage, that what she is, -- or should be, -- marrying for, is not always prominently before her, and is not the subject of her prayer. But see how God's Vicar, our loved Holy Father put this plainly before a bride who had the honor of receiving his blessing on her wedding day: placing his venerable hand on her veiled head he said, "My child! you will make men". Wonderful man of the Holy Ghost! What power to say all in a few words, a thought unlike the expressions of others? He bids her to remember on this day of joy even before the bridal attire was taken off ~ her mission. Why was this joy? Why did Holy Church ring joy-bells, why? Another of God's children had drawn closer to Him by the Sacrament of Matrimony, and had offered herself to God to be the medium by which He would give life, give beautiful souls to the world. She was to make men, sons of God. God be praised! for those who enter into the troubled waters of matrimony. May the number of those who have this thought be increased, for surely then, will there be greater pains on the mother's side to fit herself for her office, to be pure, just, loving, truthful, prayerful. But this we should not mention last, for a mother, because of her great need has a special power of prayer given to her by her God. Let her not abuse it, let her use it always in her chequered career of life. Let it not be dormant, but be used as God intended when He gave it – for the salvation of souls entrusted to a Mother by Him. There is one thing scarcely thought of by Mothers, and it is this – the effect their dispositions will have on their children's dispositions in after life. Do Mothers know this, or would they commit the faults they do whilst they are carrying within them this gift from heaven?

Do they know they may brighten and beautify it? Are they aware that in giving way to their evil inclinations they sow seeds of sin in their children's souls, and that by good thoughts, words, and deeds, they sow seeds of virtue instead? We do not speak here of the body, though to us it is a matter of

wonder that young mothers do not better learn their duties in this respect. Whatever accomplishments they wished to be perfect in, they studied to understand, whether Art, Science, or a profession, even if only millinery and dressmaking – but to perform the grand office of a mother is left to haphazard. No experience, and no knowledge gained from the experience of others is thought necessary. Is this not surely presumption? God does help us, but He expects us to use rightly the powers He has given us for a certain purpose. As we have so often said, God loves his own rules, and to neglect our part because we expect Him to work a miracle is presumption. God does not do it; and the lamentable ignorance of its details in those who have taken upon themselves – what all acknowledge is one of the most important offices of the world – motherhood – is unaccountable. It has deplorable effects on the body, but still more disastrous effects on the soul.

The harm a mother can do to the unborn body of her child is only a faint image of the harm she can do to its soul. Dwell upon this thought mothers, I beseech you. Read what will instruct you. We will append some works that you may peruse which will help you to know your duty better. It is your manifest duty to constantly remember the special instrument that you are to God, and that He has chosen you for a wondrous office, for which you should fit yourself by keeping very close to the God who has linked you to himself, and is lavish in His gifts to enable you to fulfil this high mission of a Mother.

Angels are sent to help you, and you should keep in their company, and constantly recur to them. They are waiting to bring you gifts to enrich you. You must however fulfil God's Will and invoke their help. They do much for us that we shall never know in this world, but they would do more if we sought their assistance.

Now these are the two thoughts upon which you must dwell --- First, the necessity of learning your duties, Second, the necessity of invoking God and relying on His special blessing on your office, remembering in what close connection with God it brings you, and how you received your state of life from Him. You are even more than an Ambassador, or Viceroy is to his Sovereign. You are God's instrument, to people earth with souls. These two points must be borne in mind, if you would be that beautiful work of God's spirit – a holy mother. Many gifts that you now possess, and which you think are your own, are from God. Your love is from God; He gave it to you when He gave you your own child, and it is so wonderful that it is generally considered beyond all other earthly loves. God himself even considers it as the next dearest to His own when He speaks to His human family; "Can a mother forget her infant so as not to have pity on the child of her womb"? It

is certain that the unhappy women who bear children contrary to the law of God are nearly always without the natural love, which is given to other women. Bring your children to God, and breathe a prayer, cry from your heart of hearts, from the heart of a mother, speak to the heart of the Mother who brought the Sacred Heart into the world enamoured with love of the children of men. Behold Jesus pointing to His Sacred Heart! It is our model. "Learn of me", speaks the Incarnate Word. Mothers, teach your children from their very childhood about the God-Man. Impregnate them with the love of Jesus, and fire them with the desire to follow their leader, Christ, to be Christians proud of their Master and anxious to please Him. Teach them not be ashamed, to be true, and faithful to Him – teach them that they were made for Heaven, not earth, and that to fulfil all justice they must seek help from on high and value grace. Mothers! Keep punctual to the Sacraments yourselves, and your words will then have weight, and you will indeed be the joyful Mother of many children, and your children will rise up and call you blessed. But what will their words of love be compared with the words, which Jesus will speak to you! In doing your grand work, your duty to those whom God has given to you to take care of for Him, you will be perfecting your own soul, you will be a conception of God's that will be indeed a glory to the Sacred Humanity and a work of His Holy Spirit. Go Mothers, do your work, fulfil your mission, and high will be the place, glorious will be the crown which is prepared for you in Heaven, where "eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for those who love Him". Disappoint not the confidence of God; fail not in your trust. Look how good children trust their parents, they think they cannot do wrong, and have unbounded confidence in them. From whence is this confidence? From God.

He gives it to children for it is necessary that they should have it in order to learn what is right and wrong, to be kept from sin and guarded from evil, by their parents telling them that this and that is God's law. God is pleased with this conduct, and displeased with the contrary. Indeed parents ought always to carefully guide the minds of their children, particularly till they gain the use of reason. Few parents realize the responsibility they are under in this regard. The child who has not come to the use of reason cannot make proper use of its will, but the parents who brought it into the world will, in some measure, have to stand in the place of that will. The child is brought into the world without its own concurrence, and has certain rights upon those who gave it such grave responsibilities.

So parents are bound by all laws, human, and divine, to guard their offspring from danger while they cannot guard themselves. As the State legislates especially regarding the body of a child, still more strongly does

the Church do so regarding its soul, and its body. The grand Church of God, so perfect in its organization, and discipline, legislating for the greatest and smallest details, so that human life may be led in harmony with the will of the Creator in its creation. Nothing escapes the scrutinizing eye of the Church. It gives forth grand dogmas regarding the Divinity, and eternal life, but still it neglects nothing regarding the minor details of our ordinary everyday life. God forgive those who speak flippantly of God's grand Conception - - "The Church the Spouse of Christ", for it is ignorance alone that could make them do so. This grand work of the Holy Spirit sprang from the Passion all brilliant and beautiful with the Precious Blood of Jesus - holy in her doctrine, holy in her rules and commands, and holy in the lives of an immense number of her children, who have lived and loved, lived for God, and loved Him, and who have died for Him, died in His grace and love. Mothers you will find in the teaching of Holy Church how little you know of its laws regarding your duties. You should revere it, realizing the mother-love that is in God's Church. You should have the same contentment in your study, as the holy ones of God had when they read the words of St. Augustine and St. Thomas Aquinas: God be praised we are members of the grand work of His passion, His Church, and Children of the Church of Mercy the beautiful and immaculate creation of a loving God.

THE CHILD

Filial Duty - - Filial duty has ever existed, and has in a certain way a special beauty. It rather takes from the fall, a different aspect from which it would have had in an unfallen state, as we have already said, in viewing Human Life under its present aspect. God's wisdom has known how to bring good out of evil, and from the present state of things, we have creatures of a new beauty. As there are works of God that could not have existed in primeval innocence, so with the relative duties of Father and Son, they take a different form, though they are not states, like that of the Doctor, Lawyer, Judge, etc., they have sprung into existence since the fall. In regarding the Father, we said that having brought children into the world, he was bound to look after them, until they could take care of themselves, both soul and body. Consequently, it follows logically, that the child during the same period, must be obedient, or the parent could not do his or her duty. The legal time a child is bound to its parents differs in different countries, and we should not like to put down any time, as defined by the Church, when this obedience is exacted. There are too many wooden rules framed by certain souls, which the Church has never made, though some good people say she has laid down rules that are not at all what these people say they are.

Sometimes the Church is obliged to make a temporary rule during times of necessity, and these are made hard and fast by imprudent people. The precise time of coming of age of a child is different in different countries, and the obedience under sin, of children to their parents is not laid down by an unchangeable rule. There are certain matters such as a vocation, with which parents have no right to interfere, indeed they sin greatly by so doing. The confessor will advise each individual soul upon this point, but we have touched upon a subject, which should rather be treated of in the summing up. Let us turn from what we are not to do, to what we are to do. Children are to love, honour and obey their parents, in all that is not sin. Eternal Father, we behold thee, with the Son of thy love! How shall we speak of this mystery? How can we reverently bid thy earthly children look up, adore and love thee O! God, beauty ever ancient and ever new. Looking upon this world, the Eternal should see his own conception, living and lovely in his sight. A good son, dutiful, loving, revering his parents when needed, helping those parents in their necessities, and tending them in their age and infirmities. What is this man to his God? He knows and realizes not, if he did, earth would become a heaven to him. The benign look of God, how it would sweeten all his life. How difficult would it be then to fall into the trap of the evil one, which is now so easy?

From the mire of despondency - - sadness, we call it, mire, because it is so difficult to extricate ourselves therefrom, this mud and mire, for some, needs another hand to draw them forth. So with this sadness in which souls indulge, and which is as veritable a passion as anger, or any other, it is difficult to extricate ourselves, but it is indeed a friendly hand that helps us; so now, some child of God, you are reading this, clothed with His grace, you are a delight to your Creator, you are striving to do your duty, you love your parents, but sometimes you seem uncertain whether you can submit patiently to what seems to you inconsistent, harsh or unjust. Do you want to lose the beauty of your life? Preserve it, in striving to do your duty, and be an obedient and loving Son, you have not to wait until you are perfect in that state, in order to be pleasing to God; for in this, as in all other positions, in doing the works they enjoin we are pleasing God through all; it is not like the building of a house, or painting a picture, these have to be finished before they are objects of beauty - - but our works please God while they are in process.

We are a perpetual joy to our good God, and this should make us more careful in the execution of our works, and not to hurry through them in order to get to one apparently more important, and so performing the present one carelessly. What a waste of time is this! Knowing therefore how we are watched, and the delight that our God receives from our lives, let us

treasure the present moments. Let us not waste them. Let us bask in the sunshine of God's smile, and by an act of faith in the loving and benevolent watchfulness of our God, and his ever guarding Providence, we shall endure things hard to nature – not only patiently, but joyously, and our lives will have a brilliancy that the poor, grumbling soul can never attain, and give a glory to God, which sheds a radiance over us now in this life; and we can have this or lose it, by the way we pitch our little barque. Discontent and sadness cause us to steer in the wrong direction. We make mistakes in our reckoning, misunderstandings arise with those around, we are in turn misunderstood, and thought to be doing maliciously, whereas we had not the slightest intention or thought of wrong-doing, but our self-absorbed state leads into doing things foreign to our nature, all unperceived by us - - it did not even allow us light to see what we had done, we had no idea of being unkind or neglectful and we think we should not be accused. We grow more sad, and all around us seems changed, we think ourselves injured, and almost martyrs, and a very unmartyrlike spirit takes possession of us, and then what happens to ours acts towards God? They are the same acts, but without the bright and joyous spirit - - what a difference in duty is still acknowledged as a virtue in the eyes of a world that has sadly changed the idea of many virtues. Filial virtue is practiced by thousands of God's children cheerfully and lovingly. May it ever be so, and may all on earth use their endeavors to hold this virtue in estimation in their own hearts, and also to hold it up for estimation in the minds of others, lest the general tone of society come to scoff at it - - so admirable as it is in itself, though not attainable without sacrifice. These may even try to bring into ridicule, deference and respect to parents, therefore let no human respect hinder us from holding in horror the conversation of such destroyers of the unity and beauty of the human family. May our sons and daughters be lovely in the observance of this precept - - "Honor thy father and thy mother" - - "He that honors his mother is as one who layeth up a treasure".

Oh! the sad modern iconoclasts! These of old destroyed statues and images, but these would destroy the work of God, the human soul, which should have its heart-strings attuned to the melody of those golden harps, whose harpers are harping celestial music in heaven. Beautiful instruments have their chords strained and snapped asunder, and thus lose their harmony, the key-notes fail with poor human hearts, they are sadly out of tune! May our youth avoid these snares, growing up noble and beautiful in the sight of their heavenly Father.

THE DOCTOR

To us the medical man has an extraordinary power of mirroring his master

and going about everywhere doing good – he should be a most noble work of God. Patience, charity, self-sacrifice – every virtue of life are included in his noble profession. The Good Samaritan! The Good Physician! The Good Shepherd! The healer! All types of Our Lord – all this a Doctor can be – and many have been beautiful from their devotion to their profession. We have known those who have given their lives for it, and the more noble in itself, the more sorrowful the sight of this vocation so dragged in the mire and made despicable.

How the Doctor could mirror Him who is call the Good Physician? The devil's craft in deceiving man is turned by Almighty God's wisdom into a means of producing good. The Doctor's office is one of the many beautiful works of God's Spirit, brought into existence by the fall. The Doctor would not be needed except through sin. How wonderfully has God shown how to defeat Satan. My God, how I rejoice that thou art what thou art – All Powerful, All Wise – no one can tamper with thy glory, thou hast ways and means of restoring what has been attempted to be robbed from thee. No one can withstand thee. We echo the angles' triumphant song as we chant our hymn of praise! Who is like unto God who made heaven and earth, but here we are stopped in our joyous chants even when the regeneration had produced beauties of a new description. These new products of the magnificent mind of God became infected by sin. Imagine a man who is to mirror and reflect on earth the picture of God, is he not then an angel or should he not be? But he never appears before us in that light, showing how even those new conceptions of God's mind which would not have been in an unfallen world (but are now beauteous). God's wisdom has known how to produce such to be useful in the world. How sad to think that even this new creation does not correspond to its Creator's idea. Doctors and Lawyers could be beauties of the regeneration if they looked upon their state in its proper light, used it for the beneficent end for which it was instituted, instead of which these states are so abused that we look upon those who hold this dignity of healing the body or helping the woes of mankind, we look upon them often as untrustworthy as dishonoring their profession, and whom we must be on our guard against. How my reader would smile if I called a Lawyer an earthly angel, but such he should be, the minister of God's justice, God help us! He strives, that good God, to relieve us. He showers the gifts upon us, from malice He produces good, and we turn even that good into evil. But we are writing about what often is, rather than what should be.

Imagine a holy man entering upon either the profession of a Doctor or a Lawyer with a pure motive of fulfilling God's will and ministering to the ills of mankind – he is animated with justice and charity, he studies to know

what would be useful in his profession, not from ambition or self-interest but to do his duty in charity and justice. He is painstaking, honest, upright, and like his master goes about everywhere doing good, and he is a noble work of God – his mind reflects the might mind of God.

THE RULER

(Whether Emperor, King, President, etc.)

We are overawed as we write the word, and a vista comes before us of a beautiful world, ruined, destroyed, brought to destruction by unworthy rulers. We seem to see what it should be, and what it is.

A human being, God appointed ruling for God, and in the name of God, and obtaining wisdom for the grand work given.

God is wisdom, justice, mercy – a ruler ruling with love, and benignity, and thus obtaining love, obeyed and revered - - people proud of their chief, faithful to him.

Their fidelity to him, for their ruler's faithfulness to his people, his manifest desire for their good, stamps their souls, and thanks be to God there are such still poor fallen humanity. It is capable of receiving good impressions, but they who should give these good impressions, who should press on their souls under their care, the right stamp, press the wrong one, and they seal their own fate with the same hand, with which they make this wrong impression, for people stung to the quick by the neglect of those who should care, have fretted under unjust rules made by man's ambitious spirit, made for the better carrying out of plans, not through pity for the poverty of their subjects, from the desire of justice, from merciful designs. People living under laws of this nature, under a ruler unfaithful to his trust, after submitting for awhile, rebel and rise in their turn, and become treacherous. Traitors are bred from tyranny. Who sins most God alone knows. The general attitude of the world in the present day is most painful. The old cry of God's enemy is raised without shame. Many people glory in "I will not serve".

At present one in office seems a butt, a target, for others to cast stones, and to aim at. Though we have no sympathy, but the profoundest detestation for the horrid socialism of the present age, and its outcome, the child it begets, anarchism, though we cannot say a word of excuse, still for justice sake we must say this, that the masses have been badly ruled, and "tread on a worm,

it will rise", and the down-trodden masses have risen disorderly, illogically, we might say idiotically. They seem to us to argue as Marshall in his grand work – "My clerical friends", describes a Yankee, who upon hearing some Methodist ranter cry out in St. Peter's during one of its soul-stirring ceremonies, "Is there no one in this whole edifice who will raise his voice with me to protest against idolatry?" "There is one", said a Yankee near, "who will raise his foot, to shut your mouth if you don't keep quiet", and the ranter did keep quiet, influenced by the only argument – as Marshall well remarks – that would have induced him. So with ignorant minds. They see no alternative, no power of influence but violence. They rise up; they rebel against their unjust rulers. All the philanthropic work cannot make up for duty. We cannot set to work with hospitals, or charitable institutions of various kinds, and neglect duty. A ruler of a kingdom devoted to all kinds of magnificent and beneficent works, if he neglect his manifold duty, will find his hands empty, when he appears before God. The ruler has to point, to place ever before him the glory of God. "Pro Bono Publico", is not the first thought, but the greater glory of God. "Pro Bono Publico" is secondary, if indeed we might not say of charity when we class the two loves the love of God, and the love of our neighbors – "and these two are one". And in the mind of the ruler it ought to be impressed that the glory of God, and the good of the people, the real good will not clash. This may comfort some who in endeavoring to do their duty seem to see insuperable difficulties in uniting these two objects. The man placed in that most terrible position of not only counseling, and guiding, but ruling others, that office so God-like, and in harmony with the Spirit of God. What are his responsibilities? O God! My God! look down upon this poor world of thine, and send to it rulers after thy own heart. Give them thy wisdom, from the seat of thy greatness, from the shrine of thy grace, that it may be with them, and guard them in all their ways, and may it never depart from them. May thy infinite wisdom enlighten them with knowledge. Incarnate Word, strengthen to fulfil, and put into execution thy holy inspirations, for without them vain is man's help. In thee, O Lord, may their hope and their trust be, and they shall not be confounded forever, for "thou hast the words of eternal life".

THE TEACHER

There are various teachers, with more or less responsibility. Many teachers of the present day seem to think their office teachers have only one branch of study to teach, some is simply cramming the minds of those they instruct. Some teachers, male or female, have the entire charge of those entrusted to them. They have to supply the place of parents - - therefore the advice to these would be very similar to that given to parents.

Heads of schools, etc., have their special duties and responsibilities. They have to see that there is a sufficient time given to the one thing necessary, that all studies are brought to bear upon that one thing, indeed they are meaningless without, and that all do not find this out as they study, is a mystery to us. Study is good; makes us arise from out our too often ignoble groveling. We view this as we study this atom of sand, this drop of water, upon which we live, this little orb which gave us birth. Ah, yes! Teachers, teach your pupils their place in the universe; teach them their place, their post on this earth, teach them their littleness, but teach them also their greatness, as you expand their minds, strive to enlarge them, and make them capable of true views. Do not compress, confuse them, by the absurd cramming system, or the present day will never produce men even in this Christian era with powers of thought such as those of old. What a thought! Thought - - that grand gift from God; thought, that makes all things good or bad; thought, a creating power given to man by a good, great God. My God, I thank you for this gift. My God, send teachers to thy children who will cultivate thought in them, educate the mind and bring from it great, grand thoughts.

My God, hear my cry. Parents neglect their duty, but do you supply to these worse than orphaned children on earth. Send men with hearts inflamed by love, minds purified by penance, enlightened by prayer to reach on earth, and as brilliant stars glorify thee in return in their eternity of bliss - - bright, beautiful, blessed for having fulfilled their mission, sent by thee to supply those whom thy enemy had led astray - - parents unworthy of this name leading to destruction their offspring by their pride and worldliness and neglect.

Come forth men of God to teach in God's name - to teach - not ambition, not vanity, not what inflates the mind and breeds conceit - but what expands and renders it full of holy, noble instincts, and breeds hatred of what is unholy and ignoble.

When will they come, O God, but there are already many who would teach truth, if able, if allowed - but some striving to keep pace with the world, lose much they might gain, by showing over-deference to this world and its opinions and thus unconsciously teach the same to their scholars, instead of doing what even the pagan philosophers did - impress upon their scholars contempt of the world's opinion which they showed to them by their own example - whereas some teachers of the present day impress upon their scholars a very great anxiety regarding the opinion of the world, and of course in a certain sense there is excuse for this, but nevertheless what a boon to the world would be teachers who could take their own stand, who

showed they cared not what was thought of them by the empty world. Teachers who would show they were teaching with the highest of motives, teaching, desire for the praise of God and disregard for the praises of men, but whose worth would in time make them sought after, since their teaching in their schools produced such grand me. What would be the value of a University in these days, founded and maintained on entirely different principles to some. Colleges more on the plan of Novitiates – even the strict Jesuit Novitiate might be copied in many of its principles and adapted to those who were going to live in the world and take their place in one or other of the offices of life.

Summing up this little article it may be asked: Give something to do, that will help us in this grand work, you may have been touched with some desire to perform your duty in a more unworldly manner and feel your conscience urging you to commence afresh. Well, but take the same advice as we gave parents, and teach penance. I may not dilate on this here, but simply affirm that, practice penance and preach it and you will have power with souls and your teaching will bring forth fruit, and if you do not wish to sacrifice yourself, you should not undertake such a responsible work as to teach others. You should want to have power, are so little respected. It is because they preach what they do not practice. This is not the teaching – the instruction that will earn the glorious reward promised to those who instruct others unto justice. This is not instructing others unto justice. It is instructing them in hypocrisy, deceit, and it is unjust and will lead those we instruct to destruction. It is cant, not truth, being thus taught.

Therefore as we finish these words to "Teachers", we pray with those who lived on earth when the "Great Teacher" taught us never earth had heard Teacher teach before. Humbly we look up, earnestly we will strive to read as our eyes meet the eyes of Jesus, as He bends down to listen to our words, we speak few, but pleadingly - - "Master, tell us". Yes, let Christ teach us first and then Christ - - taught we shall teach not in word only, but in deed and in truth. If we cannot teach by example, as we indeed would wish, we must teach in a negative manner. Let us learn "not" to do what we see displeases us in others. Let us abhor the evil, pitying the poor victims to the fall, but abhorrence of the evil, and contempt for it may make us much impression on this mind, as seeing virtue in practice, which at times is passed over and unobserved. It is my firm belief that the wholesome ridicule given to the 5th of November conspiracy, commonly known as the "Gunpowder Plot", has more effect than imprisonment or hanging.

No one could make a hero of Guy Fawkes, but many such as he – are made heroes of – martyrs even in the flesh – living patriots dear to the nation, and

I do not know what amount of sentiment is connected in the minds of many for those who have been imprisoned for some disreputable plot, unworthy of a pagan or a savage mind, and as illogical as a brute-beast's action.

Therefore always try to imprint upon the minds, especially of the young, who are so capable of being impressed a wholesome horror of vice, and especially the vice of dissimulation, untruth, because it is likely to be overlooked more than the greater ones, though it used to be part of the education – as it was considered also bad breeding to be untruthful. Therefore people in England were ashamed to tell a lie or to be found out doing so. All know that honor was considered a part of good breeding, and yet we sometimes find an immense amount of it in some uneducated people, even those who cannot read or write. The old expression "There is honor among thieves" bears upon our present point. If this honor went to a right end, to a good cause, we should respect it. Unfortunately we find some beautiful remnants of original justice embedded in a mire of iniquity. We can learn a lesson from them, it would make us love our God better and desire to correspond to His design in our creation.

We know when a design is drawn how everything would be spoiled if it were not carried out perfectly, and this thought should make us try to correct in ourselves that which does not correspond to His design, our Creator's, in our creation.

We know when a picture is drawn how everything would be spoiled if the design were not carried out in the form that was intended it should be finished in – and that thought should make us set to work to correct in ourselves that which does not correspond with the beautiful design which God brought into creation – His own conception of this world as He viewed and blessed it with unspeakable complacency.

We must try and keep before our minds what may be called "ideal thoughts", but they are as useful as the pictures of the ancient masters to the modern artist. He has a good idea to work on and so it is with impressions on the minds of youth – if you cannot bring them into the company of noble, good, true people – do your best theoretically. It is possible to teach by theory – therefore we may, without wasting our time give our ideas.

An honorable person is a magnificent work of God – the soul of truth and trust.

With all reverence we say, meet such a one, and you can feel a reflection of

what it would be to treat with God. God would not betray us – ah, no. We know that. If God could do that we should be of all men the most miserable, but we can trust Him. We do, and there are some of His own, who seem to have come straight from His hands and who are trustworthy. These grand ones seem to have retained something of original justice, and they are dear to God and man. They know not their own worth – implicitly they are trusted.

It does not seem to depend on education – you meet them among all classes – domestics have shown an extraordinary sense of honor as we have already said.

What is honor? Well may we ask – for we may write about it, and we may perhaps, if we are wise, take our ideas from what we are taught. But it is scarcely likely we can learn much from seeing – we meet so few truly honorable people. What is it then? Honor, trust, fidelity seem three virtues – and yet one – honor is also true charity. Honor is "doing unto others as we would they should do unto us".

Honor is being grateful and striving to make a return to those who have done us a service.

Honor is being faithful to our trust, being imbued with a sense of our duty, and how are all these virtues to grow in our hearts? A few words – It may be stated in a few words, if have to obey the Great Teacher whom God has put in this world, our Mother Church. She has an infallible voice. Her words are guarded. She cannot err. She gives her commands what we are to believe and do.

She cannot err in faith or morals. She teaches with power. Her voice is to her children as the voice of God. O! Thank God, children, for this gift, for this faith, which Holy Church gives us, through the great Sacrament which gives us a new birth, and admits us into an earthly paradise – God's new creation.

The Church having thus brought her children to birth follows them through life. Other Sacraments, giving grace for all times in our lives – Grace to purify from sin – Grace to strengthen when weak, follow the first Sacrament of Grace. The Church is God's dispenser of graces in this world – and we see her dispensing graces on all occasions by means of Sacramentals from her vast treasury of grace. Still the Sacraments are the great channels of grace, and produce all virtue when received in befitting dispositions. They

are great aqueducts of grace – therefore when it is said "How am I to obtain this virtue or the other – how shall I be honorable or truthful, impartial and just"? and so on – here is the receipt: Frequent the Sacraments. In teaching we point out what should be, and it grows wearisome and tantalizing unless we are taught at the same time some methods that would enable us, or rather help us, to live up to the ideal placed before us. It is dangerous for the human minds to be taught to love virtue, and really to have a grand love of virtue, an immense desire for and admiration of some certain virtues, when we are not taught at the same time how we may possess them. "I will", we say. Alas! How fatal is that "I will" unless the "With God's help" follows? What a wreck some souls have become who rested solely on that "I will", and thought they could do of their own strength what they willed. And again the terrible delusion some minds are under – that to love a virtue is to possess it!

This love is so often followed by a fall that we do not dwell upon it, as it is a matter for a different work than this. We have wandered already further than we intended in our thoughts upon a teacher; but we finish with this definition of a teacher given 1900 years ago to the Great Teacher who taught by word and example, as none others have taught, "Master we know that thou art a true teacher and regardest not the persons of men". Here we see what the true teacher should be. You must be above human respect. Truth cannot be changed to suit people's convenience. We must teach the truth – the whole truth, and nothing but the truth.

A true teacher must be above the opinions of men – their praise or dispraise should not influence. A teacher must teach by word, deed, and thought, and truth – thus mirroring the Eternal Word who is truth itself.

A FAITHFUL SERVANT

Where is the faithful one? His value would be as of pearls brought from afar; and yet they do exist thanks be to God! The general epidemic of liberty, independence, deceit, and want of honor has affected this body of the human family, which has been found so faithful and true in past ages. Indeed, though we cannot compare as the members are so comparatively different, yet we should say there were more faithful to duty in servitude than there were to be found in office, yet with more excuse if wanting in virtue. Rather it should be an excuse that they are uneducated, for education should – if it were true to its name – bring virtue, and change the mind. The mind should furnish the soul with reasons for cultivating virtue. However, because of the present state of society, what should be, is not. What is – is the fact that education begins with many in vainglory, which is sin, is

continued with vainglory, and ends with it. That is the ruling power; - - the nominative case all through is human respect, though there are objective and relative declensions from this. But we must not wander from our subject which is upon those most important reasons, - - who conduce so much to make home happy or unhappy: our domestics. First, are they prepared for their future life? Unhappily we must say in most cases "No"! There is no excuse in their regard. It is not with them, as with many who do not know what their future will be, for as a rule it is known by our domestics, both male and female. Will it be thought a Utopian idea to suggest that it would be well in our poor schools, that the very first thought suggested should be that they are placed in a state of life especially blessed by God. "Blessed are the poor". Why? - - "For theirs is the Kingdom of Heaven". Why have they not earthly realms? The easier to ensure eternal ones. Therefore a sense of contentment and even gratitude for being born in this state would, or should be the foundation of the education given in the poor schools. The most fitting foundation, the best ground to meet upon is a great appreciation of the state they are in, and thanksgiving for the special benefits it gives and helps for securing the eternal felicity of Heaven. Poverty can be endured cheerfully when we know that at a certain period we shall possess riches. A reasonable, right anxiety to know how to behave in that future state, would be the result of the sense of security which they possess that they will obtain the beatitude of bliss if they will obey the few laws laid down by the great Legislator; and the principal law is, that His creatures shall be content with His legislation. In the place of this contentment is seen general discontent, therefore, the greater necessity of strenuously striving by every means to inculcate a spirit of content, and resignation, laying this down as the primary point of education. But is it so? Nay, not so. Let the child be taught that will further its interests in society, this is the implicit desire of both poor and rich parents, and thus is the child's mind infected at the commencement. The good woman of Holy Writ is described with wonderful simplicity: - - "She looketh well to the paths of her household", etc. - - "all her domestics are clothes in double clothing". My God! the grandeur of thy simplicity rises like an inaccessible mountain, as are all thy other attributes. We look up and admire, but we cannot scale them, neither do we wish. We read in the Might and Power of our God that He is above all description and imagination, grand, most perfect, and adorable, and while we adore and know that the Infinity of our God is above our knowledge, and that we cannot even imagine His Magnificence in all His attributes, still a voice has said to us in times of desolation and loneliness - - "Be ye perfect as your Heavenly Father is perfect". My God! what has made our hearts swell with unutterable love, as we commenced to speak upon a matter so simple, a subject, some might think would be a distraction in the contemplation of God, a few simple words, - - words

indeed of God's Spirit but so simple – just these words: - "All her domestics are clothed with double clothing". Poor housekeeper! Worried and troubled with such minor, and apparently, pretty indifferent matters in your multifarious occupations; see how your God has taught you that you might imitate Him. "All her domestics are clothed with double clothing". The Holy Spirit has delineated in this picture drawn of a holy woman, her care for her domestics. They will not fear in the cold of winter for they are clothed with double clothing. See this picture you mistresses who seem to view those under you as certain kinds of machines! There are certainly faults on both sides; but surely the one who has received education should know her duty better than the poor, often ignorant domestic who, if her mistress did her duty better than the poor, often ignorant domestic who, if her mistress did her duty would learn from her. We do not understand the conscience of many, for they are not all worldly, the women who treat their servants in this way. Some even have a pretence of piety. We call it a pretence for it cannot be real because it is not imitation of our good God. They would not trouble about their clothing, that is unless it touched themselves through the external appearance, and the words of Scripture would sound very strangely to them. But thanks be to God all are not so, and there are those on earth in whom God can act. Over and over again we come to this point – the desire of Jesus' Heart to live again in us – think of this, dear Reader, when you are weary, and the trails of life seem hard, and it seems but dreary, but a dull routine. It would not be nearly so dull, if you thought of the delight of Jesus in entering your heart, and living again His life of love to all around which He does when you see that your domestics are comfortable, well-clothed, etc.: But if you do this as a troublesome duty, it will be like many other things in your life burdensome, and the everyday duties will grow more and more tiresome.

If on the other hand you strive to act in harmony with the intention of Jesus' Heart, what a golden hue this will throw over your life. The intention of Jesus' Heart! – Here we stay! What a vista! But have we corresponded with this intention? How have we disappointed that Heart? Ah, now at this moment offer all the loving intentions of that Sacred Heart. My Jesus! I thank thee at this moment for all that thy love desired to do for me and mine, but we would not accept these desires, - we slighted them – we did not understand thy love – we measured it by our own. Now for love of thee I will commence my life again. Poor tired housekeeper, be of good heart, continue in your many cares. Let God's lamp of love be lit in that home which you direct, and then what a radiance, a brightness will there be, because you are copying the Eternal in sanctifying these ordinary every-day acts, and performing them in the spirit of God looking to the domestics in the house as part of the family, and caring for them, not as for people whom

you employ and pay, but as those who rely upon you and who your care for with love as being a mutual accommodation for one another. Let employers act thus, and they will have those under them who linked with a happy bond, will contribute to the happiness of the family, and help them by prayers as well as service; and God will live in that household. Do not expect them to be more perfect than yourself, but lead them to goodness by being good, and excuse them when they fail more than you would excuse yourself, for you should know better, both innately by birth and also by education.

We sometimes are very wrath if we find a nasty, dishonorable act done by one of our domestics, such as reading a letter, or betraying some family secret, etc., but we must consider that they are not born with the nicety of feeling which betokens gentle birth; and yet we do many worse acts who should know better.

We have in some way blended these two states of life together, that of the employer, and the employed, but it could scarcely be helped, and we will leave it so, for they should be united, one indeed depends upon the other, and the two points we have principally dwelt are the responsibility of the Master and Mistress; the tremendous responsibilities of their state, and the duty they owe to their domestics, as part of their family, and to the poorer classes of society, to those who have to labor for their living. We say again happy you; - you are privileged ones. Christ himself has pronounced you blessed. Yes! But you must be poor in spirit as well as in position. Do not lose the great privileges of your state by repining at it, but daily thank God that you have His promise that those who are poor in this life have the security of his words that they shall possess the riches of the Kingdom of Heaven for eternity. But many lose the great graces attached to their state, so now looking at it in a different light, be happy in the thought that you are God's special friends, and that your state of subjection is no shame to you, but an honor. The Son of God became subject to His creatures, and you can delight your Heavenly Father, by living in harmony with the Son of His Love, but remember in your services to your Master and Mistress, your service is given for Love of God. You are in a state of servitude, because it is the will of God, and you are faithful and true that you many not disappoint the good God.

VALUE OF SPIRITUALITY

There are many incomprehensible things in human life, as we find it in its present state. There are problems we cannot solve. We see a man of faith taking a house far from a church. We remonstrate with him, and he gives his

(to him) wise reasons why this house suited him better than those nearer the church. He passes on lightly to some other topic of conversation, then shakes our hand and leaves us to ponder over the matter.

Does that man know what the Mass means? What it is? What Holy Communion means? He is precluding himself and his family from being present at Mass, or going often to Holy Communion. He will probably make arrangements to go on Sundays. O yes; he is a good Christian and has brought up his family well, but he has not the slightest scruple in losing such incomparable treasures of grace – Mass, the Sacraments, Benediction, visits to the Blessed Sacrament and so on. The very nearness of Jesus in the Blessed Sacrament, and the grace of His Presence. The knowledge of Our Lord so close to us – we would have thought sufficient to compensate the loss of any temporal advantage. But no; our Brother Jesus is with us on earth; but no matter. We do not want to see Him every day. Once a week will do. Is this not strange? Can we reconcile our practice with our Faith? Again watch some Catholic entering a church where there is nothing going on. At an unthinkable age, we remember nevertheless reflecting with wonder. Did that gentleman walk into the church genuflect, nod to his sister, and walk out with her. We know that he had come over a mile, and yet he had not one moment to speak to his God. Yet he was in no hurry, for we saw them sauntering along afterwards and we pondered in a childish way – that Jesus, the same Jesus who walked the streets of Jerusalem; the same Lord who took up little children and blessed them, upon whose breast the beloved disciple had leaned was here, and one who was nevertheless a good Catholic, could thus come into His presence! It was puzzling, very. A child's mind does not expect to understand God.

They have instinctively arrived at the highest knowledge of God, and that is, that God would not be God if they could understand Him. God to the simple childish mind is a blissful mystery that they do not even wish to understand. Happy philosophy. God is God, therefore all they could desire, and the mind rests in this knowledge, as the infant's head rests on its mother's breast, and is content.

Yes: the child seeks not explanation of God or His ways or works but – those around? Ah, me! this would be another entire subject to commence. A child's mind. What a subject to penetrate into. What knowledge of God might be gained if we could see into a child's mind ere it had sinned. How carefully should we walk lest we tarnished, or rather caused to be tarnished, the pure mirror of God. But we must not diverge here from our point – the extra – ordinary neglect of the human race, the disregard for the spiritual treasures by which they are surrounded. One would think that God's very

lavishness of them, were imposed upon, as we disregard things that are cheap or common. God help us all! I have brought up but one instance of our disregard of God's gifts – the choice of a house far from the church, from the place whence God dispenses so prodigiously. But this one instance, common as it is – but a drop in the ocean. All around we see this strange attitude – temporal advantages preferred to the spiritual – regarded as almost the object of life, and spirituals really as pearls cast before swine, so little does their value seem to be understood. And yet we might almost say with certainty, all the evils of life spring from the loss of grace, and we lose it because we so little understand its value. Then the soul grows weak for want of nourishment, and disorders follow, which, if not stopped at the commencement, the disorder of venial sin, finally terminates in that of mortal sin.

We do not value spiritual things apparently, because we do not see them, and we seem to appreciate what we see more than what we do not see. This extraordinary ignorance, but it is nevertheless true. The soul is spiritual and needs spiritual help. If it does not receive it, it is incapable of resisting the enemies, which surround it on every side and see to obtain entrance. The devil, the world, and the flesh, wage a continual war. The last-named the most dangerous as it is the nearest enemy, a domestic enemy. The devil we can keep off, as likewise the world. Their attacks are exterior, but that interior egotism follows us into our most holy actions, and the soul when weakened has no power to resist the close attacks of the enemy who never leaves us – never dies.

It is conquered only by means of Divine Love, obtained through the channel of these spiritualities. We do not see Divine Love, but we feel it. We do not see our soul, we see our body and take care to nourish it, and when we find it weakened we take extra nourishment. But our soul, how differently do we act – we nourish it less when it is weakly and we act as though we could obtain grace by our own will, independent of God. "I am not worthy," we say, "for this blessing or grace. I am not prepared to go to the Sacraments. I will wait until I am better and then I will go". It is this language which strikes us as so strange. How do we expect to get better? Where is the grace to come from? Still we go on relying upon something, though the better word would be relying upon nothingness. But notwithstanding our present inherent weakness in our fallen state, we do not rely upon and trust and take our help from the Alpha and Omega – the beginning and the end of all things. We do not look for help from on high. We gave, as an instance of this, the little care that even fairly good Christians take to be near a church. Now we will find all through the lives of some people a depression, a something wrong, something that renders them irritable and out of sorts.

What is it? They have missed a grace. They have missed the means of constant graces. What can make up for the daily Mass? Or visit to the Blessed Sacrament? What grace is like a Sacrament? If they live next door to a church, how often do we find people losing the grace of a visit to the Blessed Sacrament?

How often do we find people losing grace from a visit to the Holy City itself, because in their anxiety to visit everything they will lose the Sacraments, neglect to go as often as usual to these immense channels of grace. Grace is filtered in many ways, but it pours like a torrent through the Sacraments.

THE LAWYER

Here is another conception of God's mind springing into existence through the fall. A work – a grand work of the Holy Ghost. A man who is to strive to mirror God's equity and justice.

Looking at what that man should be, and seeing what he is, we shudder. We do not mean to say that all Lawyers are bad. By no means. But even those who strive to do their duty, who have a conscience, have a low idea of their office. It is a purely earthly affair, and they must do the best they can for their client. They are not expected to see that justice is done, but by fair means or foul to get their client through the case. We will leave this point, as the present ideas of equity are scarcely as high as those of some among the ancient philosophers or present day Pagans. It is this low level we deplore. The Lawyer is to be pitied as he can scarcely rise above his level.

We are not saying that it is not the place of a Lawyer to get his client off punishment, however much he may have deserved it. We are deploring the system, and are almost sorry that we touched upon such an immense field for thought that cannot be properly brought forward in a little treatise like this.

There are indeed many points to be considered. Persons who are much in need of money may perchance make an agreement to render services at a much lower rate than such services rightly rendered merit, or to sell at a low rate a property which has a damage in it, with which they do not feel themselves obliged to acquaint the buyer. Is this just? And yet all know that these things are constantly being done. It enters into the various ways by which people can be unjust without being professedly dishonest. But it would take too long, and is scarcely necessary to instance the variety of

cases of this kind. They are sufficiently manifest in everyday life.

Human respect may keep people from many acts of downright dishonesty and, in a certain sense, self-respect may do so. Many people avoid faults because they do not wish to be worried by remorse. They want to keep up to one standard of virtue which they have set up for themselves, and they will not forsake that ideal because it would make them feel uncomfortable to do so. Yet in matters where their ideal is not touched what do find?

Take the instance of using moneys entrusted for a certain purpose. Who can be trusted? What a vague idea of justice is there in the responsibility undertaken by a trustee of certain moneys or property. He will do what he has undertaken to do so long as it pleases him, but he does not feel at all bound to continue his trusteeship when it does not please him, he does not realize that he has take upon himself certain responsibilities which in all justice he ought to fulfil, and so on in so many instances which come before all of us.

A MEMBER OF PARLIAMENT

As we bring before our minds those who should be angels of earth – fine-hearted, clear-minded men endowed with intelligence, which education has invested with a luster which sheds light behind and before. A man who can see two sides of a question, a man with a logical mind, taking in the two views there are to most questions, and able to look in advance as to the most advantageous, not only for the present moment, but for the future. We bring such a man before us, and picture him standing firm to his duty – give his opinions and so on. What thought is impressed upon us as most necessary to be remembered? As we have said in speaking of that one who in this world is so constantly met by us in all positions of life, in all grades of society – a friend we said of that one that there are certain duties incumbent on a friend that few people think of. We cannot take up with a friend and love him from mere caprice. Most people think they can do so, and do not perceive how dishonorable this is. There has been a certain union between two souls. One has told perhaps certain secrets, given confidences to another, and then without any reason beyond fickleness one breaks with the other and does not see the want of virtue in not being true in friendship. This same thought is in my mind regarding the M.P. Can he do as he pleases? Because he is not expressly legislated for in the Ten Commandments. Has he not certain duties to perform? Can he bring forward a subject matter for consideration rather because it pleases him, and he knows that he will gain honor by doing so, it is a matter he will shine in and so on.

Ah no. He must choose a matter for the good of the public – not pet plans. What evils might be averted by people doing their duty.

At the time I write it is a sad phase our own country is passing through. The future historian as he writes down the events of this memorable year will, if he has a heart as well as a mind, feel his pulses beat as he tells of the first year of the 20th century – the first month of the reign of a new Sovereign who was both loving and beloved, but who was placed in one of the most difficult positions which even the craft of the evil one could devise. A great part of his people has to protest against one of the first acts of their new King. An eminent Prelate had to come forward and protect against an act which is well called the "National Act of Apostasy", which the Head of the country made in the name of his subjects. The Head of the Church then in England had to come forward and declare to one whom he nevertheless loved, and to whom he was devoted that this Act was abhorrent to his people. They considered it an insult to their God, and must make reparation. My God! what a painful position for both parties, a real suffering to loyal hearts, who would wish to revere and show their devotion to their Sovereign. They were compassionating him also in his sorrow at the loss of his noble mother. Yet faithful and true as our English hearts are, they could not let their fidelity lead them to ruin as did the Piedmontese, so noted for their fidelity.

But good in excess is vice, and King and Country can never come before God and the Church. Therefore we have been obliged to humbly kneel and make reparation to our insulted God and wound the heart of our King rather than have any hand in wounding the Heart of Our Lord. Poor England! May God show thee mercy. Well and nobly has our Cardinal (Cardinal Vaughan) stood up to represent his children's feelings. Gentle of heart and yet with a soul and spirit indomitable where God is concerned. Cardinal Wolsey again some have cried, and we echo the prayer that such a one might be in every country in these days.

But still it is painful that such a state of things should be, such a division between the King and a great part of his people at the very commencement of his reign – and it might have been avoided if Catholic members of Parliament had done their duty.

We cannot imagine that all forgot it. It might not have been granted at once, but if year after year successive members of Parliament had brought the matter forward so much sin would probably have been saved, so much uncharitableness, so much offence to our good God. We could write on, and

without exaggeration, the results of this sad, sad evil neglect to seeing someone we have a thought it would be well to do, and neglecting to do it, and yet not thinking it wrong.

We have only instanced the above as it is the last example brought to our notice, and we are at present making the reparation ordered by our good Cardinal, to us of our Holy Father. A volume would be needed, and a large one too, to contain even a portion of the facts that have occurred within but a few years, and not facts related that our ears have heard, but facts that our own eyes have verified, and we mourn. "My God! for a pen", we echo the cry of that friend of God. Through the long centuries, words spoken so long, ere the birth of Our Lord, and we understand the cry of a human heart wishing to tell what should comfort those of his day, and we wish that we could in our day tell to those who live in this day that it is indeed the day which the Lord hath made, and they should rejoice and be glad therein for all that heart can desire, it has now in this day of life when our Redeemer has lived upon this earth, and taught us by example how to live, how to do our duty, "not regarding the persons of men". It should be easy now to do our duty, when we have but to tread as our Brother Jesus has trodden before us, and marked out the way with bloodstained feet, calling to us through age after age to come, follow Him. And we will. Yes, Master, we follow thee whithersoever though goest, there will be follow. What then have we to do? The words drop one by one into the depths of our hearts – the prayer He told us to pray. Yes, yes. "Thy will be done on earth as it is in Heaven". Ah, yes. We look into Heaven as far as we can imagine that abode of bliss. What do we see? All beautiful order, all doing what they were created to do. The angels have their offices – archangels and angels. Some have one office of love, some another. Some bear their Creator – the Thrones. Some are sent on missions – all obey the Divine "Fiat" and are in perfect unchangeable, unimaginable bliss. What is the difference between that haven of peace and this our earthly home of unrest? The abyss which intercepts us, the bridge, we care not if we could, to cross. Why is this earth so unlike Heaven? Why it is not a reflection of that world we hope for in the eternal ages? This is the vast difference existing that here "all men seek their own"; there "all seek their Creator's will". Their happiness is that they are fulfilling it. How unlike this fitful life of ours. I am not now asking you to consider the delights of Heaven, the ecstatic delights, the unknown, untasted on earth, joys of that celestial country, the Beatific Vision which forms the bliss of the Blessed.

Ah no. That needs to be thought of, contemplated in its own time and place. It is not for light reading like this to deal with such magnificent mysteries. It would not be reverent. But what we may consider is this point, that we on

earth seek our own will, think we can do as we please; our time, our energies are our own. We choose this or that employment. We can enter into the working of this post or leave it as pleasure. Ah, wrong, wrong, fallacy, false reasoning. If you entered a certain position you must do your duty in it, for God is your Supreme Ruler. You must give account to Him. You are a Member of Parliament, you have sought to be in this position, or you were placed in it, no matter which. You have to give an account of it to God. Conscientiously seek out His Adorable Will in its fulfillment, not your own changeable wish and will. You may be supine and not care to interfere or bring upon yourself unnecessary work, or you may be over energetic and act from human impulse imprudently, unwisely; but neither is the way you should act as God's earthly messenger, or as messenger signifies, "Angel". The "Non Possomus" of Pope Pius IX, is the right note of harmony, when we are asked to strike a wrong note, a note that will not harmonize with that grand tone sounding in matter, "so I will bring forward" or "I am not interested in that order matter, or if I bring it forward it will cause me a lot of worry".

Wrong, wrong; you have not the power, if you even wait awhile watching if another bring forward what is so manifestly a duty, "Pro Bono Publico". When it is not done, it will be no excuse for you if a great evil accurses to the country, or the people you represent. It will not undo or remedy the evil to know that others were as wrong as you. My God! the harm that one person can do, but the relief to this thought, is the good also that can be achieved by one person, God helping. Will it be a digression if we pause and point this out. We are writing on the Feast of St. Patrick. Look what that one man did. All over the world there are his children rising up and calling him blessed. From the heart of God's Church souls are roused to noble thoughts, hearts beat with love which is love of God as we see His power in His Saints, men of flesh and blood, like ourselves, but animated by God's spirit, rising up grand glorious trophies of Christ's passion. One man only and no telegraph wires to spread his work, but the whole earth echoes with his doings. "Christ", he cried, "Christ, Christ!" and he conquered. His name will be in benediction when those of Kings and Emperors are forgotten. Patrick! so named by the Vicar of Christ, will be a name that the child will lisp, the youth will shout and sing, the old man trembling pronounce with labored breath as he breathes his heart's prayer. Patrick! beloved of so many hearts, beloved of God, pray, plead for noble ones to live on earth like thee! Members of Parliament there have been, and, no doubt, yet are noble souls. What do we mean by the word "Member"? A member is a part of a body. If one member of your body fails, the other has to do double duty. You break one arm, the other must do more. The body of people who have undertaken that most responsible and difficult position of

looking to the good of their country, of directing and seeing that its laws are carried out, when these are for the country's good, and that they are abrogated when they are not beneficial or when they are positively hurtful.

Would we willingly employ a gardener who neglected his duties and did not lop off rotten branches that are only hurtful to the healthy sap. No. In like manner every Member of Parliament knowing of something hurtful to the general well being certainly neglects his duty in not bringing the matter forward for consideration.

THE SECRETARY

We have glanced at some of the positions held by individual members of the vast human family in this mortal life, and we feel we must stop and confine ourselves to some notable features connecting most positions in life. We thought surely a Secretary would be well to dwell upon, the duties are so onerous, the omissions of duty so sad in their effects, and the breaches of honour so sadly common with some of us poor, frail beings who live in this mortal life, feeling daily more and more the effects of the fall without increasing daily hope in the regeneration, that we should hope the more in, the more we feel our weakness. In thought we will dwell upon that duty – the Secretary's.

We have perhaps known breaches of honour that have had effect upon the entire life of some individuals. We may have been kept away perhaps from an important person through the jealousy of his Secretary, or because, perhaps, knowing something against the Secretary he thinks he will expose him, or some secret has been made known by a Secretary through simple vanity or desire to please, etc., but why continue? In these days matters seem coming to a climax.

The same rule follows if the knowledge we have, so to speak, of how to represent another, was impressed upon everyone, what a different aspect the world would assume. All working, not for self, but for God, there would not be that boastful vaunting of some as though "what I think must be the right thing". No, the humble soul tries to take God's view of things. But to bring this more home to our present theme, and apply it to the duty of the Secretary, it is astonishing the want of honour, the simple want of honour that exists in this office.

A Secretary may know what his master wishes said, but he writes something quite different. He manages to word his letter according to his

own way of thinking. This is bad in merely temporal matters, but if we give but one instance showing how everyone has grace for their particular office. Take some high dignity of the Church – Canon, Bishop, Cardinal; let his Secretary abuse his trust, perhaps at the same time thinking that he is using it well. Let him express his master's views differently or answer for him without asking his wishes, what untold mischief enters this poor world. To begin with, the advice itself has not grace with it because God gives this light and memory to help those who afterwards being not to respect and finally rise up against the word, as they will say and with a certain truth, not the word of their superior, but the word of an official. It may be the evil is only on one side, and the Secretary alone in the wrong and abusing his office, but it may be also that the superior is also in the wrong and knowingly allows himself to be influenced against his better judgement and the light of God would give him, the grace according to his office, and finally those around could say "Bishop, or Cardinal so and so, is ruled by his Secretary. He acts so constantly on what he tells him, and we do not like to be ruled by that person. He was not appointed over us". Thus disorder, much more insubordination enters that part of God's Church, the poor Ecclesiastic prays, perhaps more, he does penance, but he sees not the evil and no one is honest enough to tell him. Human respect holds an unusual sway over the minds of men. Human respect rules over those who will obey no other ruler, but it is a ruler to whom the most haughty and independent bow down to pay servile adhesion to. God keeps us obedient to lawful authority and ever bears in mind the golden rule that two evils can never make a right.

One of the sad, sad evils of this fallen world is the facility with which some people sin in order as they think to save sin, and yet we may never do it. We hope in this work repeated over and over again, and yet we hope against hope that those who read will be convinced by our words. Let us resolve when we see a wrong to strive and do a right. Let us learn a lesson for ourselves. We cannot shut our eyes to what is manifestly and undoubtedly wrong, but we can bring a good from it by striving to avoid the same in our perhaps smaller sphere, and we can always send forth a sweet note of music from our soul as we sorrow that by misuse of God's gifts we so injured a beautiful work of God, sorrow that we who were so noble by God's goodness in our creation, have become so ignoble by our self-seeking. This is the sorrow; this is the music that our souls may send forth to God. We are all one, and therefore, we should feel grieved at the faults, imperfections, and sins of others. If we really love the Sacred Heart we should surely mourn at what so grieved that dear Heart. But how cold is our love when we think of the love of the saints. If we did mourn for God's sake when we see wrong instead of being indignant for our own sake, how beautiful would our

lives be in the sight of God, and even with men we should have a certain influence and certainly with the young we should have a great influence, and in these days what a grand grace for anyone to possess. I say in these days, for surely there never were times in which the young were so neglected. Age after age we glance at history we see ambition, strife, revenge, and hatred mastering men's minds, making them do cruel deeds, casting fearful blots upon their lives. But we do not see what we see in the present day, we do not see, to the extent that now exists, children so dreadfully neglected, and brought up with wrong principles. Oh, anyone that can go about the world striving to mend the dreadful work that is done in the souls of the young, let them go forth and God will indeed bless the life that casts some kind of light, that warms the hearts of those children, who, if not brought into the world with cold, hard hearts, with dim, besmeared minds, a want of knowledge of right and wrong, certainly as reason opened their minds were shrouded and their thoughts led in an opposite direction to what is Christian, Christ-like. Now think not that you have no power, because you do not see the good effects of the fall in God's beautiful works, God is certainly with you. We shall save ourselves many blunders, we shall hinder ourselves falling into many ignoble acts, and by this sorrow and love of God we are hindered any contempt of others, which is a most dangerous failing to allow for an instant. The first feelings of repugnance to others are within our own control (of course always premising the help of God's grace), but if we allow a feeling of dislike or contempt to rest in our souls, we soon lose the love of God. The two feelings are identical. We are unconsciously led to use St. John's words; "If we love not our brother whom we see, how can we say that we love God whom we see not?" We do not want to argue or reason on this point – love of God and love of our neighbour is ever one. We multiply acts of the love of God when in thinking or acting for the love of others, who have been betrayed into some fault, we do not condemn them. What a useful practice is this, and how helpful to the souls of others, for those who have sympathy form a link with the souls of others in a manner, which we cannot now describe.

The betrayal of confidence, surely, surely there could never have been an age when there was so little honour to be found in all grades of society.

And you argue as wrongly as you speak sadly, when you say what can you do? You must follow with the tide, one person's actions will not change (as you say) the face of society.

Most responsible offices are spoiled by the neglecting to constantly bear in mind that we represent someone else, that dreadful "ego" comes up and we

want to represent ourselves and act from our own point of view rather than that of others. Personal holiness depends on how far we strive to represent God in our dealings with those around, how far we put down our own views and replace them by God's views. So we continue that in the various offices of life and the Church it is not our place to judge which is right or wrong.

CHAPTER XXIV

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Our kaleidoscope is still at work, and we are viewing life still from many various points of view. The words of our famous English poet ring in our ears, "an one man in his life plays many parts".

There is to us a special beauty in seeing any one perfect in many positions of life – for we often view people who were admirable in one position of life, and quite out of sphere in another. "And one man in his life plays many parts".

There are beautiful beings in this fallen world who brighten it, who seem indeed newly created – if we may express regeneration, by another word. They perform their parts; they hold the positions God assigns them, well. They beautify the earth, ere they are transplanted from this world, to beautify Heaven. What a wonderful thought! To beautify the earth is comprehensible to us – but it seems rather a new thought to beautify Heaven! Again we have changed a common expression to an uncommon one; and this has attracted our attention, for we knew the increase of our glory in Heaven, is what we have ever heard – then this is certainly an expression perfectly true. God's creatures beautify Heaven. Even this fallen earth, through the Precious Blood of Jesus, sends beautiful beings to delight our God who rejoices in His own works, whose only Son came on earth that we might have life, and have it abundantly, and this little created life, glorifies the Eternal life which is God. Are then the various positions of life, as it were, unimportant and insignificant to our Creator? By no means, how could they be? This is the wondrousness of our God. What we pass over as unworthy of our notice, He does not consider it so; it is worthy of His notice, whose magnificence is incomprehensible. Beauty is in the petals of a flower, the veining of a leaf, and God would have beauty in every part of human life, every incident, every place, has a special beauty for Him.

At this moment comes before our minds one, who as he is still living, cannot be mentioned by name. In various positions of life we followed and

admired him as such a dutiful son, and such a perfect Priest. His Secretary in speaking of him summed it up in the words, "One who slept little, eat less, and prayed much". A Priest and a man after God's own Heart, detained by his office through the hot summer months at the Vatican, which when some one remarked, seeing his pallor, the tears came into his eyes as he answered, "Am I not honoured to be with my Master". We see this holy Priest receiving with sweetness and patience, hundred, nay thousands of persons attentive to all, humble not flurried or hasty with murmurs, not favouring one more than another. In fact most perfect in that most difficult position, striving to satisfy people from all nations, some of whom were most difficult to satisfy. We remember an English lady not receiving a ticket she expected, rating the Monsignor in a most unladylike manner, and finally finishing by saying "The Vatican was the place to learn how to tell lies".

Unruffled, the patient Priest listened. "What you say of me, Madame, if true, makes no difference, you cannot have the ticket", and he handed one to a poor widow whom we suppose had more need.

Again we meet this priest as "Major Domo", over the household of the Vatican, arranging for fresh sleeping quarters for the soldiers and looking into most minute matters – quite a different employment to the many years close attendance on the Holy Father.

To see the love with which these soldiers looked upon this Priest, and his fatherly manner with them struck those who visited the Vatican, as they would visit another Court.

We see him in another sphere of life, "A Prince of God's Church – a Cardinal". Here it is perfect to keep up the state of a Prince; and with what dignity does this man of God know himself as ever, but still, mindful of the perfection of his new state. This life has seemed a poem to us so far. There are episodes in it so beautiful, as when fearlessly carrying the body of the departed saintly Pius IX fearless for self, but dreading desecration for the sacred relic, he firmly walked on with the cries ringing in his ears, "Throw him in the Tiber". Years after he carried statue of the "Mother above all mothers" through the streets of Trastevere, when the tumult arose, he was asked to turn back. "I am not afraid", was the quick response, "we will proceed".

Yes. "One man in his life plays many a part". Prince of God's Church, what is the final part? Reader, we would if we could impress as we write more

and more of God's love for the souls He has created.

Beloved of God! What has been hitherto your part in life? What state of human life, have you already passed through? How did you do your part, and what have you yet to do? What? Throw yourselves into the arms of Divine Providence. You know not what you have to do, or whether your days will be many or few; but his you do know, that you are sending up to your God an offering, a heart's offering, that you (God helping you) will do all in your power, to do that part well. That your days should be full days, days that you will meet in the everlasting day of eternity. You will not always feel the same fervour as now. No, but you are not depending on your own fervour. "So help me God" you have said, and God will help you – and you will finally succeed, and spending the days of life with duty ever first. When some fresh step in life has to be taken, looking at it on all sides, seeking to see what is required of you, what are the duties of this particular state of life, and then not move here and there like a leaf blown by the wind; not know what to do but seeking only to do your duty, that is God's Will! Then will you find your duties and work not burdensome, but sweet, even though you may be weary and worn, and constantly look forward to one hour of life, an hour which must come to all, and which we constantly say, and yet constantly forget, when we act as though we were never to die. And this sense of duty that is the desire to do well, and use all our energy, should follow us in all we do, no matter how seemingly insignificant and useless our employment may be.

We remember in speaking to the late saintly Dr. Kirby of the Irish College, about an Irish lad employed as a jockey. Whilst running the race, in fact, he has scarcely commenced, when the hurdles being placed differently to what he had expected, and not being prepared for the height, the horse fell and he under the horse, breaking his collar bone, but he rose in an instant and finished the race.

I was praising the lad's bravery, when to my surprise the white-haired, saintly old man, who seemed to have a perpetual youth, with his rosy, smiling face, though his locks were white, answered, "He only did his duty. Of course the lad did right. What else should he do"? Thus we see the beautiful mind of this Holy Priest, and his idea of whatever we do, we should do with all our hearts. "Whatsoever thy hand findeth to do, do with all thy might". The tale of St. Charles Borromeus astonishes us as we read it, when asked what he would do if he were told he was going to die, he looked up from his game of chess and answered, "I began this for God's glory, and I should continue it".

We admire the wonderful purity of intention of that Saint, but to us the tale of the jockey boy outstrips it.

God loves a pure intention, rectitude, an upright will, with this powerful weapon how much can we not do for God. "Renew a right spirit within me, O my God".

Let us be newly born, and realize that we are so. Let us respect our new birth, we are brethren of Jesus! With this thought in our minds let us walk this earth truly Christians; and if at times it seems a mockery that we call nations Christian followers of Christ, who are so unchristian, who do not follow Christ, we will draw a line, a distinct line, between our conduct and theirs. And thus will we know the true followers from the false. Those who are represented as saying to Our Lord, "Have we not prophesied in Thy Name. Have we not worked miracles in Thy Name"? and the answer strikes terror into our hearts, for fear we are Christians in name only, and failed deliberately in Christian virtues. "Amen, amen, I know you not!" My Jesus, say it not to us, but say, "I know Mine, and Mine know Me".

Do I know Jesus? Here is a question to ask ourselves – do I know Jesus? Those know Him who resemble Him by practicing the virtues Jesus taught by word and example. Sweet Jesus! how shall we learn of Thee, how shall we know Thee better? It is certain that we know what Thou would'st not do. This then must be our criterion. "By this shall all men know that you are my disciples, if you love one another". Christians, this is to follow Christ. This is to be indeed a Christian, "to have love one for another".

Do we know Jesus! Love Him in His Image? If you do this you will know Him, know the depths of His Heart. You will search into its recesses. Christians in the earliest ages were detected by their patience and love. "See how these Christians love one another" was a saying amongst the Pagans, and the Christian slave was distinguished from his Pagan fellow slave by his patience under hard words – hard blows. Is it so now? There is a change. What has happened? Has Christ laid down any different laws? What are His followers following? Not the patient, gentle loving Jesus. Ah, no. They cannot say that. They would be hypocrites if they said so. We do not speak of all, but of too many. Are Religious alone to exemplify the Christian religion by patience and love? It would almost seem so, so unscrupulous are some, who love nevertheless the title of Christian, who would resent with indignation the implication that they were not Christian.

Look, O followers of Christ, upon your leader. Jesus is above you, looking

upon your lives, scanning them longingly.

Christian! Follower of Christ! What is the spiritual life of too many? Soul and body compose man. He is transformed by a new birth in the waters of baptism. He is made a Christian. He has to lead a spiritual life, and yet, to many Christians, the word even is unpalatable. It is with an effort we listen to instructors concerning it, though all know well that they have a soul as well as a body, and that they must live by the spirit, not by the flesh. Still it is not a pleasant thought, or study, the spiritual life. What immediately concerns it grates often on us, a sense of duty alone moves many to read good books and attend sermons. They are not pleasant duties. The people take them very much as we take medicines. Many would preferably study philosophy than the beautiful Truths of Christianity, and by studying Christianity we mean practically striving to act in harmony with the emanation of the Sacred Heart of Jesus Christ, thinking and acting in union with the Heart and Soul of Jesus.

EARTH'S HARMONY

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Michael, is there a word that touches us and thrills our souls and causes our hearts to vibrate like they words. "Who is like unto God?" Since thy first vision of God we think of thee ever always, with that look of love crying out "Who is like unto God?" Mary's heart burst into, "My soul doth magnify the Lord", and Michael "Quis sicut Deus", and Peter's humble "Whom shall we go to?" They are melodies, and we rejoice that God has from Angelic and human life such praise, such music, "Sanctus, Sanctus", we hear as refrain

eternal, unceasing echoed, and reechoed – but we, dear Lord – what is our part in that grand concerted opera of lovely music. We must accompany – yes, there is a running accompaniment – beautifully completing thus the harmony, and from God's fallen world He is glorified – the music is passing sweet, and we are performing our part and glorifying our God, fulfilling now our mission, as our hearts beat in unison and our accompaniment to the melodies of the angels and the blest is "Miserere". "Miserere" not dolefully should this be echoed, and reechoed, low and sweet and plaintive as the odour of hidden violets from the hearts of the just on earth, this strain glorifies the mercy of our God and we fulfil our mission in life, life as it is now in this fallen world. This is the part we have now to perform, and yet, like actors in a drama, singers in a choir, we quarrel with our part – we want

some other part – this does not suit us, we could act, we could sing in another character or part, better. An officer's part would have suited us, but we have been given only the orderly's. We could have sang soprano, but the seconds we dislike, and unfortunately we do not always strive to hide our repugnance and perform our part as well as we could, even though we think we could do another's part better – which it is very likely we are mistaken in. What a pity, what a pity, but it is an image of life, our pride brooks not taking our place in God's creation in our true position. We do not like to look upon ourselves as culprits, sinners, and yet what failures we are, when we take another part and we see not why we are so unhappy, so unsuccessful in our attempts. We know we want to do, to be what is right and yet, even self-love cannot blind us to our vain attempts. It does indeed, that innate pride of ours, seek vain excuses for our failures. We cannot say our humble "mea culpa", we will insist that it was someone else's "culpa" or if it would not be irreverent to write the half-developed thoughts of some illogical people, indeed they are thoughts, however, often put into well-developed words. "It was the fault of Providence". Let us stay here. What have we come to? It would need a treatise to follow out this truth. How people who will not see they are in fault, well knowing that there is fault, will (without intending it, certainly) blame Almighty God, not directly, but indirectly.

Sad indeed it is, most sad, but all over the world there seems surging a rumbling sound or a hoarse whisper shall we call it? People certainly are ashamed to say aloud, what they insinuated, as they lay at God's door the miseries of life – the ills and woes of this world. There is a muttering of mingled petulance, irritability, and at times, a direct, defiant accusation to God. They have tried and condemned Him in their minds. He is their enemy, and man unfortunately would wish to again put to death his God, he would wish there was no God, having judged that God is the cause of his misery, thus he would kill Him. This is the Passion over again, it continues daily – the instincts of men seem to increase in malice, not diminish, and that man always takes the form of revolt against God – insubordination, dislike to His rules. Ah, me, it is needless to write again the history of this world. Surely our minds must be choked up with the mire of self-deceit if they cannot see plainly, clearly, the attitude of men towards God, if they do not see the beauty of God's dealing with His rebellious people – His tenderness, His love.

Surely they must see the part that is acted daily in this world – it is evident we cannot shut our eyes to it, and God is blamed, and blamed by His own people. May we not be infected with this dreadful miasma that both good and bad seem to have, not equally – but the good seem painted with what

the wicked are saturated with, and that evil is unjust thoughts against their God – the thoughts of the evil are certainly wicked, the thoughts of the ordinary Christian not being wholly willful perhaps, or a direct action of the will, but are most painful. Those who hear them express in words the unhappy thoughts that roam through their minds – they wrong the character of their God if we may so speak, and we would be indeed pained if our character were misrepresented to those we love, it is one of the greatest pains of life to be misjudged, especially by those we love, those for whom he have ourselves suffered, and to whom we have given promises of our fidelity and love, doubt us and attribute to us unworthy instances that never crossed our minds. How long, O Lord, how long wilt thou suffer us – wilt thou bear with us? But this is a digression, we were speaking of people who could not glorify God because they would not take their proper place in creation – they made disorder in the harmony of earth because they will not sing the part assigned them, and when it is forced upon them what they are doing, and how they are failing in the part they had to perform, they will not see that it is through their own fault, and with some the fault they assign clearly points to providence.

My God, I pray thee, give, oh give me humility to know myself, to be just in judging, to condemn myself. Humility that will keep me from delusions, from giving way to false ideas. My Jesus, my Mother has taught me a seeming secret, since if the world knew the keynote of all holiness, therefore happiness on earth, they would sound that note. Surely, surely we would not possess a talisman, a treasure, and not use it. We could be rich and glorify God. Who would wish not to give their good God glory. We see more plainly, clearly how we can glorify God. We must be trophies of the Passion of Our Most Merciful Jesus. So now if we have hitherto disliked to think of ourselves as sinners, or avoided penitential acts, at the same time loving God and wishing to give Him glory, let us not delude ourselves. We cannot give God glory any other way than by keeping in an attitude of penance, ever remember – though born in a fallen world, though part of a sinful race – nevertheless though we are sinners, we are redeemed sinners – the fallen world is flooded with God's beautiful mercy, therefore we are grateful sinners, we sing the praises of our God because He has redeemed us out of mercy.

We may want to work for God, we may be animated with a burning desire to do some lasting work in this world before you leave it, but – but – there is no lasting work for God without it is performed humbly, penitently.

How we seem to be repeating the same thing over and over again. It seems as though our nature, subjects and thoughts on life always led to this point.

We had no intention as we commenced this little work which we really began, thinking to show life, human life in a brighter, more beautiful aspect than it is generally viewed. We can only write on "Human Life, God's Human Family", because we do not know enough of any other life, and dare not imagine on a subject upon which no light is thrown. We see an unfathomable ocean that we dare not venture upon, having no compass, but we have received light as we thought of this our own life – created human life – God's earthly family. We have had a compass – God's infallible Church – to guide us. St. John the Baptist, Prophet of the old law and the new law, then seemed to have heard us, and made use of us to echo his cry when God was visiting His people, "Do penance, the Kingdom of God is at hand". May it be now that God is exacting more penance from some, a more penitential spirit from all, that He may visit again His people, inundating this earth with a grand outpouring of His Holy Spirit. So be it. Amen. Amen.

CONCLUSION

Dear Reader, - - You have finished perusing a few thoughts written with much love for you, and the many of God's children whom we cannot personally hold converse with. What it has been to you I know not, but to myself it has been a happy communion, and I leave off with some feeling of regret which is softened by the thought that I may be continually pleading for that "Family" I have made my own, and imagining what you need, pray to the Giver of all good gifts for those wants of which you have need. I have not the power to know from your own lips – at least it is possible only for a few to speak to me of their cares and anxieties, hopes and desires, which are never wearisome to me, but an ever-increasing interest to me to listen to, therefore I do not say farewell except in so far as it is to breathe the prayer: Fare ye well, may God's blessing descend upon you, may you and yours live as "In terra deserta et in via et in aquosa sic in sancto apparui tibi: ut viderem virtutem tuam, et gloriam tuam". Yes the whole world is a sanctuary where we can dwell in God's Presence and view His Beauty and Glory. We can love Our God in those around us – they are His images. The beautiful Soul is hidden from us in its casket of clay, but its reflection shines out in a hundred ways, and we turn to our God and praise Him for His Goodness to His poor fallen creatures. With a full heart we thank the Omnipotent for the Wisdom of His Plan of Redemption, His power in executing it. May God's Grandeur shine out still more in the use made by His creatures of the magnificent graces of the Incarnation. May our hidden God manifest Himself in the souls of men, living again on earth, speaking, working, using as His instruments those for whom He shed His Precious Blood, those of His who having fathomed somewhat the mysteries of faith and the inexhaustible graces given to us – live in a manner in this world

indeed but not of it – Who at the Tabernacle where dwells He Who in the beginning was the Word, Who in time was made Flesh, and dwelt amongst us and Who dwells with us ever – the Light, the Life, that givest power to all to become the Sons of God – Laus Tibi Christi.