

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- May 3, Sunday.—Third Sunday after Easter. Solemnity of St. Joseph.  
 „ 4, Monday.—Finding of the Holy Cross.  
 „ 5, Tuesday.—St. Pius V., Pope and Confessor.  
 „ 6, Wednesday.—St. John at the Latin Gate.  
 „ 7, Thursday.—St. Benedict II., Pope and Confessor.  
 „ 8, Friday.—Apparition of St. Michael, Archangel.  
 „ 9, Saturday.—St. Gregory Nazianzen, Bishop, Confessor, and Doctor.

St. John at the Latin Gate.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a cauldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city through which passed the road to Latium.

St. Benedict II., Pope and Confessor.

St. Benedict, a Roman by birth, was elected Pope on the death of Leo II., in 683. 'He did not,' says Alban Butler, 'complete eleven months in the pontificate, but filled this short term with good works.'

Apparition of St. Michael, Archangel.

The feast which we keep to-day was instituted by the Church to commemorate a famous apparition of St. Michael on Mount Gargano, in the Kingdom of Naples. This was the origin of a noted pilgrimage, and gave occasion to the erection of a magnificent church in honor of the great Archangel.

St. Gregory Nazianzen, Bishop, Confessor, and Doctor.

St. Gregory derives his surname from his birth-place, Nazianzum, in Asia Minor. He belonged to a very pious family, his father, mother, brother, and sister being numbered by the Church among the saints. Through humility, St. Gregory for a long time refused to take upon himself the responsibility of the priestly office. Elected Bishop of Constantinople, which for many years had been dominated by the Arian heretics, he deemed it his duty to accept the position, and thereforward labored with zeal and success for the conversion of those whom heresy had led astray. He did not hesitate for a moment, however, to resign the episcopal dignity when altered circumstances seemed to render that course advisable. His eloquence and learning, joined to the sanctity of his life, have earned for him the title of Doctor of the Universal Church.

### GRAINS OF GOLD.

#### KNOWS ALL.

Thou knowest, Lord! Thou know'st my life's deep story

And all the mingled good and ill I do.

Thou see'st my shame, my few stray gleams of glory,  
Where I am false and where my soul rings true.

Like warp and woof, the good and ill are blended,  
Nor do I see the pattern that I weave;  
Yet in Thy love the whole is comprehended,  
And in Thy hand my future lot I leave.

Only, dear Lord, make plain the path of duty;  
Let not my shame and sorrow weigh me down,  
Lest in despair I fail to see its beauty,  
And, weeping vainly, miss the victor's crown.

Be faithful in every jot and tittle. The smallest infidelity is like a stitch dropped in knitting: it spoils the whole work.

## 'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the *N.Z. Tablet* by 'GHIMEL'.)

### THE MIRACLES OF OUR LORD (III) DELIVERANCE OF THE POSSESSED

The Gospels mention eight miracles by which our Lord drove out devils that had taken possession of men, but there must have been many other cases, for, according to His companion, St. Peter, 'Jesus went about doing good, and healing all that were oppressed by the devil' (Acts x., 38). Two of the recorded cases—the case of the Gerasene demoniac (Luke xi.) and that of 'the man with an unclean spirit' in the synagogue at Capharnaum (Mark x., 1)—are described in such a way as to make it perfectly clear that they are instances of demonic possession in the true sense. On both occasions knowledge far beyond the ken of a human being is disclosed, and in the former case the evil spirit shows his power elsewhere after being driven out. In the other cases, we are not given such unmistakable signs of true demonic possession, and it is possible that our Lord was here performing miracles of ordinary healing. At the same time it should be noted that the Evangelists take them to be real cases of possession, and they were often witnesses of the actual facts, while one of them, St. Luke, was himself a physician. These writers carefully distinguish certain allied diseases from diabolical possessions. If, as is sometimes said by unbelievers, they confounded the two, why do they never even hint that the blind, the deaf, the dumb, the paralytic cured by Christ were under the devil's power? No doubt these unfortunate persons were also cursed with some disease, such as insanity, or epilepsy, but that feature of the cases may justly be attributed to the devil as well: for sometimes he was the direct cause of these sicknesses, and sometimes he took advantage of pre-existing maladies or of a morbid disposition as a means of gaining admittance into the body of the possessed.

St. Peter in the passage above quoted lays great stress on these miracles of our Lord; they prove in the Apostle's estimation that Jesus of Nazareth was anointed by God with the Holy Ghost and with power. And very justly is such importance attributed to them. 'For the miracles of Christ,' as St. Augustine says, 'are both deeds and words. They are works done in testimony of His power and His divine mission; and they are words, because they have a deep significance. In both these aspects the casting out of devils seems to have a special pre-eminence. Few, if any, of the wonders can be said to give such a striking proof of a power above the order of nature. And for this reason we find that the disciples seem to have been more impressed by this than by the other powers given to them: "The devils even are subject to us." And as, when He stilled the storm at sea, they cried: "Who is this (think you), that He commandeth both the winds and the sea, and they obey Him?" (Luke viii., 25.) So those who saw the devil cast out at Capharnaum asked: "What thing is this? What is this new doctrine? For with power He commandeth even the unclean spirits, and they obey Him" (Mark i., 27). In the same way it may be said that these wonders speak in a special manner, and show forth the meaning of His mission: for He had come to break the power of Satan and deliver men from their state of servitude. It is thus that Christ Himself, on the eve of His Passion, speaks of the great victory which He was about to accomplish by His Cross on Calvary: "Now is the judgment of the world: now shall the prince of this world be cast out" (John xii., 31). That casting-out is symbolised in the deliverance of every demoniac' (*Cath. Ency.*, iv. 711).

Our modern unbelievers—that is, Rationalists and liberal Protestants—are of course quite ready to dismiss all these cases of demonic possession as nothing more than cases of neurasthenia, and madness, the cure

**Leslie McMinn**

MONUMENTAL SCULPTOR, 70 RANGITIKEI STREET (Opp. Holbein & Kirk),  
PALMERSTON NORTH. Cemetery work executed in any part of the District.