

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- November 19, Sunday.—Twenty-fourth Sunday after Pentecost.
 ,, 20, Monday.—St. Felix of Valois, Confessor.
 ,, 21, Tuesday.—Presentation of the Blessed Virgin Mary.
 ,, 22, Wednesday.—St. Cecilia, Virgin and Martyr.
 ,, 23, Thursday.—St. Clement, Pope and Martyr.
 ,, 24, Friday.—St. John of the Cross, Confessor.
 ,, 25, Saturday.—St. Catherine, Virgin and Martyr.

Presentation of the Blessed Virgin Mary.

According to a pious tradition dating from the earliest times, the Blessed Virgin, when a child, was taken by her parents to the temple of Jerusalem, where she was carefully instructed and trained by pious matrons in the practice of virtue. The feast we celebrate to-day commemorates the generous enthusiasm with which the Blessed Virgin dedicated her life to the service of her Creator—an offering which she never recalled by the slightest sinful act.

St. Cecilia, Virgin and Martyr.

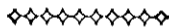
St. Cecilia was a member of a noble Roman family. Betrothed by her parents, against her own wishes, to Valerian, a pagan, she succeeded in converting him and his brother to the Christian religion. On this coming to the ears of the Prefect of the city, the two brothers were beheaded. The same sentence was passed on St. Cecilia, but owing to the clumsy manner in which the executioner performed his task the holy virgin lingered for three days in great agony, A.D. 230.

St. John of the Cross, Confessor.

St. John was a Spaniard. He received his surname from his special devotion to the Passion of Christ. He was associated with St. Teresa in reforming the Carmelite Order, of which he was a member. At the time of his death, in 1591, St. John was in his fiftieth year.

St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximian II., in the beginning of the fourth century.



Grains of Gold

THE CALVARY IN GOD'S ACRE.

Ye holy dead! He hangs there in your midst,
 The Crucified Christ of Calvary;
 He guards the holy ground wherein you sleep,
 His glory shines around you tenderly.

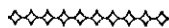
The Christ of Love! No star illumined the darkness
 Of His Gethsemane and Olivet.
 On Calvary's Hill—crucified—pierced and bleeding,
 The crowning Act of Jesus' Love was set.

Oh! dear holy dead! Who sleep in hallowed ground,
 With Jesus and His loving Mother nigh,
 Your bodies only rest in God's own Acre,
 Your holy souls with Him will never die.

He looks at us, with Hands outstretched in pity,
 With Eyes Divine of Mercy and of Love;
 And we, whose hearts were crushed with grief and sorrow,
 Know our loved ones are sleeping there above.

Oh! our loved dead! Who now with Christ are resting,
 Within the shelter of His Sacred Heart,
 Oh! plead for us, that when death's shades descending,
 The Peace of God from us may not depart.

—L.H.S.



REFLECTIONS.

True peace is taken away by the lie of false peace.—
 St. Cyprian.

Let us knock at Our Lord's gate with prayers.—St.
 Cuthbert.

The Storyteller

Alice Riordan

(By MRS. J. SADLIER.)

(CHAPTER X.—(Continued.)

"Certainly I do not see the matter as you do," replied Wilnot. "I profess no extraordinary love for the Catholic Church, and there are some of her doctrines which I cannot approve; yet still I know very well that she teaches all the fundamental truths of Christianity. I see her children everywhere leading good and virtuous lives—that is, where they do live according to her teachings. I find them good and faithful friends, obliging neighbors, industrious, honest men of business, patriotic and public-spirited citizens, and as Christians, unrivalled in their devotion to God and respect for the things that appertain to Him. I believe that they go to heaven if they do as their Church teaches, and I have no patience with these humbugging societies, whose avowed purpose is the conversion of Catholics. I say, Charles Finlay, and I always shall say, that you proselytising gentlemen and ladies had better leave Catholics to go to heaven their own way, for I don't see that you can succeed in bringing them over to yours. Did you ever hear what Henry of Navarre said when he had made up his mind to become a Catholic?"

"No; what was it?"

"Why, he first assembled the Protestant ministers, and asked whether they thought salvation was to be had in the Catholic Church. After long and serious deliberation, they answered in the affirmative. The monarch then summoned an assembly of the Catholic bishops, and put the same question to them. 'Why, certainly,' said they, 'not only is salvation to be had within her pale, but there is no salvation out of it.' 'In that case,' said Henri Quatre, 'I'll take the safe side.' So he at once became a Catholic. There is a similar case on record regarding the wife of the Emperor Charles VI.—a princess of Wolfenbuttel. When the young prince proposed for her, it was on the condition that she should become a Catholic, as he would not marry a Protestant. She forthwith called a council of ministers, and asked if it was possible to save one's soul in the Catholic Church. After much consultation they said, 'Yes.' 'Well, then,' said the princess, 'the Catholic Church holds that there is no salvation beyond her communion, so where there are two roads, it is for the traveller to choose the safest.' Next day she was baptised, and her father very soon followed her example. What do you say to these instances, Charles Finlay?"

"Poh! poh!" said Mr. Finlay, "what do they prove? That the Church of Rome was as arrogant in her assumptions then as she is now. What do you say to their worship of the Virgin and of all Saints, as they say themselves?"

"Fudge, Charles, all fudge! they just worship the Virgin, and all the rest, as much as you or I do. Why, my worthy fellow, no enlightened, sensible Protestant thinks of bringing such a charge against Catholics in our part of the world. Catholics pray to the Virgin, and to the Saints to intercede for them, you'll never find them asking them to grant them anything of themselves, but only to ask it for them of Almighty God; just as you or I would employ the credit of a friend at court if he wanted a favor from the sovereign."

"Well, indeed, uncle, that's true," said Cecilia, who had listened very attentively; "I have often heard our Catholic servants at their prayers, and when they pray to the Blessed Virgin they always ask her to pray for them, and now I think of it, that shows that they do not make her equal to God, when they only ask her to intercede with Him who was her Son on earth."

"And is still her Son in heaven, my child," said her mother, mildly. "The connection never can be dissolved, and hence it is that Catholics call Mary the Mother of God. Really, I must confess that it seems very natural, and even proper, to invoke her intercession, since she must have the very greatest influence at the court of heaven, to follow up Edward's similitude."

A. W. Bryant

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