

# LESSONS FROM LIFE OF ST. AGNES

## CATHOLICS PAY HOMAGE TO MARTYR MAID

Bishop Conaty Eloquently Pictures Character of the Roman Maiden and Relates the Story of Her Life

The Feast of St. Agnes, patroness of St. Agnes' church, was celebrated yesterday with solemn high mass at the church on West Adams street at 10:15 a. m. Rev. Charles De Ceuninck was celebrant; Rev. C. Molony, deacon, and Rev. M. Scanlon, sub-deacon. Bishop Conaty was assisted at the throne by Rev. George Donahoe as arch-priest; Revs. Lunney, O. F. M., and Scher, deacons of honor. The altars were adorned with white carnations and ferns. At 3:30 p. m. Bishop Conaty confirmed a class of thirty children. In addition to the officers of the mass, Revs. J. Barron, L. J. Foin and Raphael, O. F. M., were present.

Bishop Conaty preached the sermon at the morning service in his usual forceful style, outlining the life of the saint whose feast was celebrated. He said in part:

"The Feast of St. Agnes places before you the life and virtues of your patron saint, and reminds you of your obligation to honor her memory and imitate her virtues. The young martyr whom you love as patron was a Christian maiden who in the flush of youth offered her life as evidence of her faith. The source of her strength was in her dependence upon the supernatural. Her life was a belief in the things of the soul, rather than in the material things of the world. The grace of God was more valuable in her eyes than all the wealth and honors of the court. Our admiration runs toward youth, with its hopes and fancies; toward innocence, with its simplicity and directness; toward courage, with its manliness of conviction. This young girl in the innocence of life and with a courage beyond her years commands our admiration and reverence because in youth and innocence she had the strength of conviction by which, through courage, she was willing to yield her life rather than compromise her faith.

St. Agnes was a Roman girl of noble blood, who was born toward the end of the second century, beautiful of face and simple of manner, a maiden whose natural gifts gave opportunity for the culture which made her an object of respectful envy. Her hand was sought in marriage by noble men of the empire, but her Christian heart had already learned from the teachings of pious Christian parents to love the Divine Master, to whom she had pledged her love. Her life was consecrated to virginity and she lived for God alone. The pagan world of the Romans did not understand, any more than the world of our day, the meaning of a girl's consecration to virginity; neither did it fathom the spirit of the supernatural life, which alone can lead to such an act.

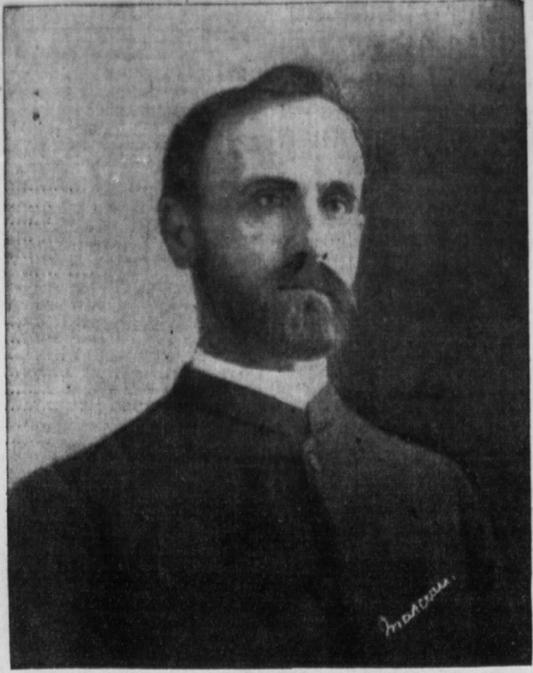
Christianity had come to teach that some lives are called to rise above the carnal and sensual and live the life of the purely supernatural. Life to the Christian had no real pleasure, death no real fear. The love of God was supreme happiness.

St. Agnes was destined to be a leader in the long line of innocent maidens who have felt the call to the higher life of union with Christ. In the presence of the mighty Roman emperor she boldly proclaimed her Christian character, refused to offer incense to idols and was accused, threatened and punished. All insults and promises to her were unavailing. She grew stronger in her devotion to Christ, to whom she had vowed her young life. Sentenced to death at thirteen years of age, this young Roman maiden sealed with her blood her faith in Christ. The tyrant who condemned and martyred her is known only by the fact of her martyrdom, while St. Agnes is one of the most beloved saints of the church, her name enshrined on every Christian altar, her feast day celebrated in every church of the Catholic world. She triumphed over the power of the Roman tyrants. Her death has made her immortal. Her martyrdom is a proof of the divinity of the church, for a religion which can produce a St. Agnes must be divine.

We need such saints to tell us the beauty of the spiritual, that soul is greater than body and virtue more valuable than gold. We need a child to lead us to the conviction that it is better to have faith in Christ and live for him than to be clothed in purple and wear the imperial crown. The world is material, the spiritual has no place in its calculations. The sense of sin seems in many circles to be decaying and for many the meanings of immortality and soul and supernatural is lost; the passions are in the saddle; religion fits very loosely; the present the all-important moment, the future a riddle. As a result of these beliefs, doubt and error and disregard of the religious life are prominent elements in men's lives. How beautiful is the pure life and the noble womanhood which rises to the control of self and vows its innocence to the service of the Master. Purity is the key to faith and the safeguard of all the virtues. It is the crown of womanhood. The army of men and women who have felt the call from God to the life of virginity have made life happier and brought glory to God."

Dr. Dowling presented suggestions as to making the evenings cheerful, educational and religious.

### REV. LAWRENCE B. RIDGELY, RETIRING RECTOR OF ST. JOHN'S



#### PREACHES FAREWELL SERMON

Rev. Ridgely identifies his Congregation with His Resignation

Rev. Lawrence B. Ridgely, the rector of Saint John's Episcopal church, who has resigned his position to accept a call to China, where he will have charge of the work in the University of Peking, where the Chinese are trained for the ministry, preached a sermon yesterday morning in which he set forth the work which was to be his in the near future and asked his people to rejoice with him that he had been called to do that which is so near to his heart.

"Unto me who am less than the least of all saints in this grace given—that I should preach among the Gentiles the unsearchable riches of Christ."

It was the sermon in which Dr. Ridgely bade farewell, as pastor, to his congregation, his resignation having been announced several days ago.

He said he had been asked by the bishop of Hankow to return to his old field in China, and would especially have charge of training divinity students. He expects to leave by Easter.

"Why go away?" some will say. "There are plenty of heathens at home." "So there are," said Rev. Ridgely, gravely. But the work and opportunities of all climes must be looked after. The heathen at home, he said, was such because he neglected his opportunities, and the heathen abroad was such because of a lack of opportunity to be otherwise. He pointed out that there is one Christian worker to every 50,000 persons in China, while in this country there was one man to preach religion to every 500 persons. The difficulty at home is for the heathen to avoid Christianity and the difficulty in China is for the heathen to find it.

Speaking to the Christian men and women in his congregation, he solemnly said: "True, the man who leaves America leaves heathens at home, but he leaves you also, and leaves you to deal with them and you can if you will."

Rev. Ridgely was much moved in closing his farewell sermon. He reminded the people who had clung so closely to him in his work here that the honor which came to him was due to their hearty, Christian co-operation, to their support and assistance. He craved a continuance of their prayers and well wishes of their Christian devotion and moral support.

#### TO SAVE LOST MAN

Such Was the Mission of Christ on Earth

At the First United Presbyterian church yesterday morning the pastor, Rev. Will W. Logan, spoke on the theme, "Jesus' Own Definition of His Mission," taking as his text Luke 19:10, "The Son of Man is Come to Seek and to Save That Which Was Lost." He said in part:

"The words occur in connection with the story of Zaccheus, the publican. There were those who murmured against Jesus when he went to lodge at the house of a publican. The radical change wrought in Zaccheus, who became at once a different man, devoting half his income to charity and restoring four-fold any one he had previously wronged—this was full answer to any complaint against the master. But he uses this occasion to define his mission—that mission is the seeking and saving of the lost.

"We do well to notice what Jesus here calls himself 'The Son of Man.' This emphasizes his humanity; but it by no means indicates that he is not the Son of God also. It asserts his humanity; but it is his character as a universal man. Zaccheus was a 'son of Abraham,' but Jesus was 'Son of Man.' He belongs to the race, not to any nation.

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# SATANIC SHRINE FOUNDED ON LIES

## REV. TALMAGE DISCUSSES FALSEHOODS

Falsities of Business, Social, Political and Religious Life Are Rigorously Condemned in Twelfth of Series of Sermons

"Fatal Falsehoods" was the subject of Dr. Frank Dewitt Talmage's sermon last night as the twelfth of the series on "Twenty Ways for Twenty Sins."

The lie of business life, of politics, of the parent to the child and of the church were taken up separately and the conscience anointment of "the white lie" rigorously condemned.

He said in part: "Business lies, and social lies, and political lies, and parental lies, and church lies, can never be clothed in white and called 'white lies.' Every falsehood is covered with the black pall of death—black as the darkness of the bottomless pit. There is a theory abroad that some lies are innocent and respectable, and that there is no harm in their black garments hang in the wardrobes of honest men.

"Falsehoods in the business world; they nest and thrive especially well in the haunts of barter and gain. They greet you at the open doors of our large department stores. They picture themselves in circulars and newspaper advertisements, which are sent broadcast over the cities and country districts. They pose in fictitious reports of our large corporations, and exaggerate the annual dividends. They are just as much at home with the wholesale manipulator as with the retail dealer; with the great capitalist, as with the humble trader seated behind the counter of the little country store.

"False estimates and fraudulent misrepresentation, whether made in the assessor's office, or to fire insurance adjuster, or by the merchant to the customer, or the customer to the merchant, all belong to the same category. They are lies. They are the utterances of false tongues, and God has recorded his abhorrence of it, and his condemnation of all intentional verbal misrepresentations.

"Falsehoods in the political world! Oh, how many! Like the seventeen-year locusts, they never entirely depart from a region. They, however, swarm most at certain seasons of the year. They are especially numerous and virulent at a municipal or state or presidential election. The ballot box is their footstool. A national convention to nominate a president is their glorification. Political falsehood will take the record of the purest and best public man that ever lived, and absolutely debase it over with scandals and false accusations. But though the concocters and utterers of political falsehoods may never tire of blackguarding and misrepresenting our public men, the acme of meanness is only reached when, without just cause, they drag into the political mire the wives and the children of the men whom they would indirectly attack. In this generation the family of any public man is never able, like Caesar's wife, to live above suspicion. Ah, then, I wonder not that some of our public men become bitter and lose their faith in mankind. I wonder not that many a public man is tempted to carry his political hatreds down to the grave.

"A lie is a lie, against whomsoever told. A lie is especially cowardly when it is told against public men. Especially cowardly because, for the most part, the victims must write and twist under the insinuating and poisonous attack and suffer in silence.

"Social falsehoods are prevalent everywhere. How are we to guard against them? First and foremost: By not making ourselves a medium for their propagation. An aspersion on a man's character once started is passed from lip to lip, until the whole community hears it. But the calumny, often undeserved, might be stopped by the observation of a simple rule, 'Never believing any evil rumor,' my father said, 'you may hear against your neighbor. Never believe it, unless you have positively heard the evil confession from the man's own lips, and, even then you must hope there is some mistake about it.' Never allow yourself to listen to any maligner of an innocent man's life, and thereby make yourself a party in the crime. Never allow your imperfect memory to transmit what idle gossips and scandal-mongers may reveal in.

"Falsehoods in the parental world; We would have broadened this heading and called it 'falsehoods in the domestic world,' but for one reason: When a husband deceives his wife or a wife her husband they do it deliberately and premeditatedly. They do it with their eyes wide open, and they fully realize the enormity of their sins and toward what destructive rocks they are heading. But though a father never tells a falsehood to his marital companion without forethought, that parent may thoughtlessly fall into the habit of deceiving his children. They are so young. He thinks they do not remember and do not understand. The same law applies to the wife as well as to the husband. A child's mind and heart are like the rolls of a phonographic instrument. Every time you speak into a child's ears the roll of memory receives an indentation. After awhile your human voice may be still; but these memory rolls will speak forth the records of your broken promises. I tell you candidly, I would sooner lie to any being on earth than to one of my own children. If I lie to them I not only destroy myself, like Ananias

and Sapphira, but in all probability I absolutely destroy my little ones also. "Falsehoods in the church: That means many of us are weekly and daily breaking the public pledges we have made to God. Take, for instance, that promise which you made when you joined the church! Have you kept it? Many and many church members who deliberately, at the church altars, continue to lie to God and continue to break the promises which they are making Sunday after Sunday, must answer to God for their sins, as Ananias and Sapphira had to answer.

"God does not have one language for the week day and another for Sunday. The Paphlagonian pigeons were said to have had two hearts. But no human mortal can have two hearts. A man cannot have one honest tongue with which he speaks to God and another false tongue with which he talks to his fellowmen. The Bible distinctly and emphatically states that Christians must come forth out of the sinful world and separate themselves from it. In no way can this be done better than by speaking the Christian language of straightforward truth. Are we ready to speak that truth, wherever it may be found?

"But there is just one little suggestion. Remember, a lie is not always told with the lips. It can be spoken by the hand and the foot. There is a time to speak! There is also a time to keep still. But if a man keeps still when he ought to speak, then silence itself may speak in the thunderous tones of the loudest affirmatives, or of the loudest negatives. Let your life in all its parts be 'yea, yea,' and 'nay, nay.' Some insects have a thousand eyes. The human being, by the 'language of action,' may have a thousand tongues. These worship either at the altar of truth or at the satanic shrine of endless falsities."

"Every man today who leaves his home in the east to make a new home on this coast is a pioneer. Every man who leaves the hovel of superstition, ignorance and prejudice, lifts his face in prayer to God, stretches his hand out to help his brother man, is a pioneer. Every morning he takes up his tent to march through new territory he discovers new sources of power to bind up new wounds of humanity and makes progress possible for man. The Strangers' Friend society is a pioneer entering an uncultivated field, taking up neglected opportunities, befriending lonely souls and extending the hand of help to the unfortunate. We need consecrated, intelligent and industrious heroes to join our forces."

Murphy Temperance Meeting

The Francis Murphy gospel temperance meeting at Blanchard hall last night was largely attended. The hall, in fact, was packed. J. Stevens presided at the meeting, and short talks were made by Mr. Stevens, F. G. Finlayson, Carlisle Wynne, Mr. Murphy and B. F. West, who has been elected chairman of the association for the ensuing year. The subject discussed last night was "Liberty," the speakers considering it in its physical sense, as freedom from habit, as of alcoholism, tobacco and other things admittedly injurious to the body. The short addresses were greatly enjoyed by the audience.

### CHAPLAIN KIDDER DISCOURSES ON THE MEN WHO LEAD THE WAY

Chaplain A. W. Kidder of the Strangers' Friend society gave a talk yesterday afternoon in Burbank hall on the topic, "Pioneers." He spoke of the commercial and religious pioneers of early times, referring to the pioneers of this coast. He said in part: "Pioneers are the vanguard of civilization. They stand on the firing line through all human activity. Nothing but downright heroism will make pioneers. Pioneers of thought, pioneers of commerce, pioneers of religion have all been heroes. In every case it has taken nerve to pull out from the comfortable ruts and the nests of prosperity and pitch the camp toward the front.

"Columbus, the great navigator, the pioneer who demonstrated the curvature of the earth, carried a mighty burden upon his shoulders. Florence Nightingale, marching under the flag of truth, the first to stanch the blood of the soldier's wounds in the midst of battle, was a heroine who blazed the way for the mighty army of the Red Cross. Martin Luther was a pioneer of religious liberty, who with his life in his hands confronted the Diet of Worms. The passengers of the Mayflower, cutting loose from old world traditions and embarking upon the perilous sea, pitching their camp amid New England storms and the howl of savages, were pioneers of whom the world will always be proud.

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### THE VALUE OF GOOD DEEDS

This is the Supreme Virtue of the Play "Everyman"

Masonic hall was crowded yesterday as usual at the services of the Los Angeles Fellowship, and Mr. Mills' sermons were of especial interest.

The Fellowship orchestra furnished inspiring music and all were delighted with the tenor solos of Ernest Reginald Leeman, who sang at the evening service, when Mr. Mills delivered his fourth address of the series on "The Wisdom and Folly of Married Life," taking for his special topic "The Model Husband."

Mr. Mills has been requested so many times to repeat the addresses on "The Inner Meaning of the Sermon on the Mount," which he delivered about a year ago on week-day noons at Blanchard hall, that he has consented to give the substance of these very important talks at the Wednesday evening meetings of the Fellowship, and will begin next Wednesday evening in Harriman hall, 337 1/2 South Hill street, at 8 o'clock.

Mr. Mills took for the theme of his address yesterday morning "The Play of Everyman." His remarks were of thrilling interest and the lessons of the play went straight to the hearts of his hearers. Although assuming that all had heard the play, Mr. Mills told in a vivid manner and somewhat in detail the story of the pilgrimage of Everyman, leaving out none of the force of the trials and triumphs of this human soul. Mr. Mills went on to say: "This was not a bad life. It was the kind of a life that so many of us are living, with the idea that we are here for our own pleasure or comfort, to seek that which will minister to us. Everyman had chosen the friends that would interest and amuse him and just as surely as you choose your friends from that standpoint you will be disappointed.

"Now there are two striking ways in which we have outgrown the story of Everyman. First, there is the idea that death is the aim of life, rewarded by a material heaven, or punished by a material hell. We do not begin to deal with real issues after death only, but are grappling with them now. The second idea is that agony is acceptable to God in the way of salvation. Tears are not what God wants, but that we should pay our debts in lives of purity and righteousness and love.

"On the other hand, we have not outgrown the story of Everyman in what it tells us of the danger of the careless attitude of ordinary men, nor of the unsatisfactory character of ordinary experience and the deceitfulness of riches. Nor can it speak to us too strongly of the need of an awakening. But the chief idea is that of the supreme value of good deeds. There is no salvation in any life but the righteous life. This, after all, is the great lesson of the play of Everyman, and of the larger, longer play in which every man is the chief actor."

### "SPIRITUAL IDOLATRY"

Rev. Thomson Shows That It is a Common Human Trait

Rev. J. S. Thomson, pastor of the Independent Church of Christ, in Dobinson auditorium preached a sermon on "Spiritual Idolatry."

"There is in every human being an instinct for idolatry. Men and women reverence old walking-sticks, old letters of dear friends, playthings of dead children, swords of ancestors, pictures of dead friends, playthings of dead they were born, the graves of parents. These things suggest much to us of the past. We need these reminders. Christ himself instituted the last supper as remembrance of himself. Is not the beautiful flag of this country almost an object of worship when one sees it in a strange land? The true patriot will fight and die for his flag. Is that not worship? Is that not sublime idolatry? When a home is what it ought to be, is it not a sanctuary of worship? Do not men and women think of their homes, work for them, pray for them, love them, consecrate themselves to them? Is that not idolatry? Christian temples have pictures

### LOUISE BROWNELL, BURBANK

As a melo-dramatic attraction "The Little Church Around the Corner," proved itself yesterday at the Burbank theater, a popular success. A smiling villain in a silk hat, a Desmond type of hero, a misunderstood heroine, three or four "comic" characters and an ending where the schemes of the villain are thwarted, are some of the ingredients which furnished the audience with occasions for tears and laughter.

William Desmond apparently added to his popularity and Stanley Johns sacrificed himself to the hisses of the audience for the good of the play in an admirable and unflinching style. Henry Stockbridge is a trifle large for a newsboy's role, but this blemish on the drama was easily overlooked, considering the actor's ability to make his hearers laugh over his antics.

Blanch Hall has the tearful, always-in-trouble-but-virtuous-in-spite-of-all heroine's part and does some clever acting in spite of the impossibilities of her role. Jessie Mae Hall has another chance at Irish brogue and manages it well. Perhaps the most interesting feature of the play is the work done by little Fay Bainter in a child's part. Her motions were lifelike and she gave remarkable expression to her lines, considering her years.

The others of the company were cast in roles that fitted their talents and on the whole made a good showing.

### "UNCLE TOM'S CABIN"

The Grand opera house yesterday afternoon opened the week with an up-to-date "Uncle Tom's Cabin." All of the modern features of the time-worn drama are present and the fortunes of Little Eva were followed with apparently as much interest as though they were new.

### "OLD HEIDELBERG"

Tonight the Belasco stock company opens its second week in its artistic "Old Heidelberg." The seat sale indicates that the company will play to capacity for another seven days.

### MASON OPERA HOUSE

The bill at the Mason opera house tonight is "Salamambo," with Frederick Warde as Matho and Miss Kidder in the role of Salamambo. The seat sale opens this morning for the engagement of Paul Gilmore in the "Mummy and the Humming Bird," which is on at the Mason for the latter half of the week.

### FOUR LIVES LOST IN FIRE

By Associated Press. IRON RIVER, Wis., Jan. 22.—The residence of George Barnes, one of the best known farmers in Northern Wisconsin, was burned early today. Four persons perished.

### SANTIAGO DE CUBA SHAKEN

By Associated Press. SANTIAGO DE CUBA, Jan. 22.—There have been three distinct earthquake shocks of increasing force within the last twenty-four hours, causing much excitement. No serious damage was done.

### BECOMING A MOTHER

Is an ordeal which all women approach with indescribable fear, few nothing compares with the pain and horror of child-birth. The thought of the suffering and danger in store for her, robs the expectant mother of all pleasant anticipations of the coming event, and casts over her a shadow of gloom which cannot be shaken off. Thousands of women have found that the use of Mother's Friend during pregnancy robs confinement of all pain and danger, and insures safety to life of mother and child. This scientific liniment is a god-send to all women at the time of their most critical trial. Not only does Mother's Friend carry women safely through the perils of child-birth, but its use gently prepares the system for the coming event, prevents "morning sickness," and other discomforts of this period. Sold by all druggists at \$1.00 per bottle. Book containing valuable information free. The Bradford Regulator Co., Atlanta, Ga.

### MOTHER'S FRIEND

## The Franklin

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Agency has been placed with the

## Western Motor Car Company

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A car load on the way. Call at once and place your orders for this wonderful machine.