

blessing—Our Lord is not to be outdone in generosity.

A better job was given to Joe in a way that surprised and gratified him. One would have almost imagined the wail had powerful friends eager to return the kindness shown, and so he had, the friend of the homeless and abandoned. The children sharing their mother's responsibilities in the care, service and extra protection required by the cripple, became more considerate of each other and of their parents. They had great respect for him. As he grew older, it was manifest that God made up for his physical inability by higher mental endowments. He had a marked taste for reading and study.

In later years his great desire for the priesthood being thwarted by his affliction, Francis Kelly used his pen in his apostolic mission. His congregation, unseen, unknown was nevertheless enlightened and comforted by the many books which he wrote.—Sister M. Angel Guardian, M. S. B. T.

THE STORY OF CHRIST

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THE DESCENDANTS OF CAIN

"Woe unto you, scribes and Pharisees, hypocrites!" Their sins could be reduced to one, but that is the most poisonous, the least pardonable of all sins; the sin against the Spirit, the sin against Truth, the betrayal of Truth and Spirit, the laying waste of the only pure wealth which the world possesses. Thieves steal perishable goods, assassins kill the corruptible body, prostitutes sully flesh destined to corruption; but the hypocrites, the Pharisees sully the Word of the absolute, steal the promises of eternity, assassinate the soul. Everything in them is pretense; their dress and their talk, their teaching and their practice. What they say is contradicted by what they do. Their inner life does not correspond to what they choose to show. Secret swiftness gives the lie to their every claim. They are hypocrites because they cover themselves with fringed mantles and with wide phylacteries, to be seen in public places, and love to be called "Master," and all the time they have hidden the keys of knowledge and have shut the gates of the Kingdom of Heaven, and neither go in themselves nor suffer others to enter. Hypocrites because they make long prayers in public and devour the houses of widows, and take advantage of the weak and the desolate. Hypocrites because they wash and clean the outside of the platter and the cup, and inside they are full of rapine and extortion. Hypocrites because they give their attention to minutiae of rites and purifications and have no care for greater things: they strain at a gnat and swallow a camel. Hypocrites because they observe the smallest commandments and do not obey the only one which is of value; they pay punctually the tithe of mint and anise and cummin and rue, but they have not justice, mercy and faith in their hearts. Hypocrites because they build monuments to the prophets and garnish the sepulchre of righteous men of old times, but persecute the righteous men of today, and are preparing to kill the prophets. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I sent unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple, and the altar."

ONE STONE UPON ANOTHER

The Thirteen went down from the Temple to make their daily ascent to the Mount of Olives. One of the Disciples (who could it have been?—perhaps John, son of Salome, still rather childish and naively full of wonder at what he saw? Or Judas Iscariot, with his respect for wealth?) said to Jesus, "Master, see what manner of stone and what buildings are here!" The Master turned to look at the high walls faced with marble which the ostentatious calculation of Herod had built up on the hill and said, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." The admiring exclamation suddenly died. No one dared answer, but perplexed and surprised, each of them continued to turn over in his mind these words. Hard words for the ears of those carnal-minded Jews, for the narrow hearts of those ambitious provincials. He whom they loved had said in these last days many other hard words, hard to hear, hard to understand, hard to believe. But they did not remember any other words so hard as these. They knew that He was the Christ and that He was to suffer and die, but they hoped that He would rise again at once in the glorious victory of the new David, to give abundance to all Israel and to award the greatest prizes and power to them, faithful to Him in the dangerous wanderings of His poor days. But if the world was to be commanded by Judea, Judea was to be commanded by Jerusalem, and the seats of command were to be in the Temple of the great King. It was occupied today by the faithful Sadducees, the hypocritical Pharisees, the traitorous Scribes, but Christ was to drive them away, to give their places to His apostles. How then could the Temple be destroyed, splendid memorial of the kingdom in the past; hoped-for rock of the new Kingdom?

This talk of stones was harder than a stone for Simon called the Rock and for his companions. Had not John the Baptist said that God could change the stones of the Jordan into sons of Abraham? Had not Satan said that the Son of God could change the stones of the desert to loaves of wheat bread? Had not Jesus Himself said while He was passing the walls of Jerusalem that those very stones, in place of men, would have shouted out greetings and sung hymns? And was it not He who had made the stones fall from the hands of His enemies, the stones which they had taken up to kill Him? And had He not made them fall from those who accused the adulteress? But the Disciples could not understand this talk about the stones of the Temple. They could not and they would not understand that they would not understand that those great massive stones, quarried out patiently from the mountains, drawn from afar by oxen, squared and prepared by chisels and mallets, put one upon another by masters of the art to make the most marvelous Temple of the universe; that these stones, warm and brilliant in the sun, should be torn apart one more and pulverized into ruins. They had scarcely arrived at the Mount of Olives, and Christ had only had time to sit down opposite to the Temple, when their curiosity burst out: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

and all the overthrows of empire. With different faces, with different garments, with different rules and pretenses, they have covered the face of the earth, stubborn and prolific, up to the present day. And when they have not been able to kill with nails and with fire, with axes and with knives, they have used tongue and pen with the utmost success.

Jesus, while He spoke to them in the great open courtyard crowded with witnesses, knew that He spoke to His judges, and to those who would be, through intermediate persons, the real authors of His death. By speaking out on this day, He justified His later silence before Caiaphas and Pilate. He had condemned them and they would condemn Him; He had judged them first and had nothing more to add when they wished to judge Him.

Images of death came to His lips and He descended them to themselves; vipers and toms, treacherous black vipers, which as soon as you approach them pour into your blood all the poison hidden in their fangs. Whited sepulchres; fair without but within full of dead men's bones and all uncleanness.

The Pharisees who stood before Jesus, and all those who have legitimately descended from them, are glad to hide themselves in the shadows of the dead, to prepare their venom. Cold as a snake's skin, as the stone of a tomb, neither the heat of the sun, nor the warmth of love, nor the fires of Hell can ever warm them. They know all the words save one, the word of Life.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the dead that walk over them are not aware of them." The only one aware of this was Jesus—and it was because of this that He was not to remain more than two days in the sepulchre which they were preparing for Him.

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The answer was the discourse on the Last Things, the second Sermon on the Mount. At the beginning of His work, He had explained how the soul must be transformed to found the Kingdom; now at death's door He taught what the punishment of the stubborn would be and in what manner He would come again.

This discourse, less understood than the other, and even more forgotten, is not, as it is generally believed, the answer to one question only. The Disciples had put two questions. "When shall these things be?" That is, the ruin of the Temple; and "What shall be the signs of Thy coming?" There are two answers to these two questions. Jesus first describes the events which will precede the destruction of Jerusalem, and then He describes the signs of His second appearance. The prophetic discourse, although it is read all in one piece in the Gospels, had two parts. The prophecies are two, quite distinct from each other; the first was fulfilled before the end of Jesus' generation, about forty years after His death. The second has not yet been fulfilled, but perhaps before the passing of our own generation the first signs will be seen.

TO BE CONTINUED

A GOOD OMEN

PROTESTANTS AND JEWS SUPPORT CATHOLICS DEMAND

(By N. C. W. C. News Service)

New York, Feb. 5.—The Association of Catholic Teachers in the Public Schools, known as the Chapter Theta Pi Alpha, an organization consisting of about three thousand teachers of the Public Schools in this city, held their annual public meeting at the Waldorf Astoria Hotel here on Sunday afternoon. Cardinal Hayes was the principal speaker at the meeting which was by far the most enthusiastic ever held by the Association.

The Rev. Dr. David De Sola Pool, of the Spanish-Portuguese Synagogue, representing the Jewish faith, and the Rev. Dr. Walter M. Howlett, Secretary of Religious Education of the New York Federation of Churches, representing the Protestant churches, made addresses supporting the movement to have every child in the Public Schools receive religious instruction in their regular course of studies. Both speakers told of the crying need of religious training for the children to build up the future manhood and womanhood of this city by giving them the vision of God and that they must be taught that their greater responsibilities were to their Creator, which would make all of them better and nobler citizens of this Republic.

The speakers were introduced by Dr. Lorette M. Rochester, President of the Association, who acted as the presiding officer at the meeting.

Rabbi Pool told of the union of the Catholic, Protestant and Jew in the matter of the education of children in the Public Schools. He said: "In this program we are all as one, all alike, as we love our city and as we share the faith of the divinity of the human soul. We are one in wishing to have our children walk through life not only with men and women but also with God."

The Rev. Dr. Howlett, the next speaker, paid a fitting tribute to His Eminence, to whom he referred as "Our Cardinal." "I am so glad this meeting is presided over by His Eminence, our Cardinal," Dr. Howlett said. "I say 'our' Cardinal, because I wish to take this opportunity to declare that Cardinal Hayes is not only highly respected but that he is also revered by those outside the Catholic faith in the city. We find that we can trust him as a Christian and a gentleman."

"Nothing but religion can save our children from going wrong," he said. "We have sane anxious leadership in the Board of Education, and they want this systematic week-end religious instruction for the children as much as we do. We can accomplish this united aim when we Protestants and Catholics and Jews have come to respect and love one another, and I think we have come to do this in New York. Only 400,000 of our children are getting religious training, and the other 800,000 are growing up without it. Is it any wonder that one in sixteen boys is arrested? The number will go on increasing unless we give every child religious training. I am sure that we of our faith and you of your faith will respect each other the more if we stand by the faith which is ours."

Monsignor Michael J. Lavelle, pastor of St. Patrick's Church, and founder of the Association in this city, spoke of the purpose of the organization and its aims. He outlined briefly the accomplishments of the chapter and told of the necessity of being strongly organized.

The speakers who told of the religious instruction now being given in their respective cities were: Rev. John J. Klug, New Rochelle, N. Y.; Rev. James A. Brady, Larchmont, N. Y.; Rev. Walter A. Foery, Rochester, N. Y.; and Monsignor David J. Hickey, of Brooklyn, N. Y. The Rev. James F. Cronin, of the Paulist Church in this city, spoke of the establishment of the broadcasting station of the Paulist Fathers.

CARDINAL THANKS RABBI AND MINISTER Cardinal Hayes, the last speaker on the program, thanked the off-

cers of the Board of Education and distinguished jurists for being present. He also thanked Rabbi Pool and Dr. Howlett for their appearance and their splendid addresses.

"I have received here this afternoon many suggestions which will find a fertile place in my mind," the Cardinal began. "It is a great pity that American parents, with their marvellous love for their children, let these little ones grow up without religious instruction. But deep down in the hearts of the American people is the desire that their children shall grow up loving God. We want the child to recognize civic authority; but beyond that, the authority of God, Himself. Instead of being antagonistic to public education, which is the right and duty of the State, the Catholic Church is in sympathy with it. All we ask is that the State may see clearly that public education is bound to fail unless it brings into the soul of the child a proper idea of his relation and obligation to God. The important thing is that a little child must learn to know that he has a soul and that the soul must be sanctified."

"One of the priests on this platform has just told me of the action of the school of one of our boarding schools when they witnessed the eclipse the other day. When that moment of totality came they broke out spontaneously singing, as they fell on their knees: 'Holy God We Praise Thy Name.'"

"The little children, Catholic, Jewish and Protestant, are angels of light. May this meeting prove a blessing to us all. We have come together with no desire to embarrass the President of the Board of Education and the Superintendent of Schools. Through our work with the children we want to make better American citizens."

Among the prominent educators and jurists present were: George J. Ryan, President of the Board of Education of New York; M. Samuel Stern, Vice President of the Board of Education; Dr. William J. O'Shea, Superintendent of Schools; Benjamin Zelt, District Superintendent of Schools; Mrs. Margaret McAleenan, a member of the Board of Education; Justice Thomas C. Crain, and Judge Alfred J. Talley.

BELFAST GOVERNMENT CENSURED

Remarkable unity between the Catholic and Protestant bodies of North-east Ireland has resulted from the anti-religious education policy of the Belfast Government. The Protestant School Managers' Association has passed a strong resolution "maintaining that no school of Christian faith should be transferred to the Belfast Government 'until its Godless Education Act is amended.' A similar resolution emanates from the Derry Presbytery, and a corresponding attitude is being announced day by day by local Protestant groups and organizations all over the Six North-east Counties.

Typical in this respect is the action of the North-West Belfast Branch of the Ulster Protestant Voters' Defence Association. Its members have called on the Government to amend the Act by making religious instruction compulsory during school hours. "We deplore," they say, "a statement by the Education Minister (Lord Londonderry) that by religious instruction he meant lessons in civics and ethics. We feel that if we have to choose between having the Bible or Lord Londonderry in the schools, we will stand by the Bible for our children."

An arresting statement on behalf of Irish Presbyterians has been published in representative Protestant journals. The Northern Whig, which says: "The Roman Catholic Primat, Bishop O'Donnell, has set an example and given a lead in Christian patriotism which all earnest disciples of Christianity would do well to imitate. Dr. O'Donnell is following in the footsteps of his predecessor and is typical in aim of the Protestant Churches. Could not the unity be made more explicit by the issue, in the name of Our Lord and His Cause, of a great manifesto—signed by the leaders of all sections of the Christian Church in Ireland—Roman Catholic and Protestant? It would proclaim to the world that the Christian Church is endeavoring wholeheartedly to promote peace and brotherliness among the sons of Erin."

This statement has, of course, particular reference to Archbishop O'Donnell's recent appeal for goodwill.

COLLEGE GIRLS ANSWER SURVEY QUESTION

Webster Groves, Mo.—The Ethics Class of Webster College here, at a recent seminar, answered a question asked by the Rev. M. V. Kelly, C. S. B., in his pamphlet on "The Moral Danger of the City to the Youth of the Farm," by making a survey of the student body. The question was: "How many exemplary Catholics do you know whose grandparents as well as parents were brought up in a large city?"

It was found that five per cent. of the students having both Catholic parents and grandparents, who were reared in large cities, are also Catholics. Two per cent. are not themselves Catholic, but are sprung from a Catholic parent and grandparents who were of city rearing. Ninety-three per cent. were found to have at least one parent or grand-



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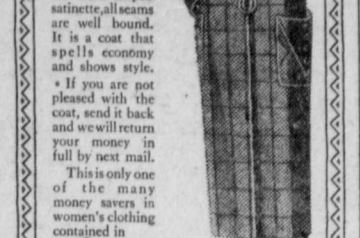
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