JUNE 29, 1918

mechanically. This present activity of his spirit might perhaps not be termed formal prayer ; yet it was supplication-sincere, fervent, selfforgetful. In his tense conscious-ness he tasted the bitterest draught of a cup of vicarious sorrow-why could not his strong body suffer could not his strong body suffer instead of that delicate frame? If he could have taken her place, how gladly he would have done so—"had of independence she's making," said low Love but the warrant, Love's heart John. to dispense !'

it was only by dint of great tact that the doctor and nurse could persuade him to take the rest he needed. He church going is to you," interrupted maintained that the nurse could help more effloaciously if she got some rest at night; whenever he could he rest at night ; whenever he could he watched from midnight till dawn. After awhile there was evidence of improvement, so the nurse consented to let him have his way. Consciousness seemed gradually returning; the patient had begun to speak a little -the doctor has forborne to reveal his anxiety lest she should band : her words were incoherent he was time to start to church, for if there's broken phrases to her weakness, or just like old times !" to the effect of the medicine—the nurse had warned him not to be alarmed. Hence, one night as he hept his guard of affection, he tried of mutability, not exactly like old not to be disturbed when she spoke times was it after all, for when they once or twice disconnectedly. She was saying his name, as she had done before, without seeming defi. well. nitely to realize his presence; evidently the words were spoken not with the intention of addressing gently, adding as they went up the but with the instinct of expressing what was vaguely passing in her mind. She had said his name to be praying for anybody but yourtwice :

Jack"-and now in ing." Jack . monotone followed the words : "Church church Jack took her hand gently Sunday. and soothed it ; doubtless she was dimly remembering the day of the accident.

"Jack," she said again.

"Yes, mother," he answered, hop-ing that she might realize his presence. But she seemed to pay no attention to him, as again her lips moved.

church . "Jack . never . . God . . . never comes . . . there was a moment's silence. The son was tense Was this some kind of sequence of thought she was trying to follow Again the broken phrases :

for both . . . God take

There was no mistaking the meaning, and it drove arrows into Jack's heart. Evidently in the days before the accident she had fretted more than he had ever realized over his not going to church. He had noted that she had ceased to discuss the matter with him, save for that gentle gentle, persistent question every Sunday when he parted from her at St. Peter's door : "Are you coming in ?" Yet though she had ceased to persuade him, evidently the matter had troubled her deeply, for now almost the only sustained sentence that she had uttered since her fall was this one, revealing perhaps the greatest grief of her life. All the many bitter met it has been been bitter between bitter bitter between bitter between bitter more bitter was it to Jack that she was not conscious of what she was saying. Now, when above all he would not have added to her pain, he was a weight upon her poor sick Sitting there alone with her. heart. the iron entered his soul. Down to the depths of self-abasement and sharp regret he passed; he buried his head in his hands; he was glad that no one shared his vigil, that he alone heard the words now rebuking alone heard the words now rebuking stock cartinates concerning the control of the whole double all giance of stanting stock cartinates concerning the control of the senemy. Every head in the whole trench was uncovered. With a voice that trembled a little, he said the Confidence A bullet the signt figure upon whose

and boyhood, then later somewhat Suddenly Mrs. Martin announced : "Doctor, I'm going to church tomorrow ! "Is that any way to talk to your

Is that any way to talk to your doctor ? You know very well, Mrs. Martin, that the proper form is : 'Doctor, may I go ?''' "Nonsense! I'm well enough, and

-when it comes to that-and I'm sure the Lord doesn't mind at all."

"'See how these Christians love one another !'—you'll be giving me a text to prove it, so I anticipate you." The next morning Mrs. Campbell once more exclaimed to her hus-

"Father, get your hat ; it must be Blessedly like "ole times" it was to

She arrived at the church door Mrs. Martin paused for John's usual fare-

"But I'm going in with you this time-and all the time," said John steps : "And, mind you, you've got a lot of time to make up for no time self. Let others do their own pray-

The little mother looked up at him, matching his happy mood : "Let them ! I'm not the only one who has to make up lost time

"Two returning sheep," whispered Jack, fondly pressing her arm as, proudly leaning on his, she walked up the broad aisle of St. Peter's.

THE PRIEST IN THE

TRENCHES

J. Harding Fisher, S. J., in America Those who have had the pleasure of reading such books as "Impres sions de Guerre de Pretres Soldats,' Impresfirst published by Leonce de Grand-maison, S. J., in the Etudes, and

later collected in two volumes under the same title, "Le Pretre sur le Champ de Bataille," by Joseph-Papin Archambault, S. J., and other sim-ilar studies of the heroic part taken

doubtless felt a thrill of satisfaction "We have just spent five days in a trenches. Well, the first evenand admiration at the lessons of the trenches. patriotism and courage given by these calumniated and persecuted victims of anti-clericalism. A conmust say the prayers for us. servative estimate has put it on record that out of the 30,000 priests called to service in the French arm-

an extremely large proportion in it-

"The regiment | the 29th infantry come within the range of fire at all.

THE CATHOLIC RECORD

nerved their priestly hearts, where for his flock, not to take the lives of all the little children in an orphan others blanched with fear. So it others. others.

of their heroism, devotedness and purity of life has made them a specor mutilated another or have muti-lated or attempted to kill themselves incur irregularity, which means that

tacle to angels and to men. Their military service was a thing that should never have been forced on lady he would have done so—"had ove but the warrant, Love's hear o dispense !" During these interminable nights t was only by dint of great tact that b denter and number of the second of the shown how to draw good out of evil. Through the merciful workings of Divine that is, from the priesthood if they powerful influence on their country. "On the course, if that's what nen by the very fact that they left smoking guns to offer the Sacrifice on them in ordination. This irregu-of the Mass, and laid aside dripping larity the new Code of Canon Law

bayonets to lift their hand in absolu-tion. It was their soldier-garb and their soldier deeds which first disarmed suspicion and gave the lie to calumny, and enabled them to win lives.'

Anti-clerical hatred, which ex-

pressed itself so bitterly in the law of 1889 and was completed in the law of 1905, and which trusted to prevent or at least to spoil vocations to the order of the spoil vocations to the average of the spoil vocations of the spoil vocation of the sp to the priesthood by drafting ecclesiastics into the army, has proved, as a writer in Civilta Catolica remarks, a veritable vendetta. Contrary to sectarian expectations, religious oppression has diminished neither the number nor the zeal of the priests ; rather it has filled the ranks of the French army with unsuspected chap-lains, who have been recognized. officially and otherwise, as the high. est type of military valor and patriot tions, make up the Curia. Thus it has come to pass that the very means chosen by the French Government to wreck Chris-

tianity in the land which at heart is so thoroughly Catholic, has become one of the most potent instruments for that country's religious resurrec-tion. This fact is testified to by a military chaplain quoted in the Dublin Review for October, 1915:

'How Providence loves to baffle all human calculations! The politicians never guessed that by the law of the cures sac au dos they were going to give to the ministry of the priests a new field of action and means hither-to unknown heidelt the priests a ship to make the same year, gives it as his

to unknown by which they might reach men's souls. And yet it is this which has happened; and the religious life now manifest in the French army is one of our firmest reasons for hoping that God will give us the victory and bring back whole of France once more to the Christian traditions of its Catholic past.'

The French priests are everywhere, and as a consequence inci-dents like the following, taken from the Dublin Review, and told by the Abbe B., a sergeant in an Alpine by the fighting French priests have regiment, often take place:

ing my men said to me; 'Listen, you who are a cure, or nearly so, you You may imagine with what joy I con-sented. So every evening I said the prayers aloud and everybody an-

acter.

military defense of their country.

over by Governor Whitman, was Mr Daniel Reed, a member of the Feder-

al Food Commission, who was we

are told, once a famous ball-player. Mr. Reed is not a Catholic, but he

was a close observer of things Catho lic in France, where he visited the front. To his Albany hearers he re-

lated that "before the War every little homestead had its statue of

Mary and the Infant Jesus. They were placed in glass cases and at certain times of the year they were

bedecked with jewels and flowers. But now there are no more statues.

The glass has been broken by the

shells of the Germans. The rug on which the faithful knelt when paying

tribute to their patrons, is no more, but they kneel in the cold mud and

ies more than 3,000 have been killed, Another incident, related in the same number of the Dublin Review. gives an example of a still more sacerdotal form of ministry: ice on the fighting line have not

France more than fifteen per cent. have lost their lives, and of those still alive ninety-three per cent, have been decorated. It is the same with the other religious and the secular clergy. These facts should be re-he said, 'will never come back. I stock calumnies concerning the con. He knelt down, his whole body ex-

others blanched with fear. So it has been with the clergy as a whole. The record of their deeds of valor is written in gold. No one will deny that the example of their heroism, devotedness and the record of their deeds of valor is written in gold. more than four years old, suddenly broke the silence of the chapel by saying aloud in her baby voice :

they are permanently debarred, un-less the Church lifts the irregularity, from the reception of Holy Orders; 'Please, Dod, don't let Mary Pickie's mother die.' ''I am thankful that the little

from promotion to higher Orders; that is, from the priesthood if they orphan's prayer was answered and I have my mother well and strong again. if they be priests; and from the episcopate exercise of the functions conferred More than one has experienced that the prayers of the poor, of the afflicted, of children, and especially of the poor little orphans, is very

acceptable to God.-The Monitor.

has been careful to retain, for we read in Canon 985 that irregularity is incurred by all those "who have STRANGE MORAL ADVISERS or have attempted to take their own

We quite often see foolish letters (supposedly written by girls) in news papers, asking for advice on matters of personal propriety. These letters this canon. A moment's reflection, however, shows that such actions of bespeak a very ignorant state of mind on the part of the writers. theirs as result in the taking of human life are not wholly voluntary; Now a Catholic girl need never write on the contrary, they are done under to a newspaper for direction compulsion. The matter is clear from the established practice and teaching of the Church; but it has been made doubly clear by a recent denixing of the Durch is the second questions of conscience. She has had a Catholic training which gives the best possible rules and principles of, conduct. A well-regulated condecision of the Sacred Penitentiary, science informs her when anything goes beyond the bounds of modesty one of the three tribunals, which to-gether with the Sacred Congregaand decorum. She is saved the humiliation of writing to a person Knowing the mind of the Church. who makes a lucrative business of giving "advice" to love-lorn, silly but desirous to set at rest the anxie-

ties of many priests subject to mil-itary service in his diocese, the Bishop of Verdun asked some years If these letters be genuine (there are good reasons to believe that many are "made-up") we have a ago for an explicit answer to the question whether the priests, forced strong proof of the abysmal ignor. by the French law to take part in ance and uncertainty that prevail on actual warfare, incurred irregularity. a subject of great moment. For is it not sad to see young people having recourse to a "public information In a decree, approved by Pope Pius X. and dated May 18, 1912, the Sacred Penitentiary referred the Bishop to the teaching of approved authors; and Father J. B. Ferreres, S. J., the bureau" for directions concerning the life of the soul ? Is it not a pity to see them opening their minds to an unknown newspaper scribe who perhaps laughs in secret at their for the same year, gives it as his opinion that, according to the teachsimplicity? We read such naive questions as "May I allow this or ing of approved authors, the French priests did not incur the irregularthat liberty, or tolerate certain advances from a 'fresh' young man'' Their own moral sense and an ele ity. The Sacred Penitentiary, however, to set all doubts at rest, was not content with referring to the mentary knowledge of God's com mandments should inform them that those who make light of these things teaching of approved authors, but went on to say that, should it happen that the priests did actually incur are not children of God, and that if they are not besmirching their consciences, they are, at least, hovering irregularity, they had, notwithstand on the brink of sin. It is true that in matters of mere ing, the permission of the Holy See to receive and administer the Sacra

ments. The decision is a new evi-" social convention " and of parlor etiquette there is room for doubt and dence of the reasonableness of the disagreement as to what is strictly in Church ; but the point to be insisted keeping with, and what is opposed on is the fact that, although the Church tolerates, under certain conto, generally accepted standards of ditions, active participation in war on the part of her priests, she repropriety. These things are like all merely social usages-they change gards such participation as wholly at variance with the sacerdotal charfrom time to time, and not only admit of different interpretations among various nations, but are variously explained by That priests should be on the firthe several classes of society. But in the question referred to, light ing line as combatants is universally regretted; and even those French and guidance are sought not only writers who do homage to the excel-lent apostolic work done by priests manners and social deportment. The letters betray a painful un. in the field, for example, A. Michel certainty and sometimes a crude misconception of the firmly establishin the Revue Pratique d'Apologeti-que, for November, 1916, nevertheed law that should guide all Chrisless maintain that the same priests, except in certain extraordinary cases,

tian conduct. No one is ever allowed to do anycould have done splendid work, and thing knowingly and deliberately more work with greater effectiveness, had they retained their southat may become a proximate occasion of sin. Every well instructed Catholic understands this statement. tanes as regular chaplains and been free to devote all their energies to A proximate occasion of sin is anytheir sacred calling, instead of being thing-person, place, amusement. obliged to snatch odd moments and friendship, society, etc., which ordinchance opportunities for its exercise. arily leads to a violation of a com-mandment of God or of the Church. How true this is appears from the single example of Cardinal Mercier, We may not dally with temptation who has done more for the cause of nor are we allowed to place ourselves of our own accord and unnecessarily he or countless others could have in such a danger. If duty calls, that is, if by virtue of our employment, accomplished had they been forced to apply their efforts to the actual for instance, we must be engaged in or come in contact with any of these occasions" or dangers, it is another matter. God will then give His powerful help to the soul that hum-AS SEEN BY A NON-CATHOLIC Cecilia, Virgin and Martyr, By Rev. Father neranger. Eirabeth of Hungary, by Montalembert. Frances of Rome, by Lady Georgianna Fullerton rith an essar on the saint's life. Francis de Sales. Bishop and Prince of Geneva, y Robert Ormsby, M. A. Prancis Assisi, Social Reformer. By Rev. Leo One of the speakers at a meeting bly asks for it and that takes the proper precaution against sin. The Catholic girl besides her rerecently arranged by the Albany Chamber of Commerce, and presided

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those of her dear ones.

followed his attentions to her were doubled.

"He usurps my place," complained beneat the bono of their country. Speaking of him. Then he dropped back into honor of their country. Speaking of him. Then he dropped back into homor of their country. Speaking of him. Then he dropped back into the trench, quickly enough this time, and the danger once over, began to Etudes, called "L Idee de Patrie," and the danger once over, began to be the trench quickly enough this time, and the danger once over, began to their trench quickly enough the trench quickly eno my salary under false pretenses." the ed John went off laughing leaving the "Th two together.

'Indeed, it's tender as a woman he is-and it's a fine husband he'd

"The field seems free, Nora," said the doctor, who delighted to tease the nurse about her own obduracy in affairs of the heart.

mother who has his whole heart !"

"I'm sure she wishes him to marry," declared the doctor. /

"And what woman is it would divided affections ?" asked ature of the War. want Nora adding : "It's the leech he has been, in that room, often interfering with my duties. But I haven't the

with thy during the weeks that followed drive him out." During the weeks that followed Nurse Nora was often obliged to repeat her protests to the doctor, but finally came days when Mrs. Martin mas able to be about once more, to mas about once more about once more about once more about once more

at the slight figure upon whose shoulders had rested the burden of hisspiritual welfare—the true mother who would undertake the task of saving not only her own soul but these of her dear open

aving hot only her own soul but mathematics in hospitals. That is absolution, and added: For pacitated by wounds for further your penance you will say with me service in one branch of the army three Our Fathers.' Calmly and they have passed to another, so in-domitable bas been their passion of "He usurps my place," complained been their passion of the prayers, still kneeling there, "He usurps my place," complained been their passion of the prayers, still kneeling there with been of the source of the

'The Etudes has already pub- to cry." lished, in its issue of December 20, Such incidents could be multiplied

1915, an excellent article under the same title, written anonymously by Lieutenant J. Rullier, who was at that time convalescing from two severe wounds received in the War. God given authority to preach and barred from further service in the and the reverence which is shown affairs of the heart. "Not to all comers," answered he throw me. Indeed, it's his mother who has his whole heart !" Father Ruiner found himself de-barred from further service in the flying corps, and it was as a lieuten-ant in the aviation department that the de-barred from further service in the show artillery : accordingly he entered the him in the exercise of his priestly functions. Once these are over he lapses back into a trustêd

he met his glorious death for France on March 23, 1917." and popular comrade in arms. Such a state of affairs, impossible under n March 23, 1917." It is notes like the above that sad-en but glorify the pages of the liter-pass by the iniquitous law which

you can be proud of your faith, for it has sustained the spirit of the But when all this is said and recog-nized, and due allowance made for the undoubted fact, it still remains that the fighting priest is an that the fighting priest is an

finally came days when Mrs. Martin was able to be about once more, to take walks, with her arm within John's. Gradually she seemed her-self again, and life settled back into its former routine. John began going regularly to his office. At the his mother were sitting on their front norch when their neighbor,

into its office. At the end of his second week there, he and his mother were sitting on their front porch when their neighbor, foat with them, incidentally making apon his mother's appearance. In spirit of the frace upon his mother's appearance. In spirit of the frace appearance. In a just war, when the law of the land requires of the priests service in the army. As is clear from the century-old discipline of the Church, the instruments of war have no rightful place in the hands of those destined or ordained to the ministry of souls. The priest's mission, like the mother's appearance. In a just war, when the law of the land requires of the priest service in the army. As is clear from the century-old discipline of the Church, the instruments of war have no rightful place in the hands of those destined or ordained to the ministry of souls. The priest's mission, like the mother went on the operating table a few months ago and I asked

ligious training and frequent study of the Catechism, has another source of information in these matters. When there is anything weighing up-on the mind or causing worry and annoyance, every Catholic knows where to find light and guidance. It is in the Sacrament of Confession. The minister of this sacrament is empowered to teach, to give counsel in matters of conscience, and so to dispel vexation and anxiety. advice will not be as acceptable perhaps as that given in Aunt Betty's "Information Column" of your favorite evening paper. There will be no camouflage about it. But the chances are that it will be direct, t. Teresa. Written by herself. Translated by Rev Canon Dalton. St. Vincent de Paul, by Rev. Henry Bedford.

sane, practical, and to the point. Catholic girls ! do not act like those who are living in spiritual darkness pray for the one who is away. To every Catholic here tonight, and I speak as a Protestant, I will say that when you are privileged to know and to enjoy all the blessings of the children of light .-- Rev. A. Muntsch in Our Sunday Visitor.

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The new Church of St. Vincent Ferrer, New York, erected by the Dominican Fathers at a cost of \$800,000, was solemnly dedicated on Sunday, May 5, by His Eminence, ear of Mary, Seventy-two chapters on exercises of devotion to the Mother of God. of devotion to the Moiher of God. Ames that live in Catholic Hearts. Memoirs of Cardinal Ximenes, Michael Angele, Samuel de Champlain, Arcbbiahop Plunkett, Charles Carroll, Henri de Larochejacquelein, Simon de Montfort By Anna T. Sadlier, No more delightful reading can be placed in the hands of the people than this volume. In devotion to duty these men far surpass the heroces of romance, and the story of their lives, with their trials and triumphs, can not fail to excite inter-est in every heart. Cardinal Farley, in the presence of a gathering of prelates and clergy such as is seldom seen at a parochial

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