

"Fine!" from Henry, with the hearty emphasis.

Rose looked her surprise, but before she could speak Henry said eagerly: "Wouldn't you like to see the picture, Rose? It's beautiful—I'd like to have you come with me to see it."

Something she had not seen in Henry's eyes for a long time checked the refusal on Rose's lips.

"Run along, dearie," Grandmother urged in her comfortable, soft voice.

"Well," Rose dimpled, "if you both insist—"

And though Grandmother had to toil up the steps as best she might, she was curiously content.

It was quite two hours later when they stole into Grandmother's sanctum—too strangely transfigured young people, who knelt humbly at her knees.

"Give us your blessing, Grandmother," Henry whispered.

Grandmother wiped away a few tears as she kissed and blessed them.

"Rose says she won't mind being poor," Henry announced smilingly a few minutes later. "After all, Grandmother, it is love that counts, isn't it?"

"Course it is," answered Grandmother tersely. "I told you it was. Why, in my day—"

"Grandmother," interrupted Rose shyly—she was still on her knees with her head on the ample bosom that had never refused her sanctuary or sympathy—"Grandmother, we're going to a boarding school, you know, where you first went to housekeeping with Grandfather? A dear little house just like that. We'll find one, won't we, Henry?"—Helen Moriarity.

A RECENT VISIT TO RHEIMS

Rev. William A. Hemmick, of the American Red Cross, in a letter from Paris gives an interesting account of his visit to Rheims:

"A few days ago I went on a visit to Rheims, where I stayed with the dear old Cardinal Luçon, who is undoubtedly the most heroic and unselfish figure of the war in France. Words cannot describe the utter desolation of the place, and the priceless Cathedral, the pride and joy of France! Never shall I forget, as long as I live, the first impression as I stood in front of the wonderful facade and gazed up at the lofty towers, all chipped and smashed, and widening through the aisles filled with the heaps of fallen stones. Oh, the pity of it and the shame! I was blinded by tears. It is a great wound that has been inflicted in the side of France. In this sanctuary, piled now with heaps of ruins, the kings of France were crowned; through these golden gates the gorgeous procession passed; here, too, the dear old Cardinal Luçon, who is undoubtedly the most heroic and unselfish figure of the war in France, was crowned and she had saved France and led her troops to victory. Every stone, every bit of carving, is mute witness to the great ages of Faith that had built this glorious shrine with loving care. And the windows that had gleamed like great jewels with sunlight streaming through them, all broken and empty. I can't begin to tell you the overwhelming sense of sorrow it all caused me. While I gazed in dumb, hopeless misery, an air battle was going on overhead, and through the broken arches and great gaping hole in the roof I watched the white plumes of bursting shrapnel in breathless wonder.

"But what shall I say of the dear old Cardinal Luçon, still living on amid his ruined city. As I kneel to kiss his ring in his room which looks out on a neat little garden, he raised me up and embraced me in a most touching and fatherly fashion, calling his Auxiliary Bishop, who also lives with him. We sat and talked on the subject of the ruined churches, and all the time the air was rent with the sound of the bursting shells. Not once did he fall in the garden, but the Cardinal escaped miraculously. In the gathering dusk in the simple room I sat and listened to the tale of suffering and misery from the lips of the saintly old man who has known so much of pain and has given an example of such courage. His hospitality was most touching and he insisted upon my staying the night. They do not sleep on the upper floor, for fear of the shells; so a bed was fixed up for me on the ground floor. The little sister who looks after the house bustled about and made me quite comfortable. Brave little souls, they stay on to be near their beloved Cardinal. In true French fashion, they got an excellent dinner. What pictures that table was—the Cardinal, with his snow-white hair and red cap; the Bishop, in purple, and myself. All through dinner the ping-pong went on, but they don't seem to mind it. Then afterwards we had night prayers in the little chapel and I turned in to try to sleep.

In the morning, early, with the rays of sunlight gilding the ruins of the Cathedral, I served the Cardinal's Mass. And what a privilege it was! He is a real saint, with all the sweetness and simplicity of a child. Soon afterwards I left. He gave me a photo, signed, and I knelt for his blessing, which I feel will linger for me all my life. It is only a question of time when they will get him. But one likes to think of that brave, fearless old man laying down his life in the martyred city."—The Missionary.

SEVEN WONDERS IN ONE

The Seven Wonders of the ancient world were the Pyramids of Egypt, the Hanging Gardens of Babylon, the Temple of Artemis at Ephesus, the Statue of Zeus by Phidias, the Mausoleum of Helicarnassus, erected in memory of her husband by Queen Artemisia, the Colossus of Rhodes, and the Pharos of Alexandria.

More stupendous than any of these wonders is the modern press. It is seven wonders in one.

Pile up, in solid blocks of paper, bale upon bale, the sheets and reams of printed matter that even in a single day are issued from the presses of the world, and you would soon be able to build new pyramids outrivaling that of Cheops.

The lighthouse on the Isle of Pharos could cast its rays but a short space across the foaming waters that lay beyond the Alexandria port; but over all the land, and to the most distant town and hidden village, the modern Pharos of the press is daily flashing its messages of truth or falsehood, advancing virtue or promoting vice.

What are the Hanging Gardens of Babylon, the Artemisian monument, the Temple of Artemis, the Statue of Zeus or the bronze colossus of Appolo, the remaining Five Wonders of the ancient world, compared with the countless marvels in the broad realm of literature?

But while such is the mighty power of the press, how much of those pyramids of printed pages is devoted to evil and how little to the service of God and the salvation of souls! How ominous, too often, are the rays cast forth from that modern Pharos of the secular press! What licentiousness abounds in so many of those printed books and papers that frequently vie in sensuousness with the Babylonian gardens! What Artemisian pride! What modern infidelity and atheism are there defended, more debasing even than the idolatrous cults of Zeus, Appolo and of Artemis!

How, then, can we fail to see the need of everywhere promoting the diffusion of our Catholic literature to counteract these evils and to defend the Faith against the attacks that on all sides are made upon it?

Men will read, men should read, men must read. How important, then, that we place into their hands the only literature that can mentally and intellectually safeguard them from evil! Where else can they be taught the truth, the full truth, and nothing but the truth; where else can they be surely guarded against all the vices and immoralities of the modern world, than in the reading of our splendid Catholic literature?

The Catholic who shows no interest in his Catholic press is but half a Catholic, or else is centuries behind the time.—By Rev. Joseph Husslein in Our Sunday Visitor.

A STORY OF A ST. ANTHONY LILY

The following story concerns a humble carpenter, Charles Coventry, located at a house in Saranac Lake, Canada.

It was on Saturday afternoon about 6 o'clock, September 4th, 1915, when the carpenter was about to finish his labors for the day. In attempting to drive a nail he failed of effect, the nail falling to the ground. A second attempt met with a similar failure and resorting to more force he delivered a third blow. The blow was a glancing one, the nail rebounding under the force and penetrating his eye.

He sought medical aid at Saranac Lake, and for three weeks suffered great pain. Upon the advice of his physician he came to Montreal and interviewed Dr. B— at his office, who advised him to enter a hospital.

Accordingly entered the Royal Victoria Hospital on Wednesday, and the following Friday Dr. B— and Dr. T— of the hospital staff, a well known eye specialist, made an examination in full, with the result that Coventry was advised to remain under treatment until October 5th. On that day, he was told, definite information regarding the state of his injured eye would be forthcoming.

The eye showed alarming symptoms of falling sight.

On Sunday, October 3rd, a well known Montreal detective, who was a patient at the hospital and who was a devout Catholic, was speaking to Coventry, when he became aware of their similar religious persuasions. The detective, who had received Holy Communion in the morning, had in his possession a Lily of St. Anthony, and he had faith in its miraculous power. He had gone to the hospital and was told that his eye would never be the same again, and when he met Coventry, he was on the road to recovery, due to the miraculous lily. He told the carpenter that what St. Anthony through the lily had done for him, he would do for the carpenter. The carpenter's faith was not less than that of his detecting friend, and he placed the lily on the injured eye that night and slept the sleep of a child. It was the first night's rest undisturbed accorded him since the accident four weeks previous.

On learning that the detective was leaving the hospital Monday and was taking the lily with him, Coventry became downhearted and begged him to leave a piece of the lily, which request was granted by his wonderful friend of the hospital. Wonderful results followed the placing of the lily on the eye Monday night. On Tuesday morning he was given a light breakfast, and when the noon hour arrived he was given no dinner, which indicated to the patient that he was being prepared for an operation on his eye.

The nurse known his suspicions to Nurse K—, informing her that if they thought he was going to lose his eye they were all mistaken. He persisted in saying his eye was all right, until the nurse called Dr. J. W—, who made an examination of the injured eye and found it wonderfully improved.—St. Anthony Messenger.

FIFTEEN BRITISH CATHOLIC CHAPLAINS KILLED IN 1917

The Westminster Cathedral Chronicle publishes the following list of Catholic Chaplains in the British Army who met death at the front during the year 1917:

Rev. Peter Grobel (Salford Diocese) Jan. 1.

Rev. Herbert J. Collins (Westminster Archdiocese) April 9.

Rev. Matthew Burdess (Hexham Diocese) April 18.

Rev. James Leeson (Liverpool Archdiocese) April 24.

Rev. Joseph Strickland (Jesuit) July 15.

Rev. Simon Stock Keapp (Carmelite) D. S. O., M. C., Aug. 1.

Rev. V. J. Doyle (Jesuit) Aug. 17.

Rev. Michael Gordon (Glasgow Diocese) Aug. 27.

Rev. Stephen Clarke (Kilmore Diocese) Oct. 4.

Rev. Michael Bergin (Jesuit) Oct. 11.

Rev. Patrick Looby (Liverpool Archdiocese) Oct. 27.

Rev. Laurence O'Dea (Franciscan Capuchin) Nov. 4.

Rev. Robert Montieth (Jesuit) Nov. 28.

Rev. Bernard Kavanagh (Redemptorist) Dec. 21.

Father McMenamin, New Zealand.

Of these Leeson and Knapp were twice mentioned in despatches. It is a remarkable record, says The Tablet, of sacrifice and devotion on the part of men who were non-combatants and whose presence in the fire zone was due solely to their desire to bring spiritual help to the wounded and the dying. Of the fifteen priests whose deaths are thus recorded during a single year in the war, we believe all but two were killed by the fire of the enemy.

FRUITS OF OUR FAITH

It is not without reason that thoughtful non-Catholics recognize the great Church of twice a thousand years as the salt that will save America, says Truth. If you look for a religion that bows in spiritual matters to an authority beyond faction, beyond party, beyond the civil state, to an authority subservient to no power on earth, it is the religion of the Catholic Church.

If you want a religion that, with its tremendous and acknowledged authority, commands its members to be loyal to the Government of their country even to the sacrifice of life, so long as its laws shield and protect them it is the religion of the Catholic Church.

If you want a religion that commands its members to live chaste and moral lives, that condemns every principle and theory incompatible with the law of God, it is the religion of the Catholic Church.

If you want a religion that includes chastity and honor among men and women, a religion to which the babies come in greater numbers than to any other, it is the Catholic religion.

If you want a religion that in time will combat and overcome the political and moral diseases that afflict the nation today, it is the Catholic religion, the religion destined in the yet unborn years to reign supreme in the love and loyalty of the American people.

THE KINDLY IRISH FACES

O the kindly Irish faces we meet in different places,
And the kindly Irish smile that's at our call;
And the trusting and the humor, faith a liar's not Dame Rumor,
For I've met them in their cabins one and all!
And just start with tender theming and you'll see the Irish dreaming
And the little moistening teardrops in his eye;
And the hand will firmly press you, an Irish tongue will bless you—
I know it; I do not ask the reason why.

CONVERT PHYSICIANS

Dr. James J. Walsh, writing in the Catholic Convert, describes the conversion of three notable American physicians, Dr. Thomas Dwight, late of Harvard university; Dr. Thomas Addie Emmet New York and Dr. Horatio Storer of Newport, R. I. Of Dr. Emmet he says:

"His conversion is interesting because of the simplicity of it. He freely was a Catholic and Emmet frequently went to church with her. He had no special attraction for Catholicity, however, and indeed felt that he would probably never have any special interest in religion. That seemed to be a good thing for women and perhaps for certain men of mystical tendencies, but scarcely for practical individuals intent on doing what good they could in the world for others, and at the same time making their way for themselves and their families. He lived not far from St. Stephen's church, New York, on the East Twenty-eighth street. On one occasion he knew there was a mission there, but paid no particular attention to it. It happened one day during the mission, however, that when he was coming home at noon he found himself passing St. Stephen's church, when the midday services for workmen were about to begin. Having a few minutes before his own lunch and curious to know what the workmen should find in the noon service that interested them so much as to take them inside in large numbers, he entered and listened to the in-

struction given by the Redemptorist Father Gross who afterwards became Archbishop Gross of Portland (Oregon city).

"That little instruction was destined to have a very great effect on Emmet's life. He was very simple and I suppose would scarcely be expected to have had the effect it really did. The missionary was talking about mysteries. He said that life was full of mysteries and science was full of mysteries and that science was multiplying rather than solving mysteries. With so many mysteries in the world around it could scarcely be expected that God would be without mysteries in religion. So far from being an objection they were actually added evidence for the truth of religion. So far from it being unworthy for man to bow his head and accept them it was a tribute to his intellectual understanding that there must be a Being above him.

"Here was the simple, direct answer to the one difficulty that had kept Emmet out of the Church—the difficulty namely that there were so many mysteries in religion. So far from being an objection they were actually added evidence for the truth of religion. So far from it being unworthy for man to bow his head and accept them it was a tribute to his intellectual understanding that there must be a Being above him.

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