

Jimmy and try once more. I'm sure he'll listen to you this time."

"All right, mother, I'll try again, and may God and St. Francis reward your faith."

As he slowly retraced his steps to the sick room, a sudden thought struck him. Opening the door noiselessly, he saw at a glance that a decided change for the worse had come over the patient. Realizing that death was at hand and that not a moment was to be lost, he knelt at the bedside and began to speak in a voice filled with deepest emotion.

With a murmured curse, Jimmy turned again to the wall, but the priest never faltered. He spoke of the happy days long past, the days of Jimmy's boyhood, the days when he knelt each morning as altar-boy before the tabernacle, the days when mortal sin was a stranger to his innocent heart.

THREE BISHOPS AND THREE KINGS

In the consistorial allocation of July 29, 1815, Pope Benedict XV. spoke a few words which should be taken to heart by all who in any way can contribute to the peace of the world. They should be remembered especially by those who now have the destinies of nations in their hands.

Against such a peace the Holy Father has sent his warning. "The Pope's War Warning" describes what according to the Pontiff, a true peace should be. It is not the peace imposed, in this hour of triumph, by the conqueror, "who sword in hand sues down the weak and looks solely to his own interests. It is a peace in harmony with those principles of equity which God has engraved on the human conscience and which the religion of Christ has sanctified and perfected."

The words of the Pope should form the groundwork of the decisions of the Peace Conference. They might well form the preamble of the charter of the League of Nations. Had such noble sentiments been heeded, wars which have deluged the world with blood would have been avoided.

Victory, the Bishop writes to the King, has crowned your arms. Yours is the highest success that can come to a sovereign: your troops have conquered the armies of France. "Be not surprised then to hear a minister of the Gospel reminding you that you have one more victory to win; you must conquer yourself."

That war is the source of all the present evils, he tells the prince. You dictate an unjust peace. In the very act of making peace you de-

clare war, because your terms are unfair and cruel. So true is this that your enemies prefer to fight you openly in war rather than conclude peace with you, because they know that the peace made at the point of the sword will not be a real and lasting one.

In these words the Archbishop of Cambrai shows himself a real statesman. But he is also a patriot, and the sorrows of his country writ from him words of deepest pathos. Your people, he informs Louis, as La Bruyere was to tell him, though indirectly, are dying of hunger. The fields are despoiled, town and country are depopulated. You have destroyed one-half of the real strength of your kingdom.

The history of the Church gives us similar examples of pastoral frankness. There are few cities whose names have come up so often in the last months as Cambrai. The name brought back memories of an archbishop who 200 hundred years ago presided over its spiritual welfare.

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THE NEW YEAR

The old year is closing; the new year will soon open. These are days for reflection and the expression of gratitude. During the past year God has bestowed His bounteous blessings upon us lavishly. His favors came to us even when we neglected to ask for them. A wise and generous Father did not forget His children, although many times they may not only forgot Him but turned away from Him and offended their best Friend and Benefactor.

It is because God has at heart the interests of His people that the world has received such signal proofs of love. During the past year He allowed us to be tried, and that too, by the severest scourge that can come upon men in a merely human and material way. Thousands fell in the battles for freedom. Want, poverty and desolation fell thick and fast over the nations. But suddenly the gigantic strife ended. God's wrath was appeased and instead of misery the world again tasted of the blessings of peace.

In a personal way how many favors God has bestowed upon us individually and how little we have made of them! They have come but we have, perhaps, not profited by them. And yet they were intended for our eternal welfare. We now see that over-lavishing riches have been given away, and that we are debtors before the throne of heaven for what we have squandered. We realize now that every good impulse wasted is but increasing the account that we must give out of our stewardship.

The past is gone but it can be to some degree redeemed. Many a saint has at some time of his life neglected the divine inspirations and departed from the straight and narrow path. But such deficiencies were made the ground-work for sincere repentance and a new life of keeping with the dictates of religion and conscience. Our past transgressions should lead us not only to repentance but to promise ourselves efficaciously to remain true to God and ourselves during the year that is about to open.

We should resolve, therefore, to rise on our dead selves to higher things during the coming twelvemonth. For religious duties should be the subject of reflection. We should esteem it a privilege to serve God faithfully. And faithful service demands from each one of us that we frequent the Sacraments regularly and carry out to the last detail both the Commandments of God and the precepts of the Church and the holy injunctions so often preached to us from the pulpit of the Gospel.

These should form the basis of all our resolutions. Their loyal and scrupulous observance is denominational. There is the Christian distinguished from the pagan and the infidel. As children of a loving Father we can do nothing better for ourselves than to resolve that temporarily we shall stand in the way of the performance of our duties to God. Only one thing is necessary, to save our immortal souls. Such resolution will go far to redeem a cold and ungrateful past and will open to us an era of spiritual progress which will redound to our temporal prosperity and peace.—Boston Pilot.

THE BRAVEST DEED

A group of English and French soldiers were recently swapping stories of their war, and a foreign exchange. At last they fell upon the paring the greatest act of bravery that each had known, and an Englishman told the following story:

"It was a hot July day the summer before last and the Germans were close upon us. Our men had hurriedly dug trenches more like rifle pits to protect themselves, and dead and dying were lying up to the very edge of the trenches.

"In one of those pits was an un-gainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"Water! water! Just one drop, for God's sake, somebody! Only one drop!" the dying man then cried in French.

The tender-hearted boy could stand that no longer. Once, twice, three times; in spite of our utmost remonstrance he tried unsuccessfully to clear the pit. At last he gave a desperate leap over the embankment, and once on the other side threw himself flat upon the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a smudge bush, hid to the stick his precious canteen and landed it in the sufferer's trembling hand.

"You never heard such gratitude in your life. Perhaps there was never anything like it before. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"How could you do it? I asked in a whisper later, when the crack of the rifles ceased for a moment. "It was something I thought of," he said, simply. "Something my mother used to say to me. 'I was thirsty, and ye gave me drink,' she said. She read it to me out of the Bible and she said that if I could never forget it, and when I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me—and I went. That's all."

RELIGIOUS RESULTS OF THE WAR

As we read the numberless disquisitions of non-Catholic writers on the uncertain fortunes of religion during the course of the war, we are amazed at their efforts to formulate for the future what the character of "the Church" is to be. Protestantism has had a drastic test during the conflict and no one will concede that it has proved anything else but a failure. So great has been its failure to meet the supreme demands of human life that all these writers agree upon the necessity of religious reconstruction.

The Church must be remade, they maintain, on a broader and simpler basis. Misinterpreting the feeling of fellowship which the common misery of the war has created in the breasts of the soldiers, the leaders of Protestant thought assert that the war has shown conclusively the need of eliminating all dogma. Henceforth Protestantism must be more vague and highly adjustable—a something that may mean anything or nothing. The Protestant leaders fail to realize that the very reason why Protestantism failed on the battlefield is because it held nothing definite or satisfying for the soldiers to grasp. As it is a man-made religion, it lacks the divine element which alone can appeal to the troubled and aching hearts of the weary field of battle.

The soldiers on the battlefield longed intensely for the true bread of life and Protestantism offered them but a stone. Is it any wonder that it failed to do the work which it is the office of religion to perform? It was Melancthon who said in answer to his mother's earnest inquiry: "The Protestant religion is the best and the best in but the Catholic religion is the best to die in."

In contradistinction to the palpable failure of Protestantism during the war looms up the success and progress of the true Church during the same period. The testimony of William T. Ellis, a Presbyterian minister, on this point is striking. In an article contributed to the New York Tribune, he says:

"The one religious body in Britain, aside from Christian Science, which has made definite progress during the war, is the Roman Catholic Church. Interviews with its leaders, clerical and lay, show that the Church is not only holding its own with its own members, and finding them responsible in ways affected by the war so far that Masses and special prayers for the soldiers are unusually well attended, but that it is also winning hundreds of converts from the non-Catholic population. Especially among military officers have the recruits come to the Catholic Church. A priest who has had most conspicuous success as a missionary to non-Catholics tells me that these men want to be spiritually right before they go to the front—in a significant number of cases before they return to the front. They covet the sure word of the Church."

"The sure word of the Church"—there is the key to the success of Catholicism and failure of Protestantism. The Catholic religion alone is "the sure word of the Church."—Buffalo Union and Times.

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