HEEDING THE INVITATION "A certain man made a great support, a nvited many. And he sent his servant, he hour of supper, to say to them that we not the should come, for now hings are ready. (Luke xiv. 16, 17.)

The Lord is reasonable in His demands - yes, reasonable to the extent of generosity. He never asks of us anything except for which He intends to pay us a hundredfold. We can not, in fact, offer Him an act or a gift that could be fully gratuitous. It may It may appear to be so on our part, but on His part it is not. Even a little His part it is not. Even a little cup of water given in His name will have a reward. His goodness will not permit Him to be a receiver only—He must recompense us for every gift and deed given and done for Him or in His name.

From this fact we should learn the beauty of God's orders and the sweetness of His invitations.

sweetness of His invitations. We should notice how in his parables, as the one in today's Gospel, He invites us, not to labor and toil, but to come to a pleasant task or duty. The sternness of His voice is never known, save when we remain deaf to His call and neglect our duty as children of a generous Father. wishes us to realize well that our subjection to Him is not as that of slaves to their master. We are more than slaves, even in our littleness compared with His greatness. We are His children and His friends. His superiority in His relations with us is fatherly only, until we absolutely refuse to acknowledge Him. Reason will tell us that when we refuse to heed His kind voice and gracious invitations, He can not any longer treat us as good, obedi-

It is practically incomprehensible why people in such great numbers are deaf to God's pleading summons. He lays out a feast for them, and asks them to come and be His guests, but they seek elsewhere for their pleasures and delights. Of course, such people follow the desires of their bodies, and allow this lower part of them to rule the higher. But the mystery is that this is so. The body is their rebel-lious part, it aches, it pains, it causes suffering, it is ever in danger of losing its life. Really, it makes a slave of each one of us, to some extent, when considered alone. Why do we, then, give it everything it desires? Such indulgence gives us but weary days sleepless nights afterwards, and brings us to an early grave. It can not lift us up toward higher things, for it is above its power to

The soul should listen to God and draw the body after it in His service. We are like unto God in our soul, why not live in unison with Him by it? It is this noble part of us that lifts us up and carries us to Him who is the source of its life, its beauty, and its strength. To God we can go in no other way except by our soul. In the hereafter the body will follow the soul, but the sou never can follow the body. The body may drag it, in a certain sense in its train on earth; but in the world beyond the body will not hold sway. When God beckons to us, as powerful assistance—His grace. In fact, every summons from God is to come and be armed with His

God sends many messengers out into the highways and byways to search for us, and to extend His kind invitations. In this Gospel, from the parable we see how He sent His servants to call all those who were invited, to come and partake of the feast. By means of His Church, His kingdom on earth, He intends to have His voice reach all men, to tell them of His calling for them and of the feast which is prepared for those who answer. The Church is really His servant and messenger of today. He is not calling men directly by the sound of His voice, but His invitation is reechoed through the authorities and ministers in His Church. She has a grand commission, yet one of the most responsible that could be given to any organization. She is safe herself, for she has His assistance; but the sad words of refusal to accept this invitation are ringing her ears. As she goes out to call men to the great repast, she meets with insults and rebuffs, or finds them showing little or interest in her invitation. And she is sorrowful, not so much because they refuse to listen to her, but because the consequences to them-selves will be saddest. As a kindloving mother, she must weep as she sees her children, or those who should be her children, refusing to accept her maternal protection.

The invitations of the Lord are being given to us unceasingly. Can we find any fault with them? Why are we so slow to answer them? Can the world offer us anything that will compare, even in the least way, with God's eternal reward and the perpetual banquet of His delights? We know we are not energetic in responding to His calls. How many times have we turned a deaf ear to them, when advantages

ial way, or they will say that the richer brethren should care for the temporal needs of the Church. Again, it will be fatigue, or loss of time that could profit them in a material way, that everlasting toiling for the things they must leave behind. Others will see faults in the Church, or will pretend to notice deficiencies in her system and her methods. This objection is common among men who are associated with large business enterprises. Their ideas, they think, should be the guiding rules for the Church. There is another class who think that, if they show their Catholicity very markedly, their prejudiced neighbors will turn more against them, or endeayor to boycott them in business. The remark is often heard that, as Catholics, their business can never be much, or that it is hard for a Catholic to do busi-

We need not say that all this is false. There are few so perverse as to consider well guided religion in another a fault. These critics and fault-finders and others inclined to lament, should remember that, if they are sincerely religious, they are doing nothing more than responding to the calling voice of God, who is inviting them to where the banquet is set and where their joy will be full. If they answer the call of God's enemies—and they are all those who hate their neigh-bor because of his religion or for any other reason—they will quickly be deprived of real happiness even on earth. To give to the Lord is but to lend to Him; to give to man separated from God is to squander.

### NOTED CONVERT NEW LIBRARIAN

Boston, May 19.—Foster W. Stearns, of Boston, the son of Frank W. Stearns, who is President Coolidge's closest friend, was appointed librarian at Holy Cross College, Worcester, on Monday, May 18, according to an announcement by President Joseph N. Dinand, S. J. Mr. Stearns will take charge of the new college library in September, 1926, after a trip to Europe.

Foster Stearns was born at Hull, Mass., on July 29, 1881. His father soon removed to Newton, a suburb of Boston, where Foster Stearns prepared for college. He entered Amherst College, President Coolidge's Alma Mater, and was graduated with the class of 1903. His literary inclinations asserted them-selves first during his college years, and while an undergraduate he edited the college literary monthly and the Olio Annual, senior class year book. He was Ivy poet of the class of '03 and was the winner of a special prize offered by Daniel Kent for an essay on English liter-

ature.

In 1906 Harvard University awarded Mr. Stearns a Master of Arts degree. At this period in his life he decided to enter the ministry sway. When God beckons to us, as He does incessantly, it is to our soul, intending that our body shall accompany it joyfully. If the body rebels, He expects us to conquer it, and He does not ask us to do this and He does not ask us to do this unaided. He provides us with most served at Christ's Church in Shef-He provides us with most served at Christ's Church in Sheffield, Mass.

The Catholic faith attracted Mr. Stearns as he entered more deeply into the study of theology and in 1911 he prepared himself for entrance into the Roman Catholic faith and was subsequently received into the Church in that year by Rev. J. Haven Richards, S. J., in New York City. He sailed for Rome

immediately after, and spent several months in the Eternal City. Returning from Italy he became librarian of the New York City Library, and in 1913 the Museum of Fine Arts in Boston appointed Mr.

Stearns its librarian. He took a course in philosophy at a Boston College while librarian at the Museum, and was awarded a Master of Arts degree by this Jesuit institution in 1915. Two years later he was appointed librarian of the he was appointed librarian of the Massa husetts House by Governor Samuel McCall. He was in the service of the Commonwealth but a few months when the United States entered the World War, and Mr. Stearns resigned to enter the first Plattsburg training camp for

officers.

Brussels until 1919.

This was the beginning of several years in the diplomatic service. He was appointed by President Wilson to the position of Brussels, having taken the arminations for the provided in the control of the provided in the provid taken the examinations for the service while convalescing from his wounds at Vichy. A few days after the Harding administration came in, Mr. Stearns was named as Third Assistant Secretary of the American

FIVE MINUTE SERMON

REV. F. P., HICKEY, O. S. B.

SECOND SUNDAY AFTER
PENTECOST

There are many who are afraid that they are giving too much to God, and they search for an excuse for their conduct. Sometimes their means are too limited to help the Church and her pastors in a mater-induced by the conduct of the Embassy with this impairment, he for their conduct. Sometimes their means are too limited to help the Church and her pastors in a mater-induced by the conduct of the Embassy with this impairment, he for their conduct. Sometimes their means are too limited to help the Church and her pastors in a mater-induced by the conduct of the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the duties of the Embassy with this impairment, he for their conduct. Sometimes their means are too limited to help the Church and her pastors in a mater-induced by the conduct of the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the duties of the Embassy with this impairment, he for their conduct. Sometimes their means are too limited to help the Church and her pastors in a mater-induced by the conduct of the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the duties of the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the duties of the Embassy with this impairment, he for the formation and the paris and feeling that he could not properly attend to the duties of the Embassy at Paris. His hearing failed to improve and feeling that he could not properly attend to the Davis and the paris and feeling that he could not properly attend to the duties of the Embassy at Paris and feeling that he could not properly attend to the duties of the Embassy at Paris and feeling that he could not properly attend to the duties of the Embassy at Paris and

Mr. Stearns married in 1905 Miss Martha Genung, daughter of Pro-fessor John F. Genung, ef Amherst. Mr. Stearns is a wealthy man, and in a quiet way, unknown to the beneficiaries, does a great deal of charity in Boston, where he at

present makes his home.
While he will not become a resident of the Worcester campus until September, 1926, he will take over the direction of the magnificent new library there this fall, when he returns from Europe.

### PAYS HIGH TRIBUTE TO WORK OF N. C. W. C.

New York.—The Catholic Church in America has a "splendid teaching and action program" in the social field, declares the last issue of the Methodist Social Service Bulletin, published here.

'While many Protestant denominations have been stoning their prophets of the new order or have been giving them such niggardly financial backing as to seriously hamper their work within the de-nomination and to leave them quite unknown among the masses," the Bulletin continued, "the American Catholic hierarchy has provided generous support for their most aggressive forerunners."

aggressive forerunners."

More than half the issue of the Bulletin is devoted to a canvass of Catholic effort in the Social Service field, and the Church's work is warmly commended, particular tribute being paid to the National Catholic Welfare Conference's De-partment of Social Action.

Attention is called to the "systematic, determined way in which the American Roman Catholics are giving themselves to the task of informing the workingman as to the position of the Church on social

and industrial questions," and some examples of this vigor are given. "This will mean," the Bulletin continues, "that in a comparatively short time Catholics will be in-formed as to the teaching of the Church and will be far less likely subjects for jingo press-inspired hysteria as reactionaries seek to pin the label of 'radicalism' or 'bolshevism' on essentially Christian social and economic reform."

"This new emphasis and effort is the outgrowth of a progression of the contraction of the c

the outgrowth of a new organiza-tion of American Catholics," says the Bulletin, in outlining the N. C. W. C. social action plan. "Previous to the outbreak of the World War there was no central organization of the Church in this country. By common consent the senior cardinal sometimes spoke for the entire American church, but as a matter of fact every bishop was, and he is now, supreme in his own diocese and subject only to papal orders

'With America's entrance into the War, it was felt that there should be some central clearing agency for the Church, and the National Catholic War Council was accordingly organized. So effective did this organization prove itself that following the War, September, 1919, ninety-two members of the Ameri-can Hierarchy met in Washington and organized the National Catholic Welfare Council (now called Conference) 'to maintain the spirit of union and cooperation of our forces for the ends of peace.'
"The Conference remains a volun-

tary organization of the bishops, but \* \* \* in a very resl sense the voice and instrument of American Catholicism.

can Catholicism."

The Department of Social Action, the Bulletin continues, is "staffed by experts who \* \* \* carry on scientific research and then give the results of their investigation to the Church and the general public.

"It is this fact which enables them to issue such timely state. them to issue such timely state-ments as those recently noted in the Information Service of the Federal council, touching certain economic fallacies in President Coolidge's economy speech and the report on conditions following American occupation of parts of the West

ULSTER GOVERNMENT CALLED 'MENDICANT"

Dublin, Ireland.-The Budget of the Belfast Government has been an uncomfortable feature for Sir James Craig, and his miniature Cabinet. The Finance Minister, Mr. Pollock, admitted that his financial power He served overseas with the 16th Infantry as a lieutenant, was wounded at St. Mihiel, was later assigned to General Headquarters at Chaumont to serve on General Pershing's staff and after the Armistice was Military Attache at Brussels until 1919.

This was the beginning of several conditions and the staff and after the Armistice was Military Attache at Brussels until 1919.

Nevertheless Mr. Pollock hotly repudiated the suggestion that he delights? We know we are not energetic in responding to His calls. How many times have we turned a deaf ear to them, when advantages and opportunities without number were at our disposal? Is this to last all through life? If so, what

have exceeded \$50,000,000. The outlay on special constables is now resented by Protestants and Catholics alike, and Mr. Pollock had difficulty in justifying it. He had to fall back on bellicose bombast.

"If our territory is to be defended," he said, "we must not hesitate to spend our money for the purpose."

The truth is that the "specials" exist more for terror than for territory, and their disbandment would appreciably increase the safety of Catholic lives in the

GOOD WILL, CHARITY, AND PEACE

Dublin, Ireland.-Followed by 000 processionists who marched our deep through the streets of Ardee, Louth County, the Most Reverend Archbishop O'Donnell bore the Blessed Sacrament through the lavishly decorated thorough-fares while the marching crowd sang hymns to the accompaniment of brass bands, on the occasion of the Jubilee of the Sacred Heart

Confraternity.
Addressing the gathering, the

Archbishop said:
"Bound together as a Confraternity, great influence is yours. To suppress practices that are a menace to the observance of God's Commandments is within your power.
You, an active body, can exclude foul literature, discourage betting, and keep amusements within the limits of moderation and modesty. Therefore a confraternity special safeguard for the youth of

But there is another public service of paramount importance which you can do great things to promote. That is, the removal of the bitterness, rancor, and hatred which so often disgrace public life nowadays. In sodalities men every rank, grade, and political shade stand side by side in brother-ly love. Let that spirit permeate all your relations in life. It is not for us to flatter each other, but neither should we vituperate and condemn. If any of our people are far from perfection, they are, thank God, still further from reprobation. We can differ in opinion. There is room for difference, even on points of principle, in temporal matters. Yet even in our differences our part is to practice the gospel of fraternal charity. Brethren of the Confraternity, your work is to spread good will among all sections of the people."

#### THE SPIRITUAL LIFE OF THE VERY POOR

London, Eng.-The morality of slum-dwellers, attacked by Anglicans and others constituting the "Copec" movement, is defended by Canon Earnshaw.

The Bradford Corporation, having decided to make a clearance in the White Abbey district of the city, the Copec conference made certain references to the settlement. These called forth Canon Earnshaw's strong comment.

"That the houses are inadequate in accommodation and the surroundings wretched I admit," he says, "but the people who live in them are, with few exceptions, Christian people, and pursue a moral and spiritual life comparable to that of any part of the city, however large the houses or respectable the resi-

'I know them and hold them very dear. Most of them live in the thought of God, lead a spiritual life, and endeavor to bring up their children in the fear and love of

"For this and other reasons I disagree with the suggestion that to wipe them out will be to the to wipe them out will be to the moral and spiritual advantage of the city. Moreover, I resent the term 'plague-spot' which your report applies to the area. It is not a plague-spot and never has been."

The Canon describes the children of the area as the most beautifully developed in the city. The authorities should remember, said the Canon, that a roomy house was not all that man needs; but he has an immortal soul which demands as much care as the well-being of the

body.
This tribute of the Canon's could the country. It is a well-known fact that in the slums of London, Liverpool, Glasgow and elsewhere, are to be found in great numbers homes which are models of Catholic virtue

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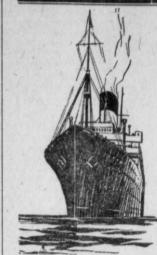
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