

terestedness and devotedness to God by spending long hours in church, or in helping the poor, and neglecting her children, would be laboring under a deplorable illusion. On the other hand, this incompatibility of obligations is not absolute; our special duties should not take us up so completely as to hinder us from thinking of God and His interests. The golden mean should be observed here as elsewhere. Suffice it to know that Christian disinterestedness urges us to do our share, each according to his means, to bring about the realization of the prayer that all true associates fervently recite every day, "Thy Kingdom Come!" When there is something to be done, or said, or suffered, for the cause of God, suffice it to know that Christian disinterestedness earnestly urges us to be generous with our sweat and toil, and not to stand all day, idly wrapped up in our own selfishness.

We have always our neighbor with us. Even to those of us who are not called, by special vocation, to practice heroic virtue, occasions offer themselves frequently of giving our services to our fellow-men, of showing them compassion and charity, instead of repeating the words of Cain, "Am I my brother's keeper?" The first duty of Christian disinterestedness, evidently, is to cause no hurt or prejudice to our neighbor; this is a negative form of it. But among our brethren there are the poor, the sick and afflicted whom we have always with us, and who may often need our counsel and help. Without neglecting those who have primary claims on our charity and devotedness, does not Christian disinterestedness dictate to us after the fashion of Saint Vincent of Paul, or better still, after the methods of the Heart of Jesus?

What have our methods been? Are we generous and