

The Old Woman.

(Frank Hedburn Crawford, in Montreal Tribune)

(Continued.)

As he stepped to the porch smiling he removed his hat, and, with a bow, presented to the girl a great bunch of fragrant poppies, pungently fragrant marigolds, and glowing nasturtiums. The stems of the marigolds were long, bits of root even clung to some of them.

"Oh, aren't they lovely! But I'm afraid you shouldn't have—oh, no, you shouldn't have! They are all she had. And I know she must have loved them where they were. And in this heat they will only die."

The woman had risen to show the man to the good chair she had first brought out, but now she stood, her lips trembling slightly, and staring out at the trampled garden patch, where not a flower remained.

Impulsively the girl rose from her little chair.

"Oh, I'm so sorry—so sorry! I had only known!"

"What a useless!" commented the man. "What does it matter? My dear, there is nothing too good to be given to you. What else could the flowers have been there for?"

The woman turned fully from the vision of desolation. After all this girl and this man—they were her guests.

"It—it's all right. I'm glad that—that they were there for you. They were all I could give. And you're very welcome. Won't you sit down?"

The man moved toward the old rocking-chair.

"Not that one, sir, it won't hold. This one—this is better."

"Oh, this is good enough!"

"Please take the one she offers."

"Why this one's all right. Just a bit loose hang, but—"

He swung it around with a jerk.

"But I know she prizes it, and that it will break! Please do as I ask you—please!"

With smiling, fatuous obstinacy, he seated himself heavily on the old woman's chair, and it did buckle beneath his weight, finally cracked, and broke beyond repair.

He extricated himself with ill grace.

"Well, now, that's too bad! But what do you hang on to a rickety old thing like that for? I'll send you a better one."

The old woman had cowered up against the wall when the chair went down. The creaking of her heart had become actually physical in its intensity.

The old rocker and the fresh pure flowers—just a minute ago they had been still here; she had been babbling of them to this girl; and now!

And they were her guests—the man and the girl. And to guests—gentleness and courtesy.

"It—it won't matter," she answered, stammering her voice. "It was so old. Yes. But don't send another one you see. Would you like a glass of water?"

She turned to the girl.

"No? Some milk, then, cool from the spring house? No? We have so little to give."

"Ah, but you have given me the loveliest flowers in the world!" cried the girl impulsively.

"Oh, the flowers—yes."

When the man had gone down the steps toward the lane, the girl lingered behind a moment.

"Are you going to marry—him?"

The girl glanced pityingly down at the withering flowers in her hand.

"No, she replied steadily."

With here a glint of sun-tipped brass and there the sheen of dark blue enamel, the car proceeded a wave of dust along the little traversed road, and passed finally around a distant bend and out of sight.

The old woman went again into her room, carefully hanging away in the closet her best blue-satin wrapper and the clean gingham sunbonnet, and then, as she was, fell upon her bed, with her face buried in the yielding white softness of her pillow.

The Heart Of The Mother.

The heart of the woman is formed for self-surrender, not only in the capacity of wife, but also that of mother. Of all the wonderful works of the great Creator the heart of a woman displays, as fully as any other, His wisdom and His love.

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which her child is created, the enjoyment of eternal happiness in heaven. To guide his steps to that desired end is the principal, if not the only object of her anxious efforts. To attain this end she counts no exertion too great, no sacrifice too costly.

The love of that mother, who turning away her gaze from that which is the real and true aim of education, directs all her efforts toward the attainment of what is undesirable, or of any rate, of secondary importance, is a false and pre-empted affection. If she is forgetful of eternity, heedless of the spiritual welfare of her child, she loves only what is earthly and animal in it, and hers is necessarily a debased affection, which will prove her child's perdition. Well may this be called a blind love, since it fails to perceive that by over-indulgence of the child, and worldly-mindedness, she defeats all that education endeavors to accomplish, and make her child unhappy.

The feminine heart must necessarily devote itself to another, even in the case of one who is neither wife and mother, nor the member of a religious Order. The vocation, the natural impulse of women, is for self-surrender, and when no opportunity of this presents itself, the heart is empty and dissatisfied. This occurs, perhaps, less often in the lower or middle classes of society than in the upper. There are women to be met with whose circumstances are too easy for real content. They are not obliged to engage in the battle of life; dress and amusements are all where of they have to think; their time is spent, not in work but in busy idleness. Such an aimless existence, avoidable as it may appear to some, leaves the strongest desire of the heart, that of devoting itself to a worthy object, unsatisfied.

They are a prey of constant weariness, for all the pleasure at their command leaves only a void in their hearts. And yet the means of filling that void is really at hand. In the kingdom of God there are no drones. Let the idlers set to work, and make some sacrifice in a good cause, and the heart will soon find the content to which it has long been a stranger.

From "The Catholic Mother" by the Right Rev. Dr. Augustine Egger, D.D.

Work According To Plan

The earth upon which we live moves according to a fixed plan. Nature is a master planner. Her tiniest creation lives according to rule and precept. Often people are not intelligent enough to know what these rules are, and scoff at what they do not understand. They marvelled at the starfish, which, when torn in two pieces, becomes two starfish, each severed piece taking up a separate existence. This is possible because the construction of the starfish is planned for just such an emergency. We all live according to a general plan, but being the highest point of natural development, possessing intelligence, we are, in a measure permitted to make our own plans. The reason some persons succeed where others fail is because they are more competent to plan. We call such people original. So they are, in that it is possible for them to conceive plans for the less intelligent to busy themselves in carrying out.

"I have found him," said an employer writing a letter of recommendation for a trusted employee who was leaving him, "to be an intelligent interpreter of his own plans, and those of others." Was that not a fine recommendation? It seemed to me that man most intelligent that the years of work and effort had been well spent if he could impress that opinion of his ability on one whose praise meant much. To be an originator of worthy plans, with the ability to put them into practice is to possess the keynote to the world's greatest triumphs. That is exactly what Napoleon was able to accomplish. It was this faculty that made the Jesuit and Recollet Fathers such a mighty power in the early days of

our country. They were planners, all, and, besides, they had the gift of teaching others how to labor according to their plans, and to make them enthusiastic in the splendid work of carrying the cross into far places.

In modern times, the person who can not plan can not hope to lead at all. The development of the world's intelligence has reached such a stage that they are two divisions of humanity—those who plan, and others who execute. It depends altogether on one's ability to which class he attaches himself, whether he will always be a worker according to some one else's ideas, or whether his mind is of that order which strikes out boldly for improved ways of doing and of living.

Of these two types of planners, those who work out the details are the persons who eventually may join the first class. Whoever is incapable of working out details will never be able to conceive plans that amount to anything because it has been proved again and again that a poor soldier never makes a good officer.

The planning geniuses of America rarely bother with details, but do not think for a moment it is because they lack the ability to do so. It is merely that they have graduated from that stage into a higher sphere, where they are reaping the reward of their well doing in a subordinate capacity.

One reason for many failures in the world is the inability of those who fail to make use of angles, once it is conceived. It is said that inventors are such impractical men, often, that they do not know how to take advantage of their own genius. However, facts destroy that theory in great measure, because the truth is that the reason most inventors fail is that they lack the money to develop them. Genius is frequently not rich. Hence the capitalist, the money-grubber, is in a position to profit by the facts, as he is inclined to do. He shrewdly measures the worth of another's plan, and makes it his task to carry out the details.—Benziger's

The Catholic Encyclopedia

Volume XIV.

The Fourteenth Volume of The Catholic Encyclopedia teems with numbers of articles of more than usual interest and evidences more than any preceding volume the wide range and great variety of the subject matter.

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The theological composition of the present volume may be best seen in the great article on Theology with its five headings, Dogmatic, Moral, Pastoral, Aesthetic and Mystical. The article is of over 50,000 words, and constitutes a veritable treatise on the entire science of theology in all its parts. Also of theological interest are the articles Simon, Sin, Toleration, Syllabus, Symbolism, Thomas More, Thomas a Kempis, author of the Imitation of Christ, and Thomas Aquinas, the great medieval doctor of the Church; besides being an admirable biography of the latter, the article on St. Thomas gives a lucid exposition of his principal works, a chart of the Summa Theologiae and a sample of the great theologian's method in treating a subject, all of which constitute a novelty in encyclopedia writing as well as valuable information not easily accessible to the general reader.

Under Scriptural topics we have such important subjects as Temple, and the Old and New Testaments; under art, Titian and Titian's ratio; in Church History the line of Popes from Sixtus I—V; and Stephen I—X; in the sections of nations we have Spain, Switzerland, Sweden and Syria treated with their respective literatures under subheads; Tibet is from the pen of Henri Oudier whose article on China in a previous volume has been pronounced the most complete in encyclopedia literature.

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