

in its old-time place. His face was turned away from her, so the burden of the first salutation fell upon her. That was awkward, but there was only sheer, unadulterated gladness in his answering speech.

"Welcome to our city," he cried. "My! but this has been like a bit of the great sandy desert since you left—since you stole away," he corrected himself grinningly.

"I'm sorry for that, Jim"—Mollie hoped she was winking away that sudden moisture in her eyes so quickly that he wouldn't notice it—"because—because—I'm not coming back."

"Not coming back!" Now that should have been a speech of dismay, but it wasn't. In fact what seemed its too-quiet acceptance of her tragic determination rather hurt and shook Mollie.

"As for that," vouchsafed Jim, "pretty soon I won't be coming back here any more myself. But where, little Mollie Macree, may I ask, are you going to?"

"Back home," said Mollie tersely; "back to Harmonstown, Indiana."

"You are? Well, now, I bet you have another guess coming—" The hand that had been fumbling at his right-hand pocket extracted a well-curved envelope.

"You remember Waters—old Bev Waters that I so often told you of—well he sure has landed in that downy nest at last! Just see for yourself—"

"Dear old Bud,"—Molly read skipping over the first few reminiscent lines—"it's all come out just as I used to tell you. Here I am, lord of the Manor, grand high cockalorum of Jackson County, and so many other things that I hate to name them. And what do you think this grand old Virginia demesne of Aunt Caroline boasts among its other glories—a gate-keeper's lodge? Nicest affair you'd ever want to see. All little diamond-paned windows, and clambering vines and little make-believe turrets. I wanted to live in it myself, only those lawyer fellows shooed away the idea. Then, says I to myself, 'Here's where old Jim comes in.' Jim, old lad, this is your place. This, I see, is what you were cut out to be—a stout and jovial lodge-keeper. But it's a rule of the game that all bona fide lodge-keepers must be married men. So now, Jim, it's up to you if you don't know a nice girl to find one."

At that point Mollie stopped, for Jim's fingers lay across the remaining words, and Jim's breath was warm upon her ear.

"What say you now, Mollie—is it Harmonstown, Indiana, or—"

"Better call it Virginia, Jim," whispered Mollie.

brought them into being. That they will soon become again like Buckfast Abbey the homes of the true religion, the Tabernacles of the Blessed Sacrament, the sanctuaries that house the statues and pictures of Our Blessed Mother and the Saints, and the teachers of the full doctrine of the Catholic Church is the encouragement that Catholics throughout the world are taking from the restoration and rejuvenation of England's ancient abbeys and shrines.—The Pilot.

REUNION

The London Tablet of Aug. 5th gives some interesting details of recent attempts at reunion by non-Catholic churches in England. That there exists in that Protestant land a strong desire for reunion among the sects ought to encourage the hope for better things; but when we investigate the results of the efforts made thus far to accomplish reunion, we encounter the unpleasant fact that Protestantism in England is still far from the Catholic Church. The Reformation still rules in England, and private judgment is still cherished as its most precious heritage. Until Protestants begin fully to realize that God made a revelation to man, that He established an infallible Church to safeguard and teach that revelation, and that religious doctrine must be accepted, not according to individual pleasure or caprice but on the authority of God revealing through His Church, we can look for no hopeful signs of the conversion of England. But Protestantism is now as far away from the mental attitude as ever before. To the Catholic mind, the recent attempts at reunion in England appear ludicrous. Before the sects can hope to unite among themselves they should, individually try to unite their own adherents. As far as doctrine is concerned there is evident chaos in Protestantism, and chaos in each one of its sects.

The Tablet says: Both union and reunion were discussed at the Wesleyan Methodist Conference at Sheffield; union between Wesleyan Methodists, Primitive Methodists, and United Methodists; and reunion of Methodists with the Church of England in response to the appeal from the Lambeth Conference. The Primitive Methodists had already resolved in favor of Methodist union; then the Uniteds ranged themselves alongside, and now the Wesleyans have declared in its favor by 461 votes against 60. But that does not mean that the question is settled. All that the Sheffield resolution says, is that there are no hindrances to Methodist union from doctrine, finance or constitution that cannot be overcome with good will on the part of the three bodies concerned. Furthermore, it would appear that the minority of 60 scarcely represents the strong feeling of opposition among the rank and file to the proposed union, and the resolution has still to be discussed at the Quarterly and Trustees meetings, which are the local courts of the Wesleyan body. Strongly worded protests had been presented before the Conference, one from 800 members, and another from nearly 1,000 laymen, deploring the precipitancy with which the question was being pushed, and affirming that there were great differences in doctrine, etc., between the three bodies. The Right Hon. Walter Runciman expressed his conviction in the debate that there was no obstacle at all, and that a blow at Methodist union would be a blow at Christian union. The Rev. W. R. Maltby very pertinently asked: "With what authority can we call the rest of the world to peace and ask Chinese and Indians to unite together in the fellowship of our Church if we cannot unite at home?" So eventually the resolution was passed, and we must wait and see what comes of it.

Next came the question of reunion with the Church of England in response to the Lambeth appeal. The reply of Conference was both guarded and discouraging to those who made the appeal. Of course, the fact of the appeal was welcome and a wish to co-operate was expressed with becoming heartiness. But when it came to details, there were important reservations. Conference wondered whether it was even desirable to have such organic unity as was implied in an episcopate as the sole and indispensable means of providing a ministry acceptable to all. Episcopal ordination, as a condition of re-union, if meant re-ordination for Wesleyans, could not be accepted. On these two points Conference requires "careful and prolonged investigation." Then as to the acceptance of the Creeds mentioned by Lambeth, Conference took up an embarrassing position. After a sharp discussion on the report, the following was agreed upon: "We acknowledge the Apostles' Creed as a very early baptismal confession of belief, and the Creed commonly called Nicene as a statement of Christian faith upon certain fundamental truths, and we heartily accept with reasonable liberty of interpretation the teaching contained in both these venerable symbols. This insistence on the liberty of private judgment on a Creed, though it may seem somewhat novel, is really a logical carrying out of the old Protestant principle of private judgment in the interpretation of the Bible, and during

the last year has been brought into prominence and used by the Modern Churchmen. The Dean of Carlisle, as far as we understand him, has no objection to the Creeds so long as he is allowed to interpret them as he thinks; other Modern Churchmen would go further and have new Creeds of their own composition. Between these two positions there seems little to choose, but they are both so far acquiesced in by the Church of England that her authorities refuse to take disciplinary action against those who hold them. But it does seem curious that whilst thus refusing to act against such people, the Church of England poses the acceptance of these Creeds as a condition of union with the Free Churches. However that may be, it is significant to note that the Record hails the Wesleyan Conference's decision on the Creeds as "quite satisfactory." As might have been expected, the Church Times views the matter differently, sadly remarking that the Conference is "unaware that its reply closes the door to profitable negotiation."

But this was not all. In this matter of reunion the Conference plainly told the Lambeth Bishops that it "felt it necessary to affirm the adherence of the Wesleyan Methodist Church to the principles of the Reformation;" and, again, that "the difficulties raised by a connection between Church and State, form an important consideration." So it comes to this, that if the Church of England were to join them, the Church will have to sacrifice the episcopate as the machinery for providing a ministry, drop the demand for re-ordination, stick to the principles of the Reformation, and oust those who do not approve of them, and get itself disestablished. There could never be real unity on the principles put forth from Lambeth; even the Bishops emphasized the result of coming together as Christian fellow-ship—a sort of agreeing to differ; and to most English Churchmen the price of such fellowship, as laid down by the Wesleyan body, will seem unduly high, and there will be wonder whether the result would be worth while.

The inevitable result of the Reformation was disension and disunion. How can Protestants hope to unite among themselves until the "principles of the Reformation" be overthrown?—Catholic Union and Times.

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RADIO SERMON

TRUE CHARITY AND PHILANTHROPY

(By N. C. W. C. News Service)

Chicago, Sept. 16.—An audience of two hundred thousand people made up of all classes, races, and religions, heard a remarkable lecture on "Charity according to St. Paul" delivered by Right Rev. Mgr. Francis C. Kelley, President of the Catholic Church Extension Society, over the radio from Westinghouse Station K. Y. W. Sunday afternoon, Sept. 10. The speaker at the regular Sunday afternoon chapel service conducted from that radio station.

Mgr. Kelly is one of several Catholic speakers who, through arrangements made by the N. C. W. C. News Service Correspondent here, have talked to the invisible radio audience scattered over the entire central west. His address was accompanied by a number of excellent musical numbers.

The speaker drew a telling picture of true charity as compared with mere philanthropy. "If I should distribute all my goods to feed the poor and deliver my body to be burned and have not charity, it profiteth me nothing," says St. Paul. Then according to St. Paul it would be quite possible for us to do all these things and still not have charity," said Mgr. Kelly.

GIFTS LACKING CHARITY "Men, in fact, have given away fortunes without one spark of charity in their hearts. They have even had a love for humankind in doing so; but Christ's commandment was to love God as well as our neighbor. There have been and there are still scientific men who have died for the sake of science. Only a few months ago I read of a French scientist who passed away in the horrible agony of burning, through experiments in the X-Ray. He was certainly a martyr to science, perhaps to love for his fellowman. But again we must

remember that Christ said that we must love God as well as man. He surely meant that when we manifest our love for man it must be because of our greater love for God our Father.

"We may show our love for God through our love for man, but not if we deliberately exclude love for God as the motive of our acts." St. Paul has a warning for us: "Even my body and my life, if I have not charity it will profit me nothing in the eyes of God. I can carve my name on the wall of a university or over the door of a library. I may die with my breast decorated with medals. I may have monuments erected to me in every city of my country, but there is a country beyond our own which lasts for eternity. The possession of that country is a reward of merit beyond any honor a man can receive. My philanthropy may win me the world, but it is my charity that will win me the Kingdom."

WHERE PHILANTHROPY DIFFERS

"Charity," St. Paul says, "is patient, is kind, Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious." It would be very difficult for us not to know charity if we meet it in ourselves. Philanthropy is marked off clearly from charity. It is most impatient and anything but kind. Philanthropy is very selective about its donations and very impatient lest they be not received in the proper spirit. Philanthropy is jealous and deals perversely if it does not get the credit for what it does. There would be little philanthropy if there was publicity for it. The glory of giving by the philanthropist demands somebody around to bear about the gift. Many a gift is made larger than was originally intended by the philanthropist, because some one "matched" it. The difference between philanthropy and charity, is very marked, and St. Paul shows it. "Charity," he says, "seeketh not her own." There is the great test. Charity has a right to certain rewards, even in this world. It has a right to gratitude, to thankfulness, to fair dealing, to a certain

laudable pride, to a return even in temporal things, to kind thoughts. But, even while having a right, charity does not seek that right. It wants nothing in return.

WHEEN CHARITY VANISHES "Read St. Paul on charity very carefully and ask yourself if you could possibly conceive of any one holding sentiments of charity and religious rancor at the same time. Can you think of a Christian hooded and masked in the depth of the woods, swearing four or five thousand other Christians to the doctrines of ill-will and hatred for their brethren? In truth, there are many departures from the ideal of charity as fixed by St. Paul. Many of us do not in practice show that we agree with him at all, for we cut our charity off at the doors of our homes, our lodges or our churches. We do not show by our actions that we believe in the depth of the virtue, for we want rewards in this world. But the most of us who offend do so because we do not understand what St. Paul meant when he said that this charity he was preaching 'rejoiceth not in iniquity.' We oppose charity when we do the things that are contrary to the qualities St. Paul says the virtue possesses."

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