

that "the bad temper of him wouldn't let him go to the hospital and take the care of" from her.

"I went away, sick in heart at her appalling selfishness. It was ten days later, and I was in the rooms with James. He had been unconscious all night. His breath was coming quickly and with tremendous effort. His eyes were closed and a discharge was oozing from the side. His frame was heaving. He had not spoken for twelve hours. His end was near. I held his wrist, and the unsteadiness and flickering of the pulse with the other signs told of coming dissolution.

Mary's wife, stood by his chair. "Oh, I wish he were dead," she whined; "he's a terrible care."

Not a word of the man's sufferings! No wish springing from the desire to bring relief to the dying man! Solely the thought of relief for herself!

I felt the pulse skip a few beats—then came a longer interval without a beat. The face of James began to get gray.

Just then James Acheson opened his eyes. Oh, how weary they looked! Dim, partly filled with discharge, slightly starting, the old Irish blue eyes looked strange indeed. They were fixed on me, but vacantly. His lips moved, but no sound came from them. Slowly his eyes turned towards his wife. As they came upon her face the dimness disappeared. A glow of affection, a flame of joyous recognition leaped within their depths, transforming the eyes, filling them with tenderness, vivifying the blue again. He was looking directly at her. His lips moved. This time we heard the words.

"I love you, Mary," he said—and died.

Two months after his death I was summoned to see Mary. She was querulous, whining, complaining. Mrs. Fitz had moved away. There was "no one to do anything" for her.

"If I want a pint of milk from the corner, I must pay a child two cents to get it for me," she complained. "If I want a bundle of wood, or a loaf of bread, I must pay to have some one bring it in."

"Why don't you go out yourself?" I asked her.

"Oh, I'm afraid," she said. "I'm afraid I'll fall. I'm not used to going out for things. James always went for them till he was sick, and then all the neighbors brought them for me. I'll be dead. And now no one'll do anything for me."

She looked at me for sympathy. I felt her appeal, but it did not move me as a similar lament in another lonely old woman would readily have done.

"She rocked her head to and fro. "Oh, Doctor," she moaned; "I wish James was here."

No word of the one or of any human being could deepen that lonely old woman's grief. She had often wished the death of James. She had never spoken well of him. And now, alone, the one buttress that stood between her and the world's true estimate of her gone, she was pierced with the desolation of the absence of the man who felt what had never been in her own heart, the love that gives sacrifice, devotion—all, for love.

THE SERAPHIC CALVARY

Rome, Aug. 10.—Readers will recall that a few weeks ago, thanks to the remonstrances of all lovers of St. Francis of Assisi and lovers of art, the civil powers revoked the order to cut down the woods surrounding the famous retreat called La Verna, that wild and rugged spot that, from an elevation of some 8,000 feet above the level of the sea, looks down upon the City of Florence. It is a scene of wild grandeur. Cut off from the world by deep gorges, clothed by a thick forest which the uninterrupted growth of centuries has made so thick as to be well-nigh impenetrable, La Verna is certainly a spot full of interest for those who reverence the memory of "the Poor Man of Assisi."

Here it was over 700 years ago St. Francis, while engaged in prayer and fasting, received the Stigmata, the imprint of the Five Wounds of Jesus Christ, on his hands, feet and side. Here the Patriarch used come to a heavenly vision, and he attempted to hurl the servant of God.

St. Francis was blessed with the possession of a loving soul. When about to leave La Verna, the scene of so many spiritual joys and physical hardships, he turned to bid it adieu for ever. This is the spot called "Masella," whence, as Fra Masso tells us, he sent his last words of farewell to the mount.

"PAX!"

When Dante was an exile from his beloved Florence he wandered over Italy, a prey to sorrow, anger, bitterness of spirit, resentment. His mighty soul was smitten by the revenge which his political opponents had taken upon him, and also by the anguish which his domestic troubles caused.

One day a sad looking stranger knocked at the door of the monastery of La Verna. It was Dante, he whose praises the whole world was destined to sing when the author of "La Divina Commedia," should be indifferent alike to praise or blame. The stranger knocked, as I have said, and a lay Brother opened the door.

"What may you want?" asked the Brother, kindly.

"Pax!" replied Dante. "Peace. Nothing more."

Well, it is what we all, even the happiest of us, are looking for, "Pax." If kindness and a cheery welcome went for anything we may feel sure that Dante's quest was not in vain.

VISITORS TO LA VERNA

How many of the great ones of Heaven and of the earth repaired to La Verna, attracted by the sweet connection of the lovely one of Assisi! There it was St. Bonaventura wrote his "Itinerarium mentis in Deum." St. Anthony of Padua, St. Bernardino of Siena, St. Vincent Ferrer, St. Thomas of Aquin, St. John of Fermo, and other saints and servants of the Lord visited La Verna.

While still Cardinals Pope Gregory IX., Pope Pius II., Pope Paul III., Pope Leo XIII. went there to honor the abode sanctified by the footsteps of St. Francis. And they grew to love the spot, despite all its barrenness and bleakness, for they looked to the soul, the spirit of the saint who had blessed it.

Of the many sovereigns and princes who were at La Verna let me name only the Emperor Henry VI., Johanna de Savoia, Empress of the Greeks; Robert, King of Jerusalem and of Sicily; Duke Vincent of Mantua; the Grandukes of Tuscany. They climbed that rough mountain when the sanctuary was accessible, by only rugged goat paths. Since roads became the order of the day the visits of royal personages have become so frequent as to be considered of little account. By the Franciscan Fathers all visitors, rich and poor alike, high and low, are welcomed and shown hospitality just as their glorious founder would have done. On the feast of Portiuncula, of the Stigmata, of St. Francis, of St. Clare, and other great festivals thousands of the faithful repair to this sanctuary on a pilgrimage to confess and Communicate, after which they are entertained by the Franciscans with hospitality aided by kind providence. Once when Grand Duke Leopold II. visited La Verna on the occasion of the feast of St. Clare, Assisi and witnessed how hospitably such multitudes were treated he expressed his astonishment at how well Franciscan poverty exercised so much hospitality.

And so our little pilgrimage ends. And thus leaving rugged La Verna our party follows the course of old Father Tiber as he meanders down to the City of the Seven Hills, winds Hill and hurries down to Ostia to bury himself in the blue waters of the Mediterranean Sea.

Benedict XV. by his intervention secured the reprieve, commutation, and pardon for the condemned to death; he secured mitigation of punishment for many others under lesser sentences, for others he obtained liberty, permission to return to their native lands, or the alternative of being interned in Switzerland. Nor did his beneficence stop with the living, he asked and was granted the favor of having the bodies of the dead honorably buried in the zinc, to be later transferred to Italy.

He interested himself actively in behalf of the destitute populations in Belgium; he acceded to the request of many influential persons in Poland to come to the aid of that unhappy country and after long efforts succeeded in getting from the Government the necessary permissions; the transport of food to the starving civil population of Montenegro was made possible by the unremitting endeavors of the Holy Father. The Italians in the portions of Italy occupied by Austria were furnished with the necessities of life not only through concessions granted at his request but out of his own private purse. From the German Government he obtained permission for the French prisoners, and the inhabitants of the occupied parts of France, both individually and collectively, to receive food sent in from outside the German lines. Again and again he sent money to Belgium, and at the request of Mr. Hoover, he appealed to the American children to help the children of that country; the generosity of Americans and the Pope's request made a little one's life was saved. He sent pecuniary aid in surprisingly large amounts to the destitute people of France, Luxemburg, Poland, Lithuania, Ruthenia, Serbia, and Montenegro. He had presents, food, clothes, and books sent to the prisoners of war in the hospitals, and out distinction of nation worthy of religion. He despatched medicine and garments to the Italian prisoners in Austria, and donated a most bountiful sum to the relief of the Italian war-orphanes. He persuaded the rectors of a number of colleges in Rome and practically every seminary in Italy to put their establishments at the disposal of the Government.

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permitted to pass into France during the space of a single month. It was as a consequence of the talk of the Pope that Switzerland and other neutral countries were ordered to offer medical care, comfort and hospitality to many thousands of sick and wounded soldiers belonging to the nations at war; and that the treaty of Berne was effected in May, 1918, which provides for the internment in Switzerland of prisoners who are fathers of four children. The "Papal train" which almost every week brings back to Italy Italian prisoners suffering from tuberculosis and other diseases grew out of the Papal negotiations.

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directed against Germany's unjustifiable violation of Belgium's neutrality. He protested likewise against the attacks made by German troops against the priests and civilians of Louvain, and to his efforts were due the liberation of the rector and faculty of the University. He protested also against the shooting of Father Dupreux, of Father Hollet and other priests. He defended the Jesuits against unfounded charges, expressed disbelief in conversions made in proclamations issued in Brussels, demanded protection for Belgian priests and religious, and that pastors should be allowed to return to their parishes, prevailed on the German Government to exempt priests from the oath which that Government tried to impose on them, and saved them from being condemned to hard labor. He extended his protection to many Englishmen and had them liberated from prison.

He protested against the burning of buildings in Louvain and demanded that sentinels be posted to save them from ruin, and that libraries and institutes of learning should not be destroyed. He insisted on the evacuation of convents occupied by German troops, and obtained from the German Governor a promise that works of art should be safeguarded, and that public buildings dedicated to civic and religious purposes should not be harmed. These are only a few of the instances of the Pope's benefactions towards Belgium. The full account of them may be read in the recent volume just published by M. l'Abbe Octave Missonne at 40, rue Copernic, Paris.

It would appear from all this that the Pope has indeed spoken much, much to the purpose, much in the interest of the Allies. St. Agresti must have been aware of the character of the public negotiations of the Pope, for a resume of them was published and freely circulated in Rome in the form of an appeal to facts as against the calumnies of anti-clericalism, prior to his departure for the United States. No doubt the existence of this circular, every statement of which is based on a document to which explicit reference is made, made him shrink from complaining of the Pope's public utterances. The foregoing catalogue of what the Holy Father has done, which might be almost indefinitely prolonged from the sources published by the Civiltà Cattolica, amply suffices to discredit strictures on the Papacy made by La Tribuna's editor.

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