

"Air, indeed! She has something more than air on her mind, if I'm a judge of human nature," Mrs. Toole muttered, when she was certain that her neighbor was out of hearing.

Car rides being a luxury seldom indulged in, Miss Hoover set forth on foot in the direction of the headquarters of the Catholic Women's War Relief Union.

"So I am glad to give my ring, it's little enough for me to do. All these years I've been happy in my loneliness, because Louis had a priest at the last, and I've known that he and I will have all eternity together.

The treasurer of the Catholic Women's Union came bustling over to Mrs. Costello's desk with a sheaf of bills in her hand; and instantly Miss Hoover rose, shy and self-conscious once more, and eager to get away.

"I am very glad," she whispered to herself when she reached her own door; and glancing down at her ringless hand, she repeated bravely: "I'm very glad. He's in heaven, and perhaps some other girl!"—Florence Gilmore, in the Ave Maria.

THE HOLY FAMILY

Philosophers and writers of all ages have discussed the origin, development and nature of human society. They have endeavored to base their theories upon the existence of tribal or community relations.

Both reason and revelation point to the real nature of the family as an individual unit in human society. By reason of various qualities and by responsibility the father naturally is looked upon as the head of that small group.

The Holy Family of Nazareth stands forth on the pages of history as the most perfect example among these countless groups. The perfection of the three individuals composing that unit ensured the utmost harmony and the exceptional spirit of unity that reigned therein.

The tendency in family life in Catholic countries has usually been towards concentration; the individual members look upon the family circle as a magnet, which ever and always draws them to its sacred precincts.

"I don't want to sew; that wasn't exactly what I came for," Miss Hoover stammered, much embarrassed. "I can sew; I sew for my living, and have done so for nearly fifty years; but my eyes are not quite so strong as they used to be, and I have a very little time to spare."

"But you would rather talk to me than to take the trouble of looking up Mrs. Merkle, I shall be glad to call on you," said Miss Hoover, smiling.

"I saw a notice in Monday's paper," she began more bravely—"a notice about your needing money to supply the wants of the army chaplains, so that none of our boys need die without a priest; and—and I'm poor; I have no money to give, but—"

"But you can pray for our work," Mrs. Costello said quickly, with a smile that went straight to Miss Hoover's lonely old heart.

"Oh, I will! I'll be glad to, if you think my prayers will help. And—and I have a ring—Here it is." She took it from her finger and handed it to Mrs. Costello.

"I am very glad—very, very glad—to give it!" Miss Hoover told her, with trembling lips and with tears in her sweet old eyes.

"It is very pretty, and we could sell it. But—but I'm afraid you hate to part with it," Mrs. Costello said. She felt that she must not, could not, take it, but did not know how to say so without wounding Miss Hoover.

"I am very glad—very, very glad—to give it!" Miss Hoover told her, with trembling lips and with tears in her sweet old eyes.

There were tears in Miss Hoover's eyes and on her cheeks, and Mrs. Costello's own eyes were moist as she took the old woman's hands in hers and pressed them tenderly.

With a little sob Miss Hoover went on:

untold torments by reason of the cowardly, mean, selfish conduct of her so-called protector.

A sincere and candid meditation upon the life of the Holy Family at Nazareth might go a long way towards healing many wounds, and might serve as a guide for many husbands and wives in their future conduct towards each other.—Catholic Bulletin.

THE ENGLISH IN JERUSALEM

Of all the amazing news that is coming to us these days in such abundance as well-nigh to dull our sense of the wonderful, perhaps no item strikes the imagination more forcibly and summons up livelier memories than that the English are in Jerusalem.

Of course the Anglican Bishops tried to hush the matter up but that only increased the disgust of the Oxford group. These argued: If it is wrong to approach more closely to Catholic Rome, the Patriarchal See of the West, why is it not wrong to fraternize with Protestant Berlin?

Such acts as were in progress led me over the gravest suspicion, not that it would soon cease to be a Church, but that it had never been a Church all along.

And then after reproducing his correspondence with the Archbishop of Canterbury on the subject, he concludes: As to the project of a Jerusalem Bishopric, I never heard of any good or harm it has ever done, except what it has done for me; which many think a great deal, and I, one of the greatest of mercies, it brought me on to the beginning of the end.

By these words he invests with a sort of sacredness what is in itself only one of those many foolish acts by which the Church of England betrays from time to time its un-Catholic character.

The rest of the affair does not concern us directly but since we have begun the story we may as well finish it. These "bishops" were sent out to exercise jurisdiction over all Anglicans and Lutherans in Syria, Chaldea, Egypt and Abyssinia, a rather extensive and difficult contract.

The first, appointed by England, was Michael Samuel Alexander (1842-45); then Prussia's turn came, and the Germans appointed Samuel Gobat von Cremlins (1846-79); then England again had the selection and chose Joseph Barclay (1879-81).

With him the enterprise ended, though the Anglicans, no longer contaminated by Lutheran Prussia, have, or had before the war, a Bishop "in" Jerusalem, whatever that means. This arrangement dates from 1887.

He seems to have run pretty well with the Oriental Schematics; and, by an odd chance, the school the Anglicans now have, was founded by the only one of the first group of three bishops that was a Prussian. It is rather confused all round, and those with a taste for Anglican controversy will find in this episode an excellent weapon.

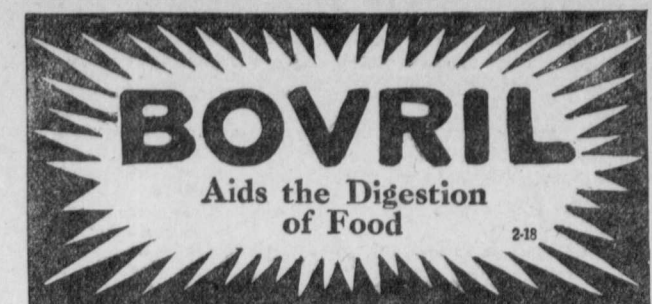
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Jews there who require a Bishop; I am told there are not half-a-dozen. Thirdly, for the sake of Prussia, he (the Bishop) is to take under him all the foreign Protestants who will come; and the political advantages will be so great, from the influence of England, that there is no doubt they will come.

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A Jesuit college. Clerk Maxwell, a devout Anglican, kept a diary of spiritual favors. Lord Kelvin once declared that science demonstrates the existence of a Creator.

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The press is today a mighty instrument used by man to influence his fellowman. Its power is recognized by all, and no movement can be brought to a successful issue unless this power is present to support it. Favorable public opinion is sought by the advocate of every important measure, such favorable opinion he seeks to create by means of the press.

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