"Air, indeed! She has something more than air on her mind, if I'm a judge of human nature," Mrs. Toole uttered, 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. The way was long, the sun was hot, and her heart was heavy; so it took her a long time to walk a mile, and it made her very weary. At length she reached her destination, and, going into the big room nearest the door, found herself in a veritable beehive of women—most of them young and all of them well dressed - who were desks or standing in little groups talking in an earnest, businesslike way. At once she became conscious of hershabby, old-fashioned clothes, her quaintness, and her pov-erty; and, overcome with shyness, she slipped unnoticed into a chair in an out of the way corner. Marveling over their alertness and their easy gaiety, she watched the people about her, feeling more and more timid as the minutes passed and no one heeded her. It required heroic courage for her to venture at last out of her corner, and to go towards a woman on the opposite side of the room, who was seated at a large desk and writing swiftly. Miss Hoover had singled her out from a distance as having the gentlest, sweetest face she saw. She thought that she would not be afraid of her.

"I-I beg your pardon for troubling you, but I want to speak to some one about the chaplains and their needs,' Miss Hoover said, in a voice just above a whisper. Hardly glancing up, the woman

'Mrs. Merkle is in charge of that part of our work. You will find her in the second room on the other side of the corridor." Then, looking more closely into Miss Hoover's thin, flushed face, and understanding a little how timid, how helpless and how much out of place she was feeling, Mrs. Costello added, as gently as if she had been speaking to a child: "But if you would rather talk to me than to take the trouble of looking up Mrs. Merkle, I shall be glad to attend to your business—if I can. Would you like to sew on the altar linens? Can you hem nicely? Or would you rather use one of the machines? Mrs. Merkle needs all

her part of our work. We have so many demands! You can't imagine I don't want to sew; that wasn't exactly what I came for," Miss Hoover stammered, much embar-"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, and I have very little time to spare. But—but—you see, I—" Mrs. Costello got up and drew a chair close to her own
"Now sit down and tell me all

about it." she said encouragingly. Miss Hoover took the seat, grateful for the little kindness, but too neryous and excited to know how tired

she was. "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 with out 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. Costallo. "Those it can be a read to the costallo." it to Mrs. Costello. "I hope it can be sold for a few dollars. It is very pretty, and solid gold; and the pearls are nice, though, of course, they're The money it brings would buy a few yards of linen, or spools of thread, or some little thing that chaplains need." She broke off, out of breath but radiant.

"It is very pretty, and we could sell it. But—but I am afraid you hate to part with it," Mrs. Costello said. She felt that she must not, could not take it, but did not know ow 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. "I'm more glad than I can say." Then she explained as simply as a child: "I glad, though I have worn it for fifty three years. It was my engagement ring; but Louis went to the -our Civil War, I mean. He was in the cavalry and had a fine, spirited He took part in three or four skirmishes and in three battles; he wrote me all about them. I have the letters still, all yellow and faded. And—at last, at the battle of Five Forks his horse was shot under him and he was wounded. Louis was as good as gold, but you know young men do get a little careless some-times; and he had fallen away from the Church a little—just a little; and—and the chaplain of his regiment went out on the battlefield and heard Louis' confession and took his messages for me. He had a big, cruel wound in his side, so there was only time for Father Dupont to anoint him before—I was just finishing a long letter to him when the word

There were tears in Miss Hoover's Costello's own eyes were moist as

little enough for me to do. All these years I've been happy in my loneliness, because Louis had a priest at A sincere and candid meditation And perhaps some other girl-

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. Mrs. Costello put out her hand. "God bless you!" she said. There was no time for more; in an instant Miss Hoover had slipped

As she trudged wearily homeward, Misj Hoover saw nothing of the streets through which she passed, and heard none of their many noises;

and heard none of their many noises; her eyes and ears and thoughts were with the love of long ago.

"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 parhans some other girl."—Florence perhaps some other girl-"-Florence Gilmore, in the Ave Maria.

#### THE HOLY FAMILY

Philosophers and writers of all ages have discussed the origin, develop-ment and nature of human society. They have endeavored to base their theories upon the existence of tribal or community relations. The tribe and the community have been looked upon frequently as the foundation of the state. Even admitting the gregarious nature of man—his tendency to live in the society of his fellowsit still seems perfectly true that, on final analysis, the family constitutes the first unit to be considered in

speaking of society.

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 of responsibility the father naturally is looked upon as the head of that The mother may wield the greater influence, at times, she may be possessed personally of higher qualities than those to be found in the father; but the fact remains that both God and nature intended the father to rule the tiny domain placed under his care.

The Holy Family of Nazareth stands forth on the pages of history the people she can get to help with as the most perfect example amon 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. This Family was intended to be a luminous example for all future units of similar kind under the Christian dis pensation. Scripture shows us that Christ went down to Nazareth with his parents and was subject to them. St. Joseph watched over the welfare of his spouse and his foster child: Mary was the perfection of maternal love and of conjugal affection.

Contemplation of this exalted trio leads one to consider other families that are supposed and expected to be modelled after that pattern. Speaking of Catholics only, a doubt often arises as to whether some of our homes represent families or penal institutions. Human nature, it is true, will frequently crop out in its worst manifestations. It is to be expected that parents and children will sometimes give way to weakness or frailty in one form or another. Amongst Catholics, however, there is absolutely no reason why such eakness or frailty should be carried to excess: Faith and Christianity should be sufficient checks upon every Catholic.

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. The spirit of the modern family, however, seems to be one of gradual disintegration. The members take less and always less interest in the welfare of one another. Husband or wife—frequently both—indulge in the unreasonable and unthere is nothing that will drive an innocent victim to despair and ruin [and] that such Bishop or Bishop

nothing but death can dissolve.
While opinions may differ as to the cause of family dissensions, it would and Prussia were to take turns in appear that in most cases the husband is at fault. He invariably country, the bishop to be a sort of claims superiority in everything, and he fails to realize that were he possessed of superior wisdom he would be the first to yield to reason and to use tenderness towards her whom he considers, rightfully or not, his in-ferior. The vow which he took to cherish and to protect his weaker comrade seems applicable in his opinion, only when there is danger of external attack: he reserves to himself the hateful privilege of brow beating, nagging, humiliating and otherwise mistreating her whom he

'So I am glad to give my ring. It's untold torments by reason of the

the last, and I've known that he and I will have all eternity together. Nazareth might go a long way Nazareth might go a long way towards healing many wounds, and The treasurer of the Catholic Women's Union came bustling over husbands and wives in their future conduct towards each other.-Catho-

#### 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. A new chapter is added to a story that was ancient when Christ was born and that possesses for humanity an interest rivaled only by that of the other sacred city on the Tiber. Indeed, rivaled is a misleading word in this connection, for are not the two linked by the bond of the Old Dispensation with the New 2 And were not the Popes the vitalizing spirit of Crusades, those heroic faith whose ventures of idealism puts to shame the shallow "practicality" and selfishness of our own day? Nor can we forget such names as James, Helen, Cyril, Epiphanius, and many another, that cling to the city which thrilled at the sound of David's harp, was dazzled by the glory of Solomon and lived in the hope of weeping exiles in Baby-lon, the City of the Temple of the Living God where, after generations and centuries of the slaughter of sheep and of goats, was consummated the sacrifice of that Spotless Victim whose blood cleanseth all sin. However, it is not on these holy themes that I write. My purpose at present is to recall an event that at first may appear to have no interest for Catholics, an affair so grotesquely ridiculous that one feels almost irreverent in mentioning it at all, after suggesting the golden visions of Jewish and of Christian achievement. But one of the lessons the Catholic student of history must learn is that nothing may safely be despised, for God can make anything, even absurdity, minister unto His And there comes upon us feeling of awe that drowns any in clination to laughter when we remind ourselves that the concerted attempt of England and Prussia years ago to plant themselves and their religion in the Holy City helped to bring Newman into the Catholic

The story in brief is this: Back in the thirties of the last century the Government of the Kingdom Prussia conceived the plan of uniting the Lutheran and the Calvinist bodies in its dominions into a new national church. Certain changes an improved form of episcopacy; for the Prussians knew that a church with bishops appointed by the State is more easily controlled than any other kind. Now this was something in the nature of an experiment care; so Prussia set about finding a way to attempt it without involving In those days Prussia and England, vigorous northern Protestantism against the Popery of effete Southern Europe. Hence when the former Prussia wanted a model and helper

citizens of any foreign State, to be Bishops in any foreign country, whether such foreign subjects or citizens be or be not subjects or citi zens of the country in which they bearable habit of nagging. Each one ceases to remember or to recognize those good qualities which they admitted and admired during the period of their courtship. Of all things in the circle of family troubles of allegiance and supremacy, and the others is nothing that will drive a contract of the court of them as may be subjects or citizens of any foreign kingdom or State to take the oaths of allegiance and supremacy, and the others is nothing that will drive a contract of the country of the coun

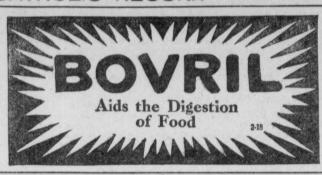
more quickly and effectively than a nagging husband—except it be a nagging wife. Such an evil persisted time be assigned for that purpose in in has broken up more families, possibly, than any other one cause.

Even where the family remains unit
the ministers of British congregaed, for the sake of the children, life tions of the United Church of Eng-becomes one unmitigated campaign land and Ireland, and over such other land and Ireland, and over such other of bitterness. Love is killed, regard and affection quickly disappear, a mutual distrust is established which his or their authority."

Back of this technical legal phrase ology was an agreement that England and Prussia were to take turns in appointing a bishop in a foreign country, the bishop to be a sort of link between the Prussian and the link between the Prussian and the that all the great founders in that English Churches, and if the scheme worked well, it would be fairly easy for Prussia to use it as an entering wedge for episcopal organization at home. A region at a safe distance was sought and perhaps on the principle Fiat experimentum in corpore

places on earth, Jerusalem!

The absurdity of the whole busi-Newman. As he put it :



who will come; and the political advantages will be so great, from the no doubt they will come. They are to sign the Confession of Augsburg, Regeneration."

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 frater-nize with Protestant Berlin? And how is one to defend the "catholicity" of the Anglican Church when she allies herself with an avowedly Protestant body and takes under her protection persons whose creed is worlds away from Apostolic and Patristic tradition? The difficulty is stated by Newman himself in the 'Apologia" (American edition, 1866,

'This was the third blow, which finally shattered my faith in the Anglican Church. . . . Such acts as were in progress led me to the gravest suspicion, not that it would soon cease to be a Church, but that it had never been a Church all

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 misfortune, and one of the greatest of mercies. brought me on to the beginning of

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 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. Three "bishops" were sent inadequate tenets. out, to exercise jurisdiction over all
Anglicans and Lutherans in Syria,
a rule not only retain their faith but were to be introduced, among others | Chaldea, Egypt and Abyssinia, a have it deepened and strengthened an improved form of episcopacy; for rather extensive and difficult con by their knowledge of science. Pasrather extensive and difficult con-tract. The first, appointed by England, was Michael Samuel Alexander (1842 45); then Prussia's turn came, and the Germans appointed Samuel there was to know he would have Gobat von Cremines (1845-79); then and had to be gone through with England again had the selection and Joseph Barclay (1879-81). too great a risk of trouble in case of failure. At last she hit on a plan. ted by Lutheran Prussia, have, or ted by Lutheran Prussia, have, or had before the war, a Bishop "in" far from being enemies, were filled Jerusalem, whatever that means. Catholic position. Huxleypaid many with admiration for each other, con. This arrangement dates from 1887. a tribute to that, and so far from ceiving themselves the bulwarks of vigorous northern Protestantism with the Oriental Schismatics; and, regard for the sound reasoning and with the Oriental Schismatics; and, by an odd chance, the school the Anglicans now have, was founded by the only one of the first group of in a religious enterprise to whom three bishops that was a Prussian. should she go but to her codefender It is rather confused all round, and of the Gospel? The matter was distinct those with a taste for Anglican conthose with a taste for Anglican con- regard. cussed by the Governments with the result that in 1841 the British Paresult that in 1841 the British Paresult weapon. But for myself I liament passed a bill providing for the consecration of am content to consider it solely as one of the providential means of "British subjects, or the subjects or giving to God's Church a convert whom some consider the greatest since the Reformation. Verily, De Sion exibit lex, et verbum Domini de -Edwin Ryan, D. D., in America.

#### MANY BECAME CONVERTS

LEADING SCIENTISTS USUALLY MEN OF DEEP FAITH

There is a rather prevalent impression that a knowledge of science almost inevitably takes people away Her from religion or at least saps religious convictions, says Doctor James J. Walsh in the Catholic Convert. It such neutralization of faith by science being true, many of the most important scientists of the nineteenth century have been firm believers and deeply religious men in practice. most modern department of science—Galvani, Volta, Coulomb, Ampere, Ohm, Oersted, Clerk Maxwell and Ohm, Oersted, Clerk Maxwell and Lord Kelvin, had deep religious convictions and that most of them, indeed, were devout Catholics.

Galvani asked to be buried in the vili the enlisted powers chose, of all habit of the Third Order of St. Fran-places on earth, Jerusalem! habit of the Third Order of St. Fran-cis, though the gowns of a number of these public prints; very frequently distinguished scientific societies of ness is apparent at once to a Catho-lic; it was painfully apparent to command. Volta's favorite devotion they emphasized as the great con-Costello's own eyes were moist as she took the old woman's hands in hers and pressed them tenderly. She could not think of a word to say.

With a little sob Miss Hoover went on:

Wife and mother, has gone through

When have not a single Anglican in the country of the species; but many a charming girl, afterwards a devoted govern our people. Next, the excuse of infidelity. Ohm was a professor in wife and mother, has gone through is, that there are converted Anglican in the country of the country o was the Rosary, and in his walks in trolling truths of life. By the press

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

Nearly all our great men in medi-cine, the men to whom we owe the influence of England, that there is far-reaching advances and groundbreaking work, were devout Catholics I had heard so much of the supposed and there is nothing to show that infidelistic tendencies—if I may be they hold the doctrine of Baptismal permitted that expression—of the permitted that expression—of the study of medical science, that immediately after graduation I made it my business to find out something about the attitude toward religion of our greatest medical scientists of the modern period. It proved so interesting that I wrote it out in "Makers of Modern Medicine." Morgagni, the father of modern

pathology, was the personal friend of four Popes. Auenbrugger, to whom we owe percussion, which began the solution of that mighty riddle of disease, the diagnosis of chest affections was a devout Catholic. Laennec, the greatest name in modern clinical medicine, was a Breton Catholic,

June 10 feb. 1 betrays from time to time its un- that they should retain their beliefs

and he thought that if he knew all the faith of a Breton peasant woman.

There is no incompatibility be With him the entente ended, though | tween science and Catholic faith, but on the contrary a very definite attraction between the scientific mind and the magnificent logic of the very definite effort to get at real knowledge that characterizes Catho-lic thinkers, he is but one of many in recent generations who have paid their tribute to the Church in this

### POWER OF THE PRESS

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

Into every home the issues of the newspaper enter. With avidity it is taken up and read by the members of every family to influence them for good or for evil, to be the source of their ideas and the inspiration of their actions. It is, in a word, the great educator of the people, for the sphere of its influence is wider than has been pointed out over and over that of other educational agencies again, however, that so far from any such as the school and the college, and this is the secret of its tremen-

At the present time the secular press is a dangerous element in so-ciety. It inculcates principles which carried to their logical conclusions would prove destructive of every thing sacred in life. Much of the popular literature is saturated with moral poison, many of the best selling magazines and most widely scattered newspapers with every issue spread afar false notions of religion and pernicious moral principles.

The great fundamental truths which centre around man's dignity they are referred to in a light and

mate authority, ending in the de- same Holy Pontiff added, struction of civil liberty and the dis-

and pestilential literature is doubly dangerous. It strikes at the very ground truths on which bis faith rests. It tends to weaken his be-lief in God, to make him doubt the divine origin of the Church, and question her authority and that of her representatives. By ridiculing Catholic practices, misstating Catholic doctrines, and attacking Catholic principles and policies, it creates an atmosphere which is disastrous for the Catholic reader; it fills his mind with poison which affects for ill his moral and religious life, just as surely as does poisonous food affect his physical life. From the press, even from that which strives to be fair and honest in its treat. ment of Catholic matters, the Catho lic reader can hope to receive nothing to strengthen his religious con

The corrective for these evils is Catholic literature. The antidote to such poison is the Catholic newspaper. Not only is it a great advanage to have the Catholic paper received in the Catholic home each week, but in these days it is an absolute necessity. This was realized fully by Pope Pius X. of blessed memory, for he wrote: "In vain you will build churches, give missions, found schools—all your works, all your efforts will be destroyed—if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press."

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