

"It's yours, aunt! Its yours!" she persisted, alive with excitement.

"I beg your pardon," she heard a low voice say, "but your young friend seems to think I have something of yours. Perhaps I have; but as I get out at the South Station, and must catch a train, I have no time for explanations."

He gave her a card on which she read: "Edward J. Burke."

"If you will give me your address, I will communicate with you on my return," he said simply.

She hesitated, but his face was so frank and so honest that she yielded to impulse, and taking her visiting-card scribbled her address on the back and handed it to him.

"South Station!" called the guard. There was a general collection of luggage, and in a moment he had disappeared with his party.

It was a wonderful tale of adventure to tell at home.

"It sounds like a fairy tale," John O'Kelly said, but he smiled good-naturedly as Anna, excited and happy, said: "Now did St. Anthony forget me?" and Eileen talked incessantly of the bad man who took "aunt's cross."

Two postcards came from a town in Connecticut, signed "E. J. Burke, the first words: 'Just to show that I haven't forgotten,' and the second: 'Will call on Tuesday of next week.'"

John O'Kelly liked his looks the moment he saw him. "A straight, clean young fellow," was his mental verdict as he listened to his story.

"We were surveying a tract of land near Granby, Me., last spring," he said. "There had been a fire the autumn before and we saw the ruins of a chapel. I heard it was a Catholic church. In making the boundaries we cut into the trunk of a tree near the church and found it hollow. There was a very small opening, made by some animal, and inside were about a dozen prayer-books. We could not get it through our heads how they came there. I, being the only Catholic in the party, took charge of them and I thought the best thing I could do was to burn the lot. The last book while burning turned over on its side and this cross dropped out. There was no name in the book; no one about the town seemed to know anything about the prayer-books and I made no mention of the cross. The priest who had charge of the chapel in the summer had been transferred to a distant place; so I showed it to the fellows and hung it on my watch fob for luck."

He handed it to Anna who received it gratefully. They then entered into explanations.

"Eileen must have spent her time pushing prayer-books through the hole," they said laughingly; but Eileen, who had been listening made the old persistent answer:

"I put it in the birdie's nest," and then light dawned upon them as to her meaning.

This first visit of young Mr. Burke was not his last by any means, and as he grew to be a favorite with the family and also to realize that the sincere regard he had for Anna was beginning to be returned, he said joyfully to himself:

"The cross of the O'Kellys seems to have brought me their blessing, too."—Margaret E. Donnellan in The Mount Angel Magazine.

A MAN OF FAITH

SIMPLE PIETY OF HIM WHO KNEELS WITH THE REST

In an article in Studies, by M. Charles Bausan, where General Foch is placed before the reader, we have a reiterated tribute to the "simple piety of the man who kneels down with the rest," having "the faith which sees the hand of God in all that happens," who, when commander-in-chief of the armies of the north, "walked in the Corpus Christi procession and knelt in the dust with the others at the benediction."

General Foch's record in the present war is well known. He was one of the victors of the Marne, the victor on the Yser and Ypres. As M. Bausan says, he is the directing brain of the French army. His was the characteristic message to Joffre: "Outflanked on the right, outflanked on the left, situation on the whole excellent. Am going to advance. His, too, the answer to the congratulations of the Bishop of Cahors after the Marne victory: "Monseigneur, do not thank me, but Him to Whom victory alone belongs."

According to Hillaire Belloc, the victory of the Marne lies virtually to the credit of General Foch, whose strategic doctrine produced the superb tactics of stroke of Sept. 9, 1914: "Had it not been for the 9th army and had that army not had a Foch for a commander the plan inspired by the genius of Gallieni would have failed, and there would have been no victory of the Marne. Gallieni and Manoury were the hammer, but Foch was the anvil on which victory was forged."

M. Bausan reminds us that at Dixmude, after the Germans had been reinforced, and a retreat to the Somme contemplated, it was, in fact, General Foch who "called in the sea as a fresh ally. The sluices were opened at Nieuport, and the Belgian army retired beyond the

railway embankment. An embankment four feet high saved France." The sea poured in, the flood grew, the German heavy guns were buried. The road to Dunkirk was closed. Of these "sudden and saving inspirations," Ferdinand Foch says simply "God gives me ideas."

We are told of General Foch that he can turn to account the mistakes of his own lieutenants. With him a repulse is a half-way home to victory, he makes use of it to defeat the enemy by an unexpected maneuver. He is further described as a psychologist with a knowledge of the enemy's state of mind. His personality "radiates tranquillity and security."

Possibly the France of today has come to realize that it is the man of faith who is the man of daring—the man with the knowledge of God who knows men, and that the man who has been appointed chief of the French general staff has become the directing brain of the army by virtue of his "disabilities."

"Tomorrow," said Foch, to one of his army chaplains, "we are to make our supreme effort in arms. Do you also make a supreme effort in prayer—all my trust is in God." No wonder the French say, "Foch is imperturbable."—Milwaukee Citizen.

WE CAN NEVER BE TOO GOOD

Men and women can never be too good, nor better than God can reward them for. And He will reward everyone as much as they have merited.

But He has the right to reserve that reward till we are in the other and better world. Even when men and women commit no grievous sins, their venial sins are reason enough for their being tried by affliction.

Affliction, borne with patience, for God's sake, and with resignation to His will, is a means of merit, and God will reward all merit in this world or in the next. We human beings are so constituted that we look on worldly misfortunes as great evils.

We see these close at hand, and feel them; they hurt us in the body, or the mind; they come home to us; because our limited perceptions are able to grasp them. The evil of a cut or bruise is more real in our minds than the lack of God's grace, coldness in religion, or indifference to prayer, which are spiritual evils, and great ones, which may lose us our salvation and land us in hell for eternity.

We do not realize spiritual evils. They do not come home to our perceptions; and so it is that the Church has to pound them into our ears day in and day out, through all the years of our life. The idea that a worldly affliction may be the means of grace coming to us from God which will save our souls from a great danger, that idea seldom occurs to us. God does not tell us what He means every time He permits us to be afflicted. If He saw fit to do so we should see His justice in all cases. We never know exactly what danger our souls may be in, if we did not realize how much more important such a danger is than sickness, wounds, or even death, we should never complain that means of grace are given us, even though they be painful means. Tell a man who is sick, "You must be cut, or you will die," and He asks for the surgeon's knife. Tell him: "You must swallow this bitter dose, or your health is in danger," and he swallows it down day after day, even with a smile. God is the great physician of the soul; and He makes no mistakes in His diagnosis. He knows not only how our soul is now, but how it will be every day and every hour to the day of our death. He knows when we shall pass from venial sin to mortal sin. He knows every temptation in wait for us from childhood to the grave. We see only a few moments ahead, hardly that; God sees on to the end of our lives, the end of the world; on into eternity. We do not trust Him, because we do not realize Him or His ways, or His mode of dealing with us. Our understanding is darkened by the sin of Adam. Our judgment is infirm; especially in our own case. We are like a man paralysed on one side. That side of us, so to speak, which is affected by worldly trials, is all alive; sensitive; delicate. But that side of us which ought to be affected by spiritual evils is paralysed by original sin; and we feel and see nothing clearly. We look on earthly and perishable goods, the esteem and respect of men, high position, riches, freedom, health, and bodily comfort, as great and valuable possessions; and the loss of them seems to us a bitter and terrible evil. And we cry out, oh, what that poor man has to suffer in the loss he lately experienced; how miserable is the lot of those wretched people who lack enough to eat; how deplorable is the condition of that man who is unjustly persecuted; how sad for this young woman to have lost her husband by an untimely death; how pitiable the fate of that man, bedridden for years. We look on all these things, as exceedingly great evils. But many of the holiest and best of men from the beginning of the race to this day, have had to endure these things. God then, must have other views than ours as to what are the greatest evils that can befall His creatures. On the other hand, what do we make of a sin, great or small? Some people who seldom commit a great sin, do nevertheless commit multitudes of lesser sins. And can they expect God, though He will not send them to hell for these sins, to be satisfied with them? For these lesser sins, moreover, there is little

or no sorrow. They are openly delinquent; and God cannot be indifferent about them. God is infinitely above us, and no sin against Him can be unimportant, as men commonly think. To gain the whole world and to lose earthly joy forever would not justify any sin, small or great. The whole world is not worth any sin, small or great. For every sin, small or great, God's justice must be satisfied: We must pay the penalty. If God chooses that we should pay that penalty in this world He has the right to do so; and we have no right to complain. We cannot drive a bargain with God. We cannot arrange to have an easy life and to pay for our lesser sins in Purgatory. He may choose to punish us here; and when He does, we only aggravate our case by being impatient or complaining.—The Caskeet.

sick woman. Having inquired into her case, the doctor prescribed suitable remedies, and before long the poor mother regained her health and strength. Her dream was verified.

The Pope was so pleased with the boy's filial love that he arranged for his education. He never had cause to regret his benevolence. His protegee became a holy and learned priest. He always retained the most grateful recollection of his benefactor; and in the extreme old age to which he lived it was one of his chief delights to relate the story of the Vatican rose.—Sacred Heart Review.

HOW THE BRITISH ARMY FED THE SISTERS

An old Ushaw chaplain in England contributes to the Ushaw Magazine an interesting article in which he recounts a few personal incidents to illustrate the courage, heroism and loyalty the French nuns have displayed.

"The first time I went up the line was after a heavy attack on the part of the Germans, in which they met with partial success. It was at a time when the English were none too numerous, and candidly, we did not know what would follow. Villages near the line were ordered to be evacuated, and these poor people will never be able to forget it."

"I must dismiss the description with the phrase that it was heart-rending, but everywhere you saw the nuns, who must have been as much afflicted as any one, aiding, helping and giving consolation."

"They were guides, philosophers, friends, and in the hope of helping, I asked one of the Sisters what could be done. She actually smiled in answering that it would be all right, they would be well cared for by the good Sisters in the Convent de Ste. —, in a town a few kilometers back. Gas had just been used by the Germans, and fear of the hidden death was gripping us in a way that made that smile a thing of value. We were not finished with the Sisters even on that day, for later on, and within measurable distance of the line we were greeted by the Reverend Mother and her community even then held some of our wounded and gassed."

Continuing, the chaplain tells the following: "As is well known, the gas found us more or less unprepared, and even in the zone of it these Sisters had materially helped our own authorities to cope with the ghastly results that attended its use. More than that, for hours after hour all through the night, with death imminent to each and every one of them, they helped to make the first of our gas masks. My brigadier knew this, and he passed the word down for 'eyes left,' and gave them the full military salute, as the men passed their convent."

Later, when attached to an advanced dressing station near the German lines, the chaplain, on his first morning there, went round the ruined place.

"Coming round the ruins of the church, I suddenly came face to face with a nun, and naturally, I expressed my surprise. I then learned that the second respectable adobe in the place had been, and was still, a convent."

"The Sisters had obtained special leave to stay where they were, though apart from ourselves they were the only occupants of the village. Frequently sheltered, indeed, there were abundant proofs of the fact everywhere one looked, so I asked why they stayed. The answer was, to bring me inside the convent and to take me to the chapel. We cannot leave it," said the Sister; "besides, we help at the other convent over yonder, and there is no room for us to stay there."

"Then follows the pathetic reference to the street to which the Sisters were reduced."

"After breakfast I went over to the other convent, which lay in one

of those lucky neighborhoods where shells had never fallen, and which consequently I found full of refugees who were being cared for by the nuns. Later on in the day I saw two nuns obviously returning from a little tour of the soldiers' billets farther down the line; they were carrying a huge clothes basket which was full of things that we English soldiers had thrown away. Curious again—but I hope not entirely so—I asked what they would do with it all, and was promptly told, 'Eat it.'"

"Only a few days later a shell tore its way through the kitchen of the little convent opposite to our dressing station, and though the shells were coming with a steady regularity, one of our orderlies came to me with the message that one of the ladies wanted me. It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics; indeed, the bearing of the Sisters lent a dignity to the tragedy that is impossible to explain."

"Eventually the nuns gave up their school to the British authorities, retaining only an isolated part of the building for their own use."

"The writer was asked where he was billeted, and when he returned to his billet after acquainting the general of the offer, he found that bed, pillow and sheets, and little odds and ends had been sent from the convent to make him comfortable. Subsequently, the general came to pay his respects to the Sisters, the immediate result of which was that, as they had none too much to live upon, they were put upon the rations of the British expeditionary forces. A field ambulance soon after took up its station near the convent, and indeed utilized all that was left of it for its work, and from that time on a friendly rivalry existed between the Sisters and the unit as to who would show more acts of kindness the one to the other."—The Caskeet.

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