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*Ein Familienblatt zur
Erbauung und Belehrung*

The oldest Catholic newspaper of Saskatchewan, recommended by Rt. Rev. Bishop Pascal of Prince Albert and Most Rev. Archbishop Langevin of St. Boniface, and published by the Benedictine Fathers of St. Peter's Abbey at Muenster, Saskatchewan, Canada.

VOLUME 15 NO. 35

MUNSTER, SASK., WEDNESDAY OCTOBER 16, 1918.

WHOLE NO. 764

The World's War

PARIS, Oct. 5.—Fort Brimont has been captured by the French troops, the war office announces tonight. The massif of Moronvilliers has been taken and the massif of Nogent l'Abbesse encircled.

PARIS, Oct. 6.—Unconditional surrender characterizes the general comment in Paris on the demand for peace sent by the Central Powers to President Wilson. It is felt here that Germany and her allies have not gone far enough in their request for an armistice.

GENEVA, Oct. 6.—An undescribable panic without precedent broke out on the Berlin stock exchange yesterday, according to the Neueste Nachrichten of Munich. Shipping and armament shares especially were effected.

PARIS, Oct. 7.—The French have captured Berry-au-Bac, the war office announces tonight.

LONDON, Oct. 7.—The British line has been advanced on a front of four miles north of the Scarpe, Field-Marshal Haig reports tonight. The villages of Biache St. Vaast and Oppy were captured.

PARIS, Oct. 7.—A French naval division operating off the coast of Syria entered Beirut. The enthusiasm of the town is indescribable.

A BRITISH PORT, Oct. 7.—The Japanese steamer Hirano Maru, of 7,935 tons gross, has been torpedoed and sunk. It is feared that 300 lives were lost.

LONDON, Oct. 8.—Gen. Allenby's cavalry occupied the towns of Zaleh and Rayak, respectively 33 and 30 miles northwest of the Syrian capital of Damascus, according to an official statement.

LONDON, Oct. 8.—The British and Americans have advanced to a depth of about three miles along a 20-mile front in their great attack between St. Quentin and Cambrai, Field-Marshal Haig announced today.

LONDON, Oct. 8.—British casualties reported in the week ending today contain the names of 87,496 officers and men.

WINNIPEG, Oct. 8.—Sir Thos. White minister of finance, opened the campaign for the second Canadian Victory loan in Winnipeg tonight. The minimum amount which the minister asks for is \$300,000,000.

WASHINGTON, Oct. 8.—Following is the answer to Germany's peace offer, which President Wilson ordered Secretary Lansing to transmit through the Swiss Embassy today: "To the Imperial German Chancellor: Before making any reply to the request of the Imperial German Government and in order that the reply shall be as candid and straightforward as the momentous interests involved require, the president of the United States deems it necessary to assure himself of the exact meaning of the note of the Imperial Chancellor. Does the Imperial Chancellor mean that the Imperial German government accepts the terms laid down by the president in his address to the Senate of the United States

on the 8th of January last and in subsequent addresses and that its object in entering into discussions would be only to agree upon the practical details of their application? The president feels bound to say with regard to the suggestion of an armistice that he would not feel at liberty to propose a cessation of arms to the governments with which the government of the United States is associated against the Central Powers so long as the armies of these powers are upon their soil. The good faith of any discussion would manifestly depend upon the consent of the Central Powers immediately to withdraw their forces everywhere from invaded territory. The president also feels that he is justified in asking whether the imperial chancellor is speaking merely for the constituted authorities of the empire who have so far conducted the war. He deems the answer to these questions vital from every point of view."

LONDON, Oct. 9.—Field-Marshal Haig's official report this afternoon says: "We inflicted a heavy defeat on the enemy yesterday between St. Quentin and Cambrai taking over 10,000 prisoners and between 100 and 200 guns. Since August 21, the British first, third and fourth armies have broken through the whole defence lines on a front of over 35 miles from St. Quentin to Arras. Having penetrated this battle area to a depth of between 30 and 40 miles, our troops are now operating far beyond and east of the Hindenburg defences."

COPENHAGEN, Oct. 9.—The German reichstag has been summoned to meet on Oct. 12, according to the Berliner Tageblatt.

LONDON, Oct. 10.—LeCateau has been captured by the British. Field-Marshal Haig announces tonight. The British have advanced rapidly along the whole battlefield. They now hold the line of the Selle River from St. Souplet to Solesmes.

LONDON, Oct. 11.—British troops pressing into the southeast of Douai toward Denain have captured the villages of Iwuy and Freissies, according to Field-Marshal Haig's report.

AMSTERDAM, Oct. 11.—Lieut.-Gen. Scheuch, who recently was spoken of as the successor of Gen. von Stein, head of the German war ministry, today was appointed to that post, according to a dispatch received here from Berlin.

LONDON, Oct. 11.—Austria-Hungary and Turkey have informed Germany that they will accept President Wilson's peace terms, according to a dispatch from the Central News from Amsterdam.

BUDAPEST, Oct. 11.—Dr. Alexander Wekerle, Hungarian Premier, announced his resignation after an audience with King Charles today.

LONDON, Oct. 11.—According to the latest estimate 480 persons perished when the passenger liner Leinster was torpedoed and sunk by a German submarine. The vessel carried 687 passengers and a crew of about 70 men.

WASHINGTON, Oct. 11.—10 Officers and 106 enlisted men of the American steamer Ticonderoga, sunk by an enemy submarine Sept. 30, were reported missing today by the navy department.

A BRITISH PORT, Oct. 11.—Probably 372 American troops have been lost as the result of the sinking of the transport Otranto in the North Channel, between the Scottish and Irish coast in a collision with the steamer Kashmir. The Otranto after the collision was dashed to pieces on the rocks off the south Scottish coast.

ZURICH, Oct. 12.—Emperor Charles of Austria has issued a manifesto announcing his decision to unite Croatia, Slavonia, Bosnia, Herzegovina and Dalmatia in one state, according to advices from Vienna.

BERLIN, Oct. 12.—South of Laon the German troops have evacuated the Chemin des Dames, the general staff announces.

LONDON, Oct. 12.—South of Laon the Germans are continuing their retirement from the famous Chemin des Dames under the pressure of attacks from the west and south and it is confidently expected that the whole of the famous highway will be entirely evacuated very soon. The Germans are falling back very rapidly in the Champagne, and this morning the French had advanced for a distance of from three to four miles. After capturing Vouziers, on the Aisne river, the French have gone some distance beyond that town. So swiftly is the line changing that it is difficult to follow the French advance from point to point.

BERLIN, Oct. 13.—Nish, the capital city of Serbia, has been occupied by Entente efforts, the war office statement announced today.

WITH THE FRENCH ARMY IN FRANCE, Oct. 13.—Laon was entered by the French troops today.

LONDON, Oct. 13.—The following is a text of Germany's reply to President Wilson's peace note: "In reply to question put by the President of the United States, the German government hereby declares that the German government has accepted the terms laid down by President Wilson in his address of January 8 last, and in his subsequent addresses, on foundation of a permanent peace of justice. Consequently its object in entering into discussions would be only to agree upon the practicable details of the application of these terms."

The German government believes that governments of powers associated with the government of the United States also take the position taken by President Wilson in his address. The German government suggests that the President may occasion a meeting of a mixed commission for making necessary arrangements concerning evacuation. The present German government which has undertaken the responsibility for this step toward peace has been formed by conferences and in a great deal with the great majority of the Reichstag. The Chancellor is supported in all of

his actions by the will of this majority and speaks for the German government and the German people. Dated Berlin, October 12, 1918, and signed by Solff, Secretary of State of the Foreign Office."

PARIS, Oct. 13.—Sixty-five hundred civilians were liberated when the French troops entered the city of Laon, it was officially stated tonight.

LISBON, Oct. 14.—The Portuguese government has declared a state of siege for all Portugal. The president, as commander-in-chief of the military and naval units, has taken direct command of the forces. Tranquility reigns in the country.

WASHINGTON, Oct. 14.—Turkey today besought the president to take upon himself the task of reestablishing peace and accepted Wilson's fourteen terms as a basis for negotiations, and requested an immediate general armistice.

BERLIN, Oct. 14.—South of Laon the German troops have evacuated the Chemin des Dames, the general staff announces.

LONDON, Oct. 14.—While certain developments are taking place, the Central News Agency says it learns, it can be said that the British government will resolutely oppose granting of any armistice to Germany unless absolute guarantees, both military and naval, are forthcoming.

WASHINGTON, Oct. 15.—Unconditional surrender by Germany was the interpretation put on President Wilson's answer to the German plea for peace by both American and Allied military officials here today. Only by absolute surrender, they said, can the enemy now prevent the terminating evidence of his defeat—invansion of Germany. There is no doubt among officers that sooner or later the enemy will be compelled to accept these uncompromising terms. The German army is being pounded to death in the field, they declared, and the only way Germany can hope to save herself from the wreckage is to prevent the war from being carried across her border. And that can be accomplished only at the price of putting herself as utterly at the mercy of the victors as did Bulgaria.

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without covering the mouth or nose. Violators will be rigidly prosecuted. Punishment will be \$50 fine or one year in prison or both.

Montreal, Oct. 12.—Fifty deaths from Spanish influenza were reported here today. 202 fresh cases have been reported.

Toronto, Oct. 11.—At the General Hospital here, thirty nurses are now suffering from Spanish influenza. Dispatches from thickly populated districts in Ontario show considerably increase in the number of deaths. 2,500 cases are reported in Brantford, and the Board of Health has been requested to close all places of assembly. Kitchener reports a large number of serious cases, and six deaths occurred today.

Winnipeg, Oct. 12.—Eight new cases were reported this morning, bringing the total number in the city up to almost hundred.

Regina, Sask., Oct. 11.—Fifteen more Spanish influenza cases are reported here today. The death total is three.

Victoria, B.C., Oct. 11.—Fifty-six more cases of Spanish influenza were reported today, bringing the total to 183. There are now 80 cases in Vancouver.

SOUTH AFRICA.—The epidemic of influenza is described as "The worst plague that has ever visited South Africa." At Cape town 140 burials were held at the cemetery in one day. Johannesburg is badly hit and 8000 cases are being cared for at Durban. Several of the mines at Natal have been closed down. Inoculation is now being used to a good advantage there.

BIG FOREST FIRE IN UNITED STATES

Over 500 Deaths reported

DULUTH, Minn., Oct. 13.—With probably 500 persons dead, at least 12,000 homeless and without clothing, and with property damage mounting far into millions of dollars, whole sections of northern Wisconsin and Minnesota timberland tonight are smouldering, fire stricken areas, with only the charred ruins of abandoned, depopulated towns to accentuate the general dissolution. The bodies of seventy-five victims lie in Duluth morgues. Hundreds more along the roads leading to Duluth and Superior lay where they fell when overtaken by fire. Thousands of homeless and penniless refugees, all in need, more or less, of medical attention, are quartered in hospitals, churches, schools, private homes and in the armory here, while doctors and nurses sent from surrounding communities attend them, and nearly every able-bodied man in the city has been conscripted to fight the flames. The towns Cloquet, Brookston, Brevator, Corona, Adolph, Thompson, Arnold, Moose Lake and Wright have been wiped out, according to refugees. Scores of hamlets and hundreds of settlers' homes have been destroyed.

WASHINGTON, Oct. 11.—The total number of influenza cases at camps has reached 223,000; pneumonia cases, 27,907 and deaths 8,335.

Pottsville, Pa., Oct. 12.—The influenza situation at Minersville, near here, is appalling. Application has been made to the state authorities for troops and it is expected that the town will be under military control by tonight. The local authorities say the situation is entirely beyond them. Dead are being found in houses, who have been dead for several days without any attention. It is impossible to give proper treatment to the sick.

New York, Oct. 11.—The state of New York adopted a rule making it a misdemeanor for any person to cough or sneeze in a public place anywhere in the state

Man and His Illusions

BY KONRAD KUEMMEL

Part First

UNHALLOWED SOWINGS

In the Council Room

The directors of the Church Endowment Fund were in session. At the head of an oaken table in the vestry sat the Reverend Pastor and the mayor, next to them the secretary and the treasurer; farther down, near the stove, as was their custom during winter, sat the two oldest members; a little removed from them, in the dusk near the door, the schoolmaster, the beadle and the warden.

"Before we proceed any further," the Chairman presently remarked, "I propose that we consider the complaints against Sparr, the sexton-assistant. Our teacher and organist, who is the real sexton, whom I have invited to the sitting is now at greatest leisure. First of all, then, let us hear Mr. Obermiller, Senior."

The gray-haired man, observant as ever of what was going on, arose and said: "There is general talk about Sparr, the sexton-help and dissatisfaction with him. He is rough and loud-mouthed and a disturber of devotion. If perchance someone without fault comes late, he fusses and scolds as if it were part of his duty. With the people at weddings and baptisms he deals insolently, nor is he particularly choice at times in speaking of the pastor. He is contentious, proud and no good, and some have said, he disgusts them with the church. Day before yesterday, just before the evening Angelus, the maid of my daughter-in-law had lighted a candle and had begun the Rosary for her mother deceased. Sparr on the opposite side stood facing her; at last in her fright when she asked him what he meant, he brutally answered: 'To guard the alms-box,' thereupon weeping loudly she left the church. He has acted similarly towards others. Sometimes, it is true, he has siding with him those who enjoy a laugh, as when he told a grocer-woman it were better she ill-treated her step-daughter less than go to Mass daily and sit half an hour on her heels in church." When the laugh incident to these words had subsided, Obermiller, Senior, continued: "Such things are not becoming. A sacristan should conduct himself as such, by modestly serving, not by angering the people. My opinion is that he should be sternly advised accordingly."

All agreed to this, excepting the tavern-keeper of the Brook Inn, who made a wry face but said nothing.

"Why bother with much thinking and counseling," the mayor interposed, "simply discharge Sparr and there will be peace in the church."

"We have that as a last expedient any time," the priest rejoined: "Professor, what is your opinion; after all, you are Sparr's immediate superior?"

The teacher, a strong, youthful man, whose look gave evidence of calm deliberation, replied: "As to his diligence, I cannot complain. Sparr is the first in the sacristy and the last one to leave it; zealously, perhaps with an undue haste and eagerness, he attends to everything; I can rely upon him absolutely. He is on time no matter how cold the day. It is true, he is as sensitive as an egg without shell and, moreover, of a quarrelsome temper; however, until now I have got along with him."

"Good, good!" the innkeeper muttered approvingly.

The Reverend Pastor then continued: "In view of what the teacher has testified, it would not be right without further ado to dismiss the assistant, for I can

confirm all that he has said in his favor. On the other hand he must cease to annoy and to disturb the worshippers and members of the church. I propose that the mayor and myself call him before us to confront him with the charges and to advise that he mend his manners. If he relapses, we will summon him before the whole Chapter; his dismissal will then be optional with the council. I beg you to consider, moreover, that Sparr did not receive exactly the proper education. Having lost his father in his infancy, he, an only son, was thoroughly spoiled by his mother. She loves no one but her boy. I believe she never once dared even to slap him. Consequently he has always been a self-willed boy. All this must be taken into consideration."

The pastor's motion was carried. "In disposing of this first matter before the board, an allusion was made to education," said the priest; permit me to say a few words upon this subject to help you towards a proper understanding of the term, which sooner or later, I hope not, we may be obliged to consider officially." After having spoken on the theme for about a quarter of an hour, he concluded: "Gentlemen, you know that my mother and sister, twelve years ago, adopted Agnes, an orphan, now eighteen years of age, brought her up and kept and treated her even as a member of the family; she is as good a child, innocent, pious, and industrious, as one would wish to find. Three years ago, when mother died, she made my sister and me promise to keep the girl until ready for the vocation to which God would call her. We promised this more readily because in doing so we complied with our own wishes. Her grandmother, who all this while bothered nothing about the child, now of a sudden requests to take her in charge, so that the girl, as she says, might make her fortune in the world. Agnes refuses positively to go, in which refusal I will uphold her to the utmost, for the reason especially that the old woman has not the best reputation. Now, then, it might come to this, that her guardian might interfere—." "There he is," some one remarked, pointing at the innkeeper, who somewhat embarrassed was looking at the table.

"I am convinced," the priest continued, "nor do I fear but that mine host is embarrassed simply because he cannot favor the child as he would wish—." The taverner gave an emphatic nod—"cannot give her the best as he would like. If, however, in spite of persuasion, the grandmother will not yield her claim, then, as a matter of course, the question will have to be decided not only in the judicial court but before this council as well. These preliminary remarks suffice, and I hope that ends the affair."

The guardian having nothing more to say, the Chairman proceeded: "The second point being disposed of, let us take up the last. I beg the secretary to inform the Chapter of the financial condition of the Church Endowment Fund and what the available surplus will be for this year."

An Important Resolution.

Chuckles and nudging one another the directors listened to the statement of the secretary that the receipts overbalanced the expenses by five hundred marks. In spite of the fact that the parish church hardly ten years ago, had been totally renovated in and outside, that an organ had been purchased in the meantime, and that only recently an increase of salary had been allowed the organist, the choir-director and the sub-sexton, the savings of the last eight years amounted to about five thousand marks.

"The assets and the obligations are here before you and also the statement of cash on hand." The treasurer unlocked the coffer and laid the money on the table.

The Reverend Pastor after thanking the two members, the one for his statement, the other for his care of the moneys, added: "It will now be in order to decide whether to allow this money to rest and

of which I think the account might be said to balance,—hm, hm, hm; but—don't take it amiss, it is my opinion merely, and then, too, we can talk the matter over again."

The innkeeper had barely dropped to his seat, when the priest, tall and commanding arose and said: "Surely, such words need an explanation—I give it unwillingly, but it is due to my people—I say, then, that Agnes did not serve me gratis. For the last six years Agnes has her Book of Deposit in which her earnings in my service are credited. She knows nothing of it; but if her guardian wishes, he may see and be convinced that the girl has not worked without compensation."

"Your Reverence, as guardian of Agnes, I would like to take charge of her bank-book." The priest replied: "I will show it to you when you choose to call, but it will not leave my hands until Agnes is of age. Till then I will overlook and safeguard her money as my very own. Nor will it be a disadvantage to her even in a financial way to continue for the meantime with my sister. This however, I emphasize, the house that has been home to her for so many years, shall not leave against her will."

The taverner, to have the last word rejoined: "Yes, yes, Your Reverence, I surely do not doubt that her money is as safe with you as with me—but I think—the grandmother argues the girl has it too nice at the rectory, and this will spoil her for after life, hm, hm."

Quite seriously the priest replied: "Landlord, in my house the rising house is as early as in any house of the village. Nor need Agnes and my sister, after putting in order the rectory from top to bottom, after attending to two large gardens, the one in vegetables, the other in fruit trees, want for work. Neither have they time for trifling at the rectory, at least much less so than in a tavern; nor for gossip or mischief-making. If obliged to leave us, Agnes will fit in anywhere; she will be able to fill any position, for she has been taught to be conscientious and dutiful. The world has nothing to teach her, excepting perhaps what is strictly barred from my house, vulgarity, bad words and bad manners; and of these things it is well if she forever remains ignorant. Be glad, then, that the maiden has a place where she is appreciated and her virtue protected. Virtue, which is beyond all price, will be her dowry."

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had been brought to go. The pastor intervened: "Gentlemen, I propose that the teacher remain for this final matter also; upon one point especially I would like to have his opinion; it might be helpful to us." The Chapter agreed to this, while the teacher, laughing, said in an undertone to the pastor and to the mayor: "Then will I neatly have to play the scapegoat, for any unpopular measure that may be passed."

The mayor spoke: "I advise the money be kept intact. The times are deceptive; it is hard telling how soon the money may be needed. However, I am not committed to this view; perhaps some better proposition may be offered."

The innkeeper got up next and said: "In behalf of a number of townsmen I would like to make a suggestion. Our place is not among the smallest; we have fine societies, who are often visited during the summer by others from the neighboring towns. We have Veteran-Day, a Turner-Fest, a School-Day, Banner-Day, Flag-Day, King's-Day, Emperor's-Day, Kermess. But we have no pleasure grounds. The Linden-meadow would do, only for being unfenced; access to it, moreover is hard and it has no entertainment-hall, which might serve as a protection against the heat and rain. The people say that this must be changed if we are not to continue a laughing-stock for strangers. This meadow could be made serviceable and be known as the Parish Park." From the bridge a direct broadway could be built thither."

"Any field will do, just so the taverner lives close to it," some one muttered; "he would never have opened his mouth in favor of a Parish Park if the meadow were not in his vicinity."

"You're right," another whispered. The innkeeper continued: "Now, I think the whole could be bought for the five or six thousand marks which the church has and does not need; that is my advice."

During this speech the members were getting restless. Finally the mayor rose: "Let me remark first of all, that the foundation money cannot be expended for any or all purposes. It must be used in accordance with the will of the founders, who expressly determined that the money is solely for church purposes and not for speculation in parks and festival halls. Therefore the suggestion of the taverner is out of order and cannot be voted upon."

"Why not?" the taverner blurted; "are we not masters of our own property?"

"Of your personal property you are unlimited master," the mayor replied, "and so is each of us; but in regard to foundation-moneys, we are only stewards and strictly accountable to use it as specified in the deed, namely for church purposes."

"But if we unanimously agree to do otherwise?" the innkeeper persisted; "the founders are dead, the living have their authority; we can amend the deed." "This will never happen," retorted the mayor. "Indeed not," assented the others, "and if it were done, the Government would nullify our action; the bishop also; they watch and see that the money is used according to the intentions of the founders."

"It is as you say," the treasurer affirmed. As accountant and treasurer he was privileged to speak next: "The High Altar is not liturgical," he explained; "it is in the antique convolute style, and old and worm-eaten; the statues are graceless; something more artistic is wanted; a new altar, up-to-date."

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"Of what pattern?" smilingly asked the priest.

"Keep to the prevailing style," the treasurer answered, "that explains all. My brother-in-law, who has built so many altars, surely ought to know; his motto is: Keep to the prevailing style, and you are safe."

"You're right," exclaimed one who seemed to understand.

The Reverend Pastor rose. He considered it his duty to stand up in behalf of the Main Altar. "It is not antique nor in bizarre taste nor of distorted design, but fashioned by masters in the happiest Baroque style, and artistic in every detail; the whole so perfectly conceived and executed it were almost impossible to reproduce its like nowadays. The centre-piece, the frame of the miraculous picture, is a masterpiece of first class, for which the collectors and antiquarians have offered big sums. The whole country would laugh at us if we replaced the old, priceless altar for one of modern make, not one tenth its equal in worth or finish."

"For five thousand marks my brother-in-law will build one higher than the present altar," the treasurer assured.

"That is hardly a telling point," a neighbor remarked; "the tallest people are not always the wisest nor the best."

"I would emphatically oppose the treasurer," the priest concluded, "should he motion to replace our Main Altar by a dear and less valuable one;" then agitatedly: "indeed, I affirm, if this altar, this precious work of art from the hal lowed past, were taken away, I would not desire to officiate in this church any longer."

"It was not meant quite so," said the treasurer in a lowered voice; "I wish to withdraw my suggestion."

"Two or three sets of exquisite holiday vestments might appeal to the Chapter," some one proposed in his turn; "for five or six thousand marks our church could purchase the finest for ten miles around. Why not procure them, when the money is on hand?"

This plan was rather pleasing to many.

The Rev. Pastor got up to speak: "I commend the last suggestion and as pastor ought to be the first one to favor it. However, before voting on the same I have a consideration to offer. You may receive it as you will; as a matter of conscience, I must tell you what touched my heart at this hour. Acquainted as you are with the Capital of our Province, I need not tell you that it is a town with eight thousand Protestants and scarcely three hundred Catholic inhabitants. Among the latter, quite a number are blood relatives of ours, who moved thither to find work and are employed there; in respect to these we are like the rich man in the Gospel beside poor Lazarus, who was told to satisfy his hunger with the crumbs from the table of the rich. At high rent they have hired a room where once a fortnight Mass is offered up and sermon is given. For the sick, the children, the old, there is practically no provision. Under these sorry religious conditions how many a soul is lost! What bringing up have the children, in what condition do the aged die, where there is no church, no regular divine service, no resident priest? People more favorably situated can not even suspect the pitiable things which happen in such a place. These conditions could be improved if help were given at the right time. At present a fine, large place in the town, with a plain but neat house on it, is for sale. The latter would do for priest and school house; the lot would accommodate a little church and if need be, afford room for a second house."

The price for house and lot is twelve thousand marks. This is very cheap; the first payment, however, is large, namely, six thousand marks in cash.

Now, then, in view of the great need and poverty of our coreligionists it seems to me a great responsibility, if, just in order to get rid of our money, we should purchase for our church which is fully supplied in every detail, rich and ornate vestments or a Main Altar. In a formal way we are justified. Still I think that he who in order personally to absorb the interest on his capital, would dine daily upon trifles and tarts, the while a poor neighbor's family is starving on black bread, would be guilty of a criminal indulgence, in spite of his hundred avowals: 'It is my right.' To put it briefly: We rich villagers have the means to help our destitute Catholic brethren to build a church and school, to have regular religious services and to have a resident pastor in that Protestant district. Then, why not help them? We have simply to will it with a unanimous *yes*.

Supposing we send two men to the Capital tomorrow, covertly to buy the house and place, laying down as first payment six thousand marks cash—namely the five thousand from the treasury and the one thousand I would contribute—and supposing again that later on the Chapter pay them a visit, during the Octave of Corpus Christi, for example, and would say to them: 'Catholic Brethren, this house and lot, upon which we have paid six thousand marks, is intended as the site for your future parish; there are six thousand marks still due on it which, we trust, you will be able to meet; if not, we are at hand to back you'—what a grand work that would be in the sight of God and man, a thousand times more commendable than any news article like this: 'The village Ortingen has purchased for five thousand marks, grand, golden vestments,'—don't all of you think so? The thanks our parish would thereby merit from God, from the Catholics of the Diaspora, from the Patron Saint and from the Guardian Angel of the place, from our bishop also,—would be worth to us, aside from the good example we thereby give to the whole diocese, a million times more than all our boasting on Corpus Christi Day or at Easter: 'We villagers have the costliest vestments in the land.' May God grant that that which we agree upon may be to his honor and glory!"

The impression which these words produced was great. Generally it takes time and continued exhortation till the soul mellows to some great, magnanimous deed; on this occasion the resolve was instant; the eyes of the majority spoke their enthusiastic assent to the novel, wholehearted proposition.

Four, five members got up at once to second the suggestion. The oldest among them said: "Certainly it is more conducive to the honor of God, to help introduce the old Catholic worship in a place from which for centuries it has been banished, than to buy a new altar or new vestments, and He will reimburse our parish for what it expends in His name."

I wish merely to inquire if it is in accordance with the mind of the founders to expend these moneys for the benefit of outside parishes?" This query came from the taverner.

"Your question has already been answered by the previous speaker," the priest rejoined.

"The foundation was made by our ancestors and forefathers for the support and spread of our holy Catholic Religion. Having no present or immediate want for the money, it is surely permissible to invest it for a religious purpose in

behalf of our poor, oppressed Catholic brethren. We infer this from the very name of our Church, 'the Catholic,' which means universal, whose children the world over are brothers and sisters. This was taught us by the first Christians who from their surplus assisted their poor straitened brethren in Jerusalem, for which St. Paul praised them. It was this spirit that actuated the founders of this parish, and could they come back to us from beyond the grave, they would assuredly tell us: 'Not only is it in accordance with our intention, but it is our will, that you help your poor brethren of the Diaspora.' In conclusion and by way of throwing light upon the condition of these scattered Catholics let us hear what our respected teacher who was brought up there will tell us at first hand about the Diaspora."

To be continued.

A CONVERSATION.

BY JOSEPH CAREY.

A plain and simple story should be told in plain and simple and straightforward way, and that is the way a priest recently told me this story. It was not an experience of his, but that of a brother priest whom he knew well and who, since the events here told, has gone to his reward.

I don't remember just what the conversation was which led up to the story. Possibly we were talking of different experiences which priests on the mission have. At any rate he told this odd story of a conversion which I think is well worth narrating.

* * *

Some years ago, Father John, the chief figure of this story, was stationed in a parish on the outskirts of one of our large cities, and in addition to the ordinary parochial duties he attended to the spiritual wants of several institutions, among which was the almshouse. This particular institution was situated in the country about three miles from the parochial house, and whenever a hurry sick-call was sent in, a carriage had to be procured to take the priest over the road. In fine weather this was rather a pleasant ride but in the winter the way was bitterly cold.

Our section of the country here is not favoured very often with real blizzards such as they have in the West, but occasionally they come, and we know how terrible they can be.

Father John had been busy around the parish one day not so many winters ago, but a heavy Western blizzard setting in toward mid-day, piled the snow up so that he was forced to beat a retreat. All afternoon the snow came down heavy and thick and toward nightfall the storm increased to violence. Father John was a zealous man, as events will show, but he certainly hoped that there would be no sick-call on that wild night, as he glanced out of the window before retiring.

It's a strange thing, but sick-calls very often come on just such a night. Whether the depressing effect of the storm has some effect on the sick or not, I don't know, but those who have been sick will often take a turn for the worse during a heavy storm, and the call for the priest goes in.*

So on this night of storm, the telephone rang just before midnight. Father John had scarcely got to sleep when he heard the inconsistent ringing, at first dim and faint, and as he became conscious loud and insistent. He took down the receiver and his heart sank. It was the almshouse calling. "Hello—A woman dangerously sick, dying, in fact, and calling for the priest."

* * *

Father John called up the livery stable from which they usually got the carriage, but the night man who was in charge absolutely refused to allow a horse out on such a night.

"No, Father," he said. "Sorry, but I don't own them, and I couldn't take the risk. The carriage couldn't get through the storm anyway."

"Send the horse with a saddle—I'll ride it," answered Father John.

"No, Father—couldn't do it. Sorry, but it's too much risk. He'd break a leg. Sorry, but I can't do anything for you, Father."

Father John hung up the receiver in dismay. He could not possibly walk the three miles through snow now piled up deep. It would be insane to try it, but a horse could get through.

And then he bethought himself of a neighbour, a good Catholic, who ran a grocery store just across the street from the priest's house. He had a good horse.

He called on the telephone and got the neighbour on the wire.

"A sick-call at the almshouse," he explained briefly. "I tried to get a horse at the stables and they say that he'd break a leg and they wouldn't give me one. Are you willing to risk your horse on such a night?"

Without hesitation the voice with a good brogue came back over the wire:

"Sure, Father, and a thousand times welcome. I don't care if he breaks four legs. But, Father—"

"Well?" asked the priest.

"I haven't a saddle—can you ride without one?"

"Yes," answered the priest, "I'll hold on somehow."

"All right, Father," responded the grocer. "I'll put a blanket on him. I'll have him right over for you."

Father John dressed hastily and went to the door. In a few minutes the grocer leading his horse appeared from the little barn across the street. The man saluted the priest respectfully and helped him to mount.

"God help you, Father, and bring you safe back," he shouted above the din of the storm.

The priest said nothing, but turned the horse toward the almshouse, and the trembling beast, at first inclined to turn and run for the stable, was goaded on, step by step, on the road which led to the almshouse.

Within the almshouse in the infirmary, dimly lighted, was a woman desperately ill, tossing restlessly about on her narrow cot. She was dying and she knew it. It was over three hours now since she had taken the sudden turn for the worse and at regular intervals she would moan pitifully—"the priest—the priest!"

The authorities had been slow to call a priest on such a wild night. They told her the priest could not get through, but she cried and begged till they finally yielded and telephoned to the priest's house. Then she was more contended, but an hour passed, and two, and still no priest arrived, and she had begun crying again.

On the next cot to her in the infirmary lay a woman also dying, a fine, strong creature she had been, but now she was a shadow of herself, dying slowly from a terrible disease, an outcast from society, a moral and physical wreck. She exemplified terribly in her pain-racked body the truth of the biblical saying that the wages of sin is death. She was annoyed at the crying of the dying women for the priest.

"The priest! the priest!" she would murmur sarcastically, "much good the priest will do you!"

Finally she was so annoyed at the constant cries of the dying woman that she lifted herself up in bed and shouted across—

"Shut up, you fool! Don't you hear the storm? Why, a dog wouldn't leave its shelter this night. Your priest won't come. They think a lot too much of themselves to come out on a night like this for the likes of you and me. Shut up, you fool!"

She had hardly finished this tirade when Father John appeared.

* * *

Step by step along the highway, the good old horse had carefully picked the way, at times up to its girth in snow. The priest had almost despaired, but he had urged the beast on, praying earnestly meanwhile to Our Lord, lover of souls, to bring him safely to the almshouse.

The wind whistled and howled, the demons of the storm seemed to wish to dismount him, hard snowflakes nearly blinded him, but he struggled on. It took him over two hours to make the three miles, but he got there.

When he appeared in the infirmary, the dying woman gave a cry of joy.

"Father, they said you wouldn't come. I knew you'd come."

Her neighbour, the virago, who had scolded her, sat up. There was a look of awe in her face.

"Mister," she said, "how did you do it? How did you get through? Where did you come from?"

The priest paid no attention whatever to her. He had the dying Catholic to attend to, and he saw he had not much time, so he administered the last Sacraments at once.

When he had finished and was leaving, the virago called him.

"A word, Mister, just a word. I've been a bad one, I have, but I've been thinking some since you came in. I used to be a Christian once, not your kind, you know," she said apologetically, "and in spite of my life I want to die a Christian. Mister, I want to say that I think minister, who comes out on a night like this to the almshouse, believes what he's preaching. He's good to the unfortunate like Christ was, and I want to join the Church that takes care of the outcasts like me and her," and she nodded toward the women who had just received the Sacraments.

Not many months after the poor outcast died, a fervent convert fortified by the Sacraments of Holy Church.

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