

A Strayed Child of Mary

A True Story

By Mary Rowena Cotter

Continued from last week

Agnes longed for the summer to return, when she might go back to her cousins to visit again the little church and learn more of the beautiful religion which she had no one to tell her about; but a new baby caused her mother to need her help. As her mother was very delicate for a long time, the care of the child fell almost entirely upon Agnes, and none knew the extent or fervor of the prayers she poured out over him as she hushed him to sleep, or how she longed to take him and have him baptized as she had seen done by three babies in the country.

The next summer Agnes went again to the country, and on the feast of the Assumption she received her First Holy communion, after having seen the record of her infant baptism and having been instructed by the priest who had found in her a faith and understanding most remarkable in one reared as she had been.

"Surely this is one of God's chosen souls," said the priest on that day which was so happy for her, "and He will have her for Himself."

All too soon the happy days of religious freedom were over, and when Agnes was home again she still felt that for the present she must keep her secret for fear of her father, but she hoped it might not be long. She knew her mother needed her assistance in the care of the younger children; but, at the same time she felt a call to the religious life. The one thing that made it easiest for her was that her mother trusted her implicitly, seldom asking questions when she went out, if she knew that she was going; but most of the time she was too busy to miss her, excepting when she needed her help, which was seldom. For Agnes had always been most active in taking upon herself the responsibilities of the home.

She always found time to steal away in Saturday evening to make her weekly confession, and Sunday morning she was never missed when she went out to an early Mass, returning in time to take breakfast with the family. This continued for nearly six months, and Agnes was as happy as she could be in keeping her sweet secret from her loved ones, until one day her mother informed her that Arthur Lynn, an old friend of the family and much older than herself, wished to marry her.

Agnes looked at her mother, and tears filled her eyes, but she was silent.

"Is not my daughter pleased," she asked, "to know that she has had so good an offer from one who will not only make her the kindest of husbands, but can give her a beautiful home?"

Still Agnes was silent, her heart soaring to Heaven in earnest prayer. The time had come when she must speak.

"I see," said her mother, smiling. "Our daughter has always been such a child among the others that she has never thought of marriage; but at the same time she has been such a little mother to them that I feel confident that she is prepared far beyond her years for the duties of married life."

"But, mother, I never intend to marry."

A merry laugh was the reply. "Girls of your age often say that but it is better to marry young when a good chance presents itself than to wait and not do as well; or perhaps, be an old maid all your life."

"Mother," and it was a strange voice wholly unlike that of the childish Agnes which said, "I intend to be a nun."

"What do you mean, child, and you not a Catholic? What has ever put such nonsense into your head? A Protestant cannot be a nun."

"I am a Catholic, mother. Did not yourself have me baptized when I was a baby?"

Mrs. Lawrence turned deathly pale, and for some time she could not answer, for the fervor of her own youth stood out before her like a mocking phantom brought to life by her own child. How keenly she felt the censure, and in this moment of sincere contrition she would have clasped

this, the dearest of the flock, to her heart and poured out the sad story of her own life, and the sacrifice she had made to please one who had proved one of the best of husbands. How different things might have been if she had only had courage to stand for her own rights before her marriage, and not have trusted to the chances of converting him after she had bound herself to him, and pledged him her obedience.

Would she accept the grace her only baptized child offered her now? No, she had gone too far. While never attending any church she was known as a Protestant; her children, with this one exception, were members of the Protestant Sunday-school, where they were taught the word of God, and her husband—she knew well he had always been her supreme master, and she must wait.

As soon as she could control herself she asked and learned the story of Agnes' conversion; and that evening proved herself a traitor to the child, as she had been to her Creator, by telling her husband all. The result was that the mother was forced to keep her daughter at home Saturday and on Sunday morning the father arose earlier than usual, ordered Agnes to prepare the breakfast, and sat beside her while she ate, after which he commanded her to accompany her brothers and sisters to their church, but she refused, and nothing could bend her will.

The days which followed were to all outward appearances as happy as ever; the father was apparently undisturbed in his treatment of his eldest child, but a strangeness had sprung up between them, and like her mother years before, she carried a sad heart, but it was different, for hers was a firm resolve to conquer, while her mother's had been a cowardly spirit. As soon as she was free she went to her confessor, a priest who had been able to move the most hardened hearts, and asked him to call on her parents, which he did.

The reception the priest received from Mr. Lawrence was a most unpleasant one, and revealed to both Agnes and her mother the marks of a most bitter and violent nature which neither could have believed to have been possessed by one who had ever appeared so kind and loving.

To be continued

News From Ireland

Carlow.
At Tulow petty sessions Colonel Duckett presiding, expressed the general regret for the death of the late Dr. J. J. Nolan, coroner for County Carlow, describing him as having won the esteem of all parties during twenty years of service as magistrate.

Clare.
The death of Miss Marie O'Sullivan, B. A., inspector of Irish National schools, occurred at Brisbane, Queensland. Miss O'Sullivan was born at Miltoommalbay, and had a distinguished career as a student. She was a niece of the late M. O'Sullivan, LL. B., and was exceedingly popular.

Cork.
In the Cork County Assize Court Justice Coahan, of the New York Supreme Court, occupied a seat on the bench with Justice Molony, and followed the proceedings with much interest. Mrs. Hannah Crowley, shopkeeper, Castle street, Macroom, was found dead in her room recently.

The Cork Board of Guardians adjourned their last meeting after a discussion by 28 votes to 16 as a mark of respect to the late Mrs. John Daly, P. L. G., whose efforts on behalf of the poor many members paid tribute to.

Dowa.
A verdict of death from heart disease was returned at an inquest on John McAleenan, 72, farmer, Lurganahone, near Rathfriland. Deceased, who had already complained of his health, was found dead in his bed.

Dublin.
Drilling and marching of volunteers are proceeding with great vigor and the physique and general appearance of the men is wonderfully improved.

When the National Army turns out in Dublin at the opening of the Irish Parliament, it is absolutely certain that a large part of the arms will be found to be of Irish manufacture.

Galway.
Dr. D. J. O'Malley, medical officer of Glennamaddy workhouse and dispensary district, has been appointed to the commission of the peace for County Galway.

Stephen Gwynn has subscribed £5 to the Galway National Volunteers.

A vessel that lately arrived in Galway harbor has succeeded in landing a large quantity of rifles.

The Galway County Council threaten proceedings against the Ballinasloe Urban Council on account of outstanding liabilities.

Kerry.
On the occasion of her approaching marriage to Prof. Conacher, the staff attached to the Cork Municipal School of Commerce presented Miss Madeline Cashel with a gold watch.

Kings.
Birr Guardians have unanimously appointed Mr. Kenny, technical instructor on the Kings county committee, to be master of the Birr Union.

Leitrim.
The establishment of classes for the instruction of teachers in Irish throughout County Leitrim was recently decided on, subject to the sanction of the Department, at a meeting of the Leitrim technical committee, on the motion of Rev. M. M. McLoughlin, C. C.

Limerick.
The death of Patrick Nagle, who took a prominent part in the Fenian movement, is reported from Kilmallock. He was 70 years of age.

Sligo.
An old and esteemed resident of Derryglach, Patrick Lydon, died on the 13th instant, at the age of 79. He was a brother of Michael Lydon, Chapel street, Boyle.

Waterford.
The people of Carrick-on-Suir have subscribed £500 for the defence of Ireland fund.

Industrial Slavery In The Black Hills

Facts Brought Out Before United States Commission On Industrial Relations.

Special to the Journal

Continued from last week

The question of Sunday observance naturally came up for quite lengthy consideration. Bishop Busch, who was the second witness to be examined, related the story of his agitation for the Sunday rest, of its indorsement at first by the ministerial association, of the evasive manner in which the company received the proposition. One of the inducements offered to the non-union men who came in to break the strike (or assist in completing the lockout) of 1909 was this matter of Sunday work, and the superintendent expressed himself as loath to do away with it on that account.

Superintendent Grier, who had preceded the Bishop on the stand, endeavored to show that the men had an option to work on Sunday or not, as they pleased, but the Bishop emphatically declared that men using this option had been discriminated against.

The Bishop told how every effort was made to adjust the hours of mass to suit the workers but how, owing to the work on shifts on Sundays, this had failed. He then related how he had gone to Milwaukee and had been called on there to speak on "Conditions in the Mines," how he had told of conditions in Lead, the only mining community within which he was familiar, and of the indignation his remarks had caused in Lead because of the misunderstanding of their import. He earnestly championed the "one-day-rest-in-seven" law, saying that he realized that under modern industrial conditions it was oftentimes impossible to close down a whole establishment at once and that a regulation of this kind would naturally strengthen Sunday observance. He declared that not only the moral and spiritual but the physical well-being of man required such a regulation. "It is my firm belief," the Bishop added, "that great unrestricted power such as this company has is a dangerous thing."

"The spread of this practice of Sunday work," he declared, in answer to a question from Commissioner Garretson, "will hasten those things which we all fear—the spread of the

ever increasing irresponsibility in this country. What America needs today is a return to the principles of conscience and the first step in that direction is Sunday observance."

The facts disclosed at Lead show that the Catholic people of this country should exert their influence to restrict the power of such great corporations as the Homestake Mining Co. and that they should vigorously enter into a campaign for Sunday observance and the passage of legislation providing for one day's rest in seven. Such legislation is at present in force in New York State and has recently been declared constitutional for the second time in the Niagara County Court. The trouble with many of our Catholics, however, shown also in this investigation, is that they abandon their principles when these come in conflict with their economic interests. Some of the tools of the Homestake Mining Co. are Catholics, who have shown their bitter enmity to the Bishop throughout this trouble. Catholics in this country should cease to compromise with the "time spirit" and it would be better by far for both themselves and for the commonwealth.

Messrs. Commons, Garretson, Lennon and O'Connell were the only members of the Commission present at these hearings. The others, for pressing business or other reasons, could not be present. Professor Commons started those who had followed the hearings and his own colleagues, by taking advantage of his position as temporary chairman to commend the Homestake management, saying that "Lead was a model community," although he did express surprise at the absolutism of the company and the reticence of the men to testify. The other members of the commission emphatically expressed their indignation at the Professor's utterance. "We wish it distinctly understood," said Mr. Lennon, "that this is the opinion of the Chairman alone and not of the rest of the Commission." Mr. Garretson called the Homestake administration "a benevolent despotism" at the best, and Mr. O'Connell said that he was surprised that "the chairman should take advantage of his colleagues and make such a statement without consulting them" and that "the chairman's sentiments were not his own."

The expression of Commons was all the more astounding in that he had told the Commission reporters and his fellow members the night before that he considered the workers of Lead "like Jersey cows, merely kept fat to milk" a very excellent definition of their situation, C. B. of the C. V.

Catholic News Notes

The gilding of the great 14-foot cross over the dome of St. Paul's Cathedral, Minn., was completed, a few days ago. The cross is 280 feet above the main floor of the Cathedral.

The Brooklyn Diocesan Union of Catholic Young Men's Societies propose to erect a central building for young men similar to the Protestant Y. M. C. A.

Not long ago, 20 Franciscan Missionaries of Mary left Rome for the missions in China, Asia, and Africa.

Ireland supplies Australia with nearly all of its priests.

New parishes are being added in Rome; the Church in the Eternal City is growing and prosperous.


The Portuguese Government is again suppressing Catholic papers.

The Catholic University of Santiago, Chile, founded 25 years ago, has 1,200 students.

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