

## The Prayers of Mother.

Continued from last week.

"Very sick, indeed, but it seems to me, Father, her heart is changed. I asked her if she would like to see you, and to my surprise she said yes!"

"Shouldn't this comfort you?" I replied. "Perhaps this trial is the means God will take to bring her back to her duty. Do not think of it as a punishment. If her husband was a good man, if he was baptized and served God according to his lights, he is saved. It is your daughter who has abused grace, and needs God's chastisement. Her salvation may be the reward of your prayer, for what mother ever appealed to the Lord in vain?"

"Oh, Father," she cried, "you comfort me; won't you come soon? My daughter may change her mind."

"I will come this evening," I said; "give me her address, and I will lose no time." She gave me the address, and although grieved in spirit, she seemed comforted by her visit and the outpouring of her troubles. As she was leaving she thanked me for my promise and said:

"Oh! how good God is, to leave us the priests of His Church to help us to bear our crosses. Thank you, Father, for coming. I will go at once and prepare my daughter."

In a short while I followed her, and found her daughter very ill, and heartbroken. Her mother left me alone with her. Only a few words passed between us when she broke down and told me of her pride and wickedness. She acknowledged all her mistakes and blamed herself deeply, and begged me to place her on the path of penance and restore her, if possible, to God's grace. I promised to call again, and when her mother returned to the room she found her daughter humble and gentle, and gratified by my visit. I said I did not want to distress her by a long visit, but promised to call next day.

I went the next day, and soon I found this poor soul chastened by her sorrows and ready to return to her Saviour by a fervent confession.

She had a rather weak character and was led by worldly ideas and associations to think little of her faith. Her repentance was touching. She could not thank God enough for her change of heart and begged Him to let her live and suffer for her sins. She went to confession and received Holy Communion with the greatest fervor. She was not able to leave her bed, but her sincerity was manifest. And God seemed to heed her prayer, for she suffered much in both mind and body, as will be seen.

Her first effort was to take her children from the public school to send them to a Catholic school. The oldest girl immediately showed signs of rebellion. She declared she was not a Catholic, and never would be one. Her father, she said, was a good man, and he was not a Catholic, and she never would be one either. This was a dreadful trial to her mother. All remonstrations, commands, explanations, were in vain. The girl was told she was baptized a Catholic, and she would break her mother's heart, a mother sick and helpless. All in vain. The evil spirit certainly was at work, for the girl developed a hardness of heart that was appalling in one so young, and all the talk of her grandmother and all the tears of her mother only hardened her the more. She continued to go to the public school and prepared for the high school, and her influence on her young sister was so pronounced that after I had tried in vain to bring her to obey her mother, I advised the mother and grandmother to send the younger child to a boarding school and away from her sister's influence, where she could be properly instructed in the faith and baptized. The novelty appealed to the little one and she willingly went, was pleased with the Sisters and her companions,

and proved as docile and pliable as the older girl was obstinate. It seemed as if God had listened to the prayer of this poor mother asking for penitential suffering. She passed years of helpless suffering which she offered as a penance for her careless life. I frequently visited her and brought her Holy Communion. Her mother watched over her as only a mother can, that is, with devoted and unselfish affection. Her youngest daughter returned after two years at boarding school, and became a comfort and joy in the household.

The deepest sorrow of the penitent was her wilful, erring daughter, who ran away from home and was married by a minister, having renounced her faith altogether. This trial was the last across the poor woman had to suffer; with deep suffering and yet with sweet resignation she welcomed death and gave up her chastened soul to God, begging Him to accept her life as a pledge for her erring daughter—who did not even come to her funeral.

May the prayers and sacrifices of both mothers ascend before God's throne and win this stray sheep back to the fold. When were the prayers of mothers ever in vain? This true story holds a lesson in many ways. How often has it been told in this age of liberalism, where youth has not been restrained, when weak parental influence has paved the way for heart-breaking repentance!

## Catholics True To Flag

### Bishop Hickey Writes Letter to Mayor.

The following letter to Mayor Edgerton is self-explanatory:

Your favor of the 24th instant in which you make known to me your wishes for an expression on the very serious suggestion which now engages the attention of all Americans, just at hand. I appreciate the compliment expressed in your letter in which you state that you feel that action taken by me as head of the Diocese of Rochester would have more weight than an assignment to the Committee of Citizens recently named by your Honor.

Indeed, I feel keenly the responsibility of an official expression at any time, but in a very particular manner now when the minds of people are easily inflamed and when suspicion or doubt can be raised with no benefit to the common weal. I believe that by others, as by myself, the request to proclaim one's loyalty and allegiance to the head of our government was heard with little less than a shock, as it seems to me that a proclamation of myal loyalty in formal terms is similar to an announcement of my honor-mize a long time ahead, and self-esty. More than that, I am willing every available object that can be believed that the great masses of our people of this glorious republic are failing in loyalty and patriotism.

In our form of government we elect representatives to make laws and an executive to direct the interests of the nation. Our President, then, represents all the people, and to him at all times we are called upon to render respectful obedience and loyalty. At this moment, when every move he makes is liable to be attended by consequences that affect the lives and possessions of American citizens, we are not to harass him or even attempt to advise him, but to hold full confidence in him. He is in possession of facts that are denied to the rest of us. He is surrounded by men who likewise know what is going on and who know things that are kept secret from the most enterprising newspaper offices.

The president is, moreover, responsible. What he decrees he must stand by. He cannot run away from the consequences of his own acts. He ought to act with deliberation, and no man should presume to criticize him or tell him what to do. No true American is eager for war, but should it come no true American will fail in his duty to his country.

It is then with feelings of deepest pride that I make known to you, the chief executive of our

city, the attitude of the Bishop, priests and people of the diocese of Rochester in the matter of loyalty and obedience of our country and its President. Representing fourteen nations of the world, the Catholics of our diocese under the guidance and direction of Bishop and priests hold allegiance to but one flag and one leader—the Stars and Stripes and the President of the United States.

This is no mere sentiment but a patriotism and loyalty arising from the dictates of conscience according to which we recognize and obey the lawfully constituted authority of Our Country.

## Foreign Mission News

Special correspondence by The Propagation of the Faith Society 338 Lexington Ave., New York City.

### NINE DOLLARS PER CAPITA.

It may tire some Catholics to be so often reminded of what the Protestants are doing, but at this critical time in the history of our missions there is an especial point to such reminders. Pagans are becoming more and more attracted by the benefits of Christianity. Many of these benefits are temporal as well as spiritual. Having lost their prejudices they will turn to the Christians who have most to offer. As an illustration in question: The Adventists are not a large body of Protestants, yet this clipping from a Protestant magazine shows their attitude toward foreign missions:

"The Seventh-Day Adventists report remarkably high per capita gifts to their missionary work—namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2.00 per member to foreign missions and \$5.00 per member to all benevolences."

"The Seventh-Day Adventists show an income of \$706,293 from North America. They have 739 missionaries in foreign fields, and these employ 117 languages and dialects in their work."

### MORE ABOUT THE LAN SON.

Writing this winter from Tonkin where he pursues a somewhat difficult apostolate, Fr. Cothony, O. P., describes the manner in which the Lan Son celebrate the coming of the new year.

"The feasts connected with the Annamite new year last three days and take place on the twelfth, thirteenth, fourteenth and fifteenth of January, instead of on the first days of the month."

"They are periods of great rejoicing, family reunions and general merriment. Being extremely poor, the people begin to economize a long time ahead, and sell every available object that can be sold for a price, making many sacrifices to this end. Many, however, are so poverty-stricken that they have nothing to sell. In such a pass, the unscrupulous ones do not hesitate to steal a few articles possessing a market value. I myself, this year contributed (not voluntarily) some chickens and my good horse. The thief came in the night and robbed me most successfully."

"But money for new year's joy must be procured somehow if one would not be an object of utter scorn in the community. After the feasting the wretched creatures must return again to dire poverty, and a life of wretchedness."

"The pagans, at this time, indulge in many sacrifices to their gods and to their ancestors. They also gamble, smoke opium, fire muskets and decorate their houses with red paper, bearing inscriptions and cabalistic designs. The missionary has not a little difficulty in keeping his converts from joining in rites to which they have been accustomed of their lives, and to turn them to act purely Christian forms of entertainment."

### Spring Flowering Bulbs.

The suggestion of spring is best conveyed by the flowering bulbs at Neun's. You will find rare kinds of tulips, narcissus, hyacinths, lilies of the valley, etc. H. P. Neun, 9 North St.—Adv.

## ROYAL POLICY THE FOUNDATION OF THE ENGLISH CHURCH.

Admissions of an Apologist for Elizabeth.

There are probably few of us who, when seeking to justify some course of conduct, have not in doing so laid bare our greatest weaknesses. What is for many of us a personal experience is frequently the case with writers who seeking to make apology for a case, unwittingly perhaps, are forced in all fairness to make admissions which throw every glaring light on the weakness of the cause they champion.

This has been the case quite frequently of late in books dealing with the Reformation. A most interesting, and for us Catholics, instructive case in mind is the well-done book by Arthur Jay Klein, Professor of History at Wheaton College, Norton, Massachusetts, entitled "Intolerance in the Reign of Elizabeth, Queen of England". In this work, published in Feb. 1917, the author seeks to justify the intolerance shown by Elizabeth in her endeavor to establish the Church of England. Along with a state array of fact and argument the author, whose intentions seem to be the best, makes admissions as to the character of both the royal church architect as well as of the establishment founded by her, which should cause Catholics to feel new pride and satisfaction in the security of Mother Church.

Speaking of the relation of Church and State in the new order inaugurated by Elizabeth the author says: "At the beginning of Elizabeth's reign the Church (established) did not demand upon Englishmen their adherence upon these (Apostolic) authorization grounds; its appeal was to expediency and to loyalty rather than to divine right." And in this same chapter, a little further on the writer continues: "The identification of the ecclesiastical and the religious establishment of the kingdom with the political integrity of England gave to the support of the Church a patriotic importance which has persisted through times when national well-fare demanded rejection of the claims of the Church." Even more emphatic is the admission of the political character of the English Church in the statement which we are told that "the fact that the Church was established at, and according to, the dictates of government policy resulted in a Church that was a compromise."

Nor was this political character of the Church the sole mark which attested so clearly to its human origin. The very character of its first ministers stands out in sad relief to the humble twelve who, forsaking all things, followed Christ in a life of apostolic hardship and labor. "Within the Church," the author tells us, "were men more concerned over the dignity and remuneration of clerical office than about spiritual duties connected therewith. Earnest and trained men to take the lower, more intimate pastoral offices were lacking. Ignorant and illiterate artisans were, of necessity, employed to perform the services." And quoting Parker, a contemporary apologist of the establishment, he informs us that "the bishops have made priests of the basest of the people not only for their occupations and trades... but also for their want of good learning and honesty."

Of the royal fondness of this same establishment and of her zeal for religion we are further informed that "the Queen did not like the idea of religious zeal, she could not understand the stern and unyielding religious convictions of either Catholic or Protestant. She feared the effects of both. The growth within the Church of any great enthusiasm for any kind of religious belief seemed to her dangerous. She dreaded the effects upon the people of popular and soul-stirring preachers. She preferred that the Church slumber a little." And again: "The growth of any considerable body within the

Church which attempted to place in the forefront the belief that the Church was the repository of God's truth, and had, as such, a duty transcending its duty of obedience to the commands of Elizabeth's reign."

The reason for this aversion to any religious zeal or force within the establishment can be gained from the statement which admits that "The refusal to claim for the English Establishment any sanctity, or divinely given plan, enabled the Church to avoid condemning Continental Protestantism and permitted the most cordial relations with the most important forms of anti-Romanism." That Elizabeth could thus motive her course of "reform" will cause no wonder when we are told by our author that "The sovereign herself stood for no heroic principle of power or right. Her vices were not even impressive. Her genius for deceit gave her a certain distinction even in a Christendom skilled in lying." "Bickerings hardly worthy the name of religious struggles; an expedient policy so abject as almost to deny the existence of principle; repression without the excuse of a burning faith in the abstract ideal; these are the superficial characteristics of the age."

When admissions such as these can be gleaned from the pages of fair-minded non-Catholics, how strange it is to see on our part an attitude often weakly apologetic for the uncompromising attitude maintained by the Church towards religious so evidently man-made and man-furthered.

C. B. of C. V.

## A LETTER FROM JAPAN

Pressed upon by the Methodists who, well-equipped for the battle, are making a stern fight for souls, Rev. E. Bochers, P. F. M., writes from the diocese of Nagasaki for American assistance. He reports that the Japanese in Fukuoka, which is the name of his station, are eager for instruction. Most needed are some buildings suitable for conferences, catechism classes, religious service, etc.

The missionaries in Japan require especial encouragement just now as the fear that Shintoism may be forced upon the people as a national religion makes them doubly anxious to keep Christianity well in the foreground. The Protestants are also a constant menace on account of their splendid schools and other institutions.

## Catholic News Notes

Domestic.

Bishop McFaul of Trenton approves of Catholic Boy Scout's organization in schools and parishes, conditioned that the boys also belong to the Junior Holy Name Society or a sodality.

Bishop-elect McCloskey will be consecrated Bishop of Zamboanga, Philippine Islands, in the Philadelphia Cathedral, on May 1st. Bishop McDevitt, of Harrisburg, will deliver the discourse.

West Haven, Conn., is to have a handsome St. Lawrence parochial school, two floors, basement, of dimensions 69x80 feet.

The new Oblate Scholasticate in Washington, is 144x131 feet. It is a substantial building of severe aspect.

An international park, similar to the Yellowstone in the United States, is projected in the Pyrenean mountains by the French and Spanish countries.

The Sisters of Mercy are doing great good in North Carolina.

Archbishop Pitaval, of Santa Fe, and two Sisters of Charity, were at the bedside of the Governor of New Mexico, E. C. de Baca, when he died at St. Vincent's Sanatorium, Santa Fe. The Governor was a devout Catholic; the Archbishop was his personal friend.

## News From Ireland

The steamer Invar, of Larne, was sunk in a collision recently. All the crew were saved.

Antrim County Council have passed estimates for £174,155, an increase of £10,486.

The premises of Messrs. Wright & Company, Cork manufacturers, Talbot street, Belfast have been destroyed by fire.

The death took place at 31 North street, Lurgan, of Frederick, husband of Kathleen O'Connor.

Very Rev. Martin Walsh, P. F., whose death took place recently at Castledermot, Kildare, was a member of the Carlow asylum committee.

W. J. O'Reilly, R. M., Cavan, has been transferred to Meath. Mrs. Mary McDermott was found dead in bed in her house at Shelina, near Shercock.

Most Rev. Dr. Fogarty, (Killeshel) refers, in his Lenten pastoral, to the "ruthless and unmerciful tyranny" which in the past drove our people from the lands they cultivated, and says that "England is now, in her hour of peril, threatened with a shortage of food and soldiers."

F. Dowling, B. E., has been unanimously appointed a D. L. S.

Most Rev. Dr. Cahalan has sent Father Blawich a check for £1,424 from Cork diocese for the Irish (Maynooth) mission to China.

Rev. Mother Rose Hogan, who died in the South Presentation Convent, Cork, in the fifty-fourth year of her profession, had been several times Superioress.

Very Rev. William Doherty, Adm., Long Tower, Derry, has been appointed P. F. of Buncrana in room of the late Rev. H. McMenamin.

Derry shipyard has been increased in size by four acres.

Most Rev. Dr. Hackett has appointed Rev. M. Morrissey, Glasgow Mission, to be C. C., Ballybofey, and Rev. J. Croft, army chaplain, to be C. C., Portlady.

His parishioners at Ballycuttle and Saul have presented an address and automobile to Rev. D. Darragh, C. C.

Miss Gray has been appointed chairman of Newcastle technical committee.

A sister of the late Very Rev. Daniel O'Sullivan, C. M., St. Joseph's, Blackrock, who was in the order of the Sisters of Charity in China during the Boxer Rebellion, was martyred. The preliminary process for her beatification has begun.

The death has taken place of Mother M. Gertrude Reddin, who for many years was prominently connected with the Loreto College, Stephen's Green.

Trales Guardians have passed a resolution calling on their Parliamentary representatives to resign.

The Carnegie here fund have (through the Rev. M. McCabe, P. F.) presented Master J. McGill, Derrintonney, Drumshamba, with a silver watch and £5 for rescuing a child named Gaffey from drowning.

"If there is to be no peace," says Most Rev. Dr. O'Dwyer, in his Lenten pastoral, "until Germany, crushed under the heel of England, sues for terms, then this generation will never see it."

Rev. Hugh McMenamin, P. F., whose death, at Buncrana, was announced last week, was a native of Langfield.

John Keogh, a tailor, was killed on the railway near Athlone, a short time ago.