

God's One Man.

Conor Gilligan had taken home a new wife to Carriga-durrish, a town-bred girl, who opened wide eyes at the customs of the country, but whose sympathy won all hearts to her.

The farm lay on the highway, and at first the coming and going of the beggars had broken the monotony of the long days when Conor was out at work, but when the spring time came and the workhouse wards sent out their winter inmates to "travel" for the summer, Mrs. Gilligan began to tire of the frequent calls on her time and charity.

"There's nothing for you." The applicant was the fifth since morning and midday had not yet come.

"For God's sake."

Mrs. Gilligan hesitated. "I'm sorry," she said, more gently, "but there are so many coming—"

"Amn't I in Carrig-a-durrish?" asked the beggar in surprise.

"Can't you see that for yourself?" replied Mrs. Gilligan, and she glanced proudly over the fields that fell away beyond the road to the little bog lake in the distance.

There were no other fields in the parish to be compared with these.

"I'm dark," said the woman, "but God's will be done," and she tapped the flag-stone before the door with her knotted thorn stick.

"It's sorry, I am," cried Mrs. Gilligan quickly, this time really meaning it; "may God help you, I didn't notice you were blind. She threw open the half door and led the woman to the fireside, putting her on the low seat that Conor had made for herself, and bidding her rest until the dinner was served.

"Thanks be to God for this," said the beggar. "I was afeared when you spoke that the luck was going from Carriga-durrish."

"The luck? What's that at all?"

Everything was prepared for the midday meal, and, waiting for the potatoes and the bacon and cabbage to boil, Mrs. Gilligan drew forward a stool and sat facing the beggar, her fingers busied with a gray wool sock.

"Hasn't Conor told you of the Luck of Carrig-a-durrish?" asked the woman incredulously.

"Never a word," said Conor's wife. "Tell on, yourself."

And this is the story Mayneer Gilligan heard from the blind beggar on the hearth:

Years and years ago, long before the Great Famine was sent to Ireland, there used to be times of poverty and hardship that, not knowing what was to come, the people thought of very badly. There was hunger in the farmers' houses and in the poor man's cottage, want and fever, starvation and death; and many an honest family that struggled along for generations in the little home, were forced to travel the roads, begged their bread for God's sake from those more fortunate, if little less poor, than themselves.

The Gilligan, who was in Carrig-a-durrish in those days was an honest, poor man, but times were bad, the family at home was big and weak and there was blight upon the corn and the potatoes.

Morning and all day long they came here to the door, asking food for God's sake, and when night fell still they came, but now begging for the shelter of the barn roof over themselves and the helpless children in their arms.

And the Gilligans gave what they could, at first with all their hearts, then the man began to grudge the giving of what they had so little themselves, and he'd grumble time and again, so that it was mostly when he was out that the woman gave for God's sake.

One night himself and the eldest boy had been out all the day, trying to save the little crop of hay that lay late and rotting in

the fields, and his heart was heavy seeing the poor promise of the harvest, and coming in there was a charity man before them at the door.

"Where can I sleep," asked the charity man, and his beard was white upon his breast. But Conor Gilligan, for it was a Conor that was in it then, as now, Conor Gilligan, after thinking all day of the want that was waiting for his own, turned on the stranger.

"In the back of the ditch and bad - to you," he cried in sudden passion. "Is it a lodging house you think I'm keeping for every idle vagabond in Ireland to sleep in?" But the mistress had come out and now she spoke softly.

"There's two in the barn already, Conor," she said. "What harm will it do us to give shelter to another?"

"Two is there then there's two too many bad luck." But his wife checked him.

"You're hungry and tired, avick," she said, as she pulled him by the sleeve. "Go in to your supper and I'll see to this man."

Conor, grumbling still, did her bidding, and the stranger, too, obeyed her when she signed to him to follow.

"Where do you come from?" she asked, but he seemed not to hear her question right, for the answer he gave as he threw himself down and drew the clean straw over him sounded to have no sense in it at all.

"Charity," he said. "And that's the love of God."

To be continued.

Catholic News Notes

Domestic.
On the first anniversary of his enthronization as Archbishop of Chicago, Dr. Mundelein issued a pastoral in twelve languages.

A movement, under Divine Providence, is developing in the Church to supply the foreign missions with priests after the war. The dearth of missionaries is already great.

The churches of the Archdiocese of Philadelphia contributed \$10,096.77 for the suffering children of Belgium.

New Raymer, Colo., by the energy of a laymen, is in a fair way to have a church.

The Supreme Court of Ohio has decided that hospitals must pay taxes—that only institutions used for public charitable purposes shall be exempted from taxation.

The Bishop of Corpus Christi, Mgr. Nussbaum, in an address, arraigned modern society for its trend toward paganism.

The Diocese of Fort Wayne will adopt the "cottage plan" for its new diocesan orphanage. It will be located on a tract of 90 acres, south of Fort Wayne, and will consist of five separate buildings, two stories in height, fireproof. They will cost approximately \$160,000.

Rev. Joseph H. Rockwell, S. J., president of Brooklyn College, has been elected president of the Association of College Presidents in New York State.

The convent inspection bill in Texas got only one vote.

Foreign.

There is also a report that a Catholic daily paper will be published at St. Jose in Costa Rica.

In Ireland there are but few potatoes left; butter is 65 cents a pound; eggs, 45 cents; cabbage, 3 cents a pound.

Father Cullen, the Jesuit, says that in Ireland 325,000 members form the Pioneer Catholic Total Abstinence Association. One-third of the Priesthood are total abstainers.

Send us your printing.

M. C. A. OFFICIALLY RECOGNIZED.

What Have We To Offer?

War is a solemn and serious undertaking. It may be that in the first fervor of excitement and the first glow of enthusiasm the loud hurrah and the thrill of martial music divert our attention from the more serious aspect of the enterprise. But to allow ourselves to be lulled into anything like self-complacency or self-sufficiency by these effervescent manifestations of patriotism would be for us a most regrettable mistake. For while we are engaged in resolutions of loyalty and in tendering our devotion to the national cause, others are eagerly seizing the splendid chances offered for most effective and genuinely patriotic service.

This eagerness to seize the opportune moment and make the very best use of it for spreading the prestige and influence of their work by tendering their services to the country is vividly illustrated by a General Order of the War Department issued on April 26th, of this year, and giving official recognition to the Y. M. C. A. "The Young Men's Christian Association" it says, "has, in the present emergency, assumed similar circumstances in the past, tendered its services for the benefit of enlisted men in both arms of the service. This organization is prepared by experience, approved methods, and assured resources to serve especially the troops in camp and field. It seems best for the interest of the service that it shall continue as a voluntary civilian organization; however, the results obtained are so beneficial and bear such direct relation to efficiency, inasmuch as the association provisionally contributes to the happiness, content and morale of the personnel that in order to unify the civilian betterment activities in the Army and further the work of the organization that has demonstrated its ability to render a service desired by both officers and men, official recognition is hereby given to the Young Men's Christian Association as a valuable adjunct and asset to the service. Officers are enjoined to render the fullest practicable assistance and cooperation in the maintenance and extension of the association, both at permanent posts and stations and in camp and field."

A number of detailed instructions as to tendering all possible facilities for effective work on the part of the Y. M. C. A. conclude the very remarkable order. While we will not here discuss the propriety of the order we can find in it that which should cause us to sit up and be doing the things that are ours as Catholics to do. Here assuredly is given us an example of what systematic, consistent, unified and highly efficient organization can do and is doing. It will not do for us to carp or criticize. We can meet the situation only by deeds.

G. B. of C. V.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society, 348 Lexington Ave., New York City

"Though the world should totter on its foundations, we cannot lose sight of the cause of Christ. There shall never be lasting peace on earth till all the 'sheep' have been brought into the 'one fold' under the dominion of the one Supreme Shepherd. Four-fifths of all mankind are still outside the true fold. Aren't you willing to go to a little trouble to help some poor stray sheep find the way in?"

The Rt. Rev. A. Hermel, S. H. Pic., Vicar Apostolic of Tahiti, has come to San Francisco to supervise the printing of a prayer book in the Tahitian language. It will cost a considerable amount of money, but is a necessary expense if the people of Tahiti are to become grounded in the Faith. Once printed the book will be a permanent aid to apostles of that district and will make their work much easier.

Bishop Hermel asks contributions to help defray printing expenses, and all offerings will be immediately forwarded to him.

The Superior of the Belgian missionaries, in the Philippine Islands, Very Rev. Joseph Schipman writes from Baguio:

"I am pleased to say that our mission is continuously making progress. We have to be very grateful to the good Lord and to the instruments under Him, who permit us, notwithstanding the distressful times, to keep up the good work among our poor Igorots. Mass intentions now mean a great deal to us."

THE FRANCISCANS AND THE LEPEERS.

Ever imitating his Divine Master, the first friend of the lepers, St. Francis yearned especially over this class of sufferers. Indeed his conversion is to some extent connected with the love he bore them.

The Franciscan Missionary Sisters of Mary are doing splendid work among the lepers, especially in the Far East. These zealous nuns have leper houses in Mandalay and Rangoon, Burma, also at Hitoyoshi, Japan, and at Mandala, Island of Ceylon. At Ambodiraimo, Madagascar, their establishment housed over 800 lepers. But in 1906, the French Government, secularized the institution. The poor unfortunates in vain deplored the expulsion of their benefactresses, who had turned this house of sorrow into a paradise for them. At the leper house of Mandalay, founded in 1897, the Franciscan Missionaries of Mary accommodate about 300 cases, and attend besides to about 8,000 outside patients a year. In Mandalay the leper house counts 440 inmates.

It is to be noted that among the Franciscan Missionaries of Mary, there are many vocations from the higher ranks of society, who abandon their social position in order to serve, for the love of Jesus Christ, the lowliest of His creatures, who are afflicted with the most disgusting and horrifying disease.

SIX PROTESTANT STATIONS TO ONE CATHOLIC.

A modest offering was recently sent to Rev. B. Scheffer, in Asumbi, Kisumu District, B. E. Africa, and called forth this reply: "Your assistance, which has come from an unknown corner, is a direct answer to prayers, and shows once more that Providence does not cease to provide for our needs."

"I came to Asumbi at the end of Oct. 1913, and had to start in the high grass with no other Christians than a cook and a catechist who came with me. I lived in a native hut and had another native hut as a church. The people of the district are very backward, and all I could get together for instruction were a dozen boys. But the number grew little by little, and in September, 1914, when we had to evacuate, we had forty readers and eleven Christians."

"On our return the work continued to grow and our chief antagonists now are the Seventh Day Adventists who have six stations here to our one, and apparently unlimited means. But America has always been good to Asumbi and given most of the means to spread our holy religion here; so we do not despair in spite of the Seventh Day Adventists."

The Sodalties of the Blessed Virgin in Holland ask the Sodalties throughout the world, to join them in general Holy Communion for peace.

The King of Spain has bestowed upon the Cardinal Secretary of State the Grand Cross of the Order of Charles III.

Painful and crying is the dearth of priests in the parishes of France and all Europe. So many thousands of priests are by law compelled to be in the armies that the few remaining in charge of churches and parishes are inadequate and overworked.

Late News of Ireland

Armagh.
Rev. J. Murphy, son of F. Murphy, Dungooley, Forkhill, who was ordained a Dominican priest at San Clemente, Rome, recently has returned home for a short visit.

Judge Green received white gloves at Armagh Quarter Sessions.

Carlow.
At the Church of Our Lady of Refuge, Rathmines, by the Rev. Edward Lacey, C. C., Clough, Castlecomer, Michael Gorman, Tinryland, Carlow, was married to Katie, fifth daughter of Mrs. Lawlor, Crettyard, County Kilkenny.

Dr. R. L. G. Skipworth, Leixlip, has been appointed temporary M. O. at £4 4s. weekly.

Cavan.
Bronze medals were awarded J. and P. Boyle, Virginia, by the Humane Society for the rescue of a man from drowning in Lake Ramor.

Clare.
Most Rev. Dr. McCarthy, the new Bishop of Sandhurst, Australia, was born near Ballyvaughan, Clare, and served some years in the diocese of Galway.

Miss Minnie Meenal (Sister Mary Assisium), daughter of M. Meenal, Tromelins, Coora, Clare, was professed at the Convent of Mercy, Loughrea, by Most Rev. Dr. Gilmartin.

Down.
Most Rev. Dr. Kelly, Bishop of Ross, presided in the chapel of the Convent of Mercy, Rosscarbery, at the profession of Miss Kathleen MacDonnell (in religion Sister Mary Teresa), daughter of T. MacDonnell, Ballyhanane, Ballyfeard.

Miss Nora Aherne, The Baths, Strand street, Youghal, was found dead in bed by her sister.

Derry.
At St. Patrick's church, Belfast, by the Rev. John O'Doherty, C. C., St. Eugene's, Derry, Hugh, son of the late Charles McLaughlin, Irish Green street, Limerick, was married to Bridie, daughter of the late W. G. O'Doherty and Mrs. O'Doherty, 2 Bayview terrace, Derry.

Donegal.
The seven-year-old son of A. Nicholl, Fahan, died from burns received when he fell into a fire in his home.

A new Petty Sessions court has been opened at Lifford.

John Farren, Buncrana, has been appointed rate collector under the Donegal County Council.

Down.
Rev. James McIlvenny, P. P., Newcastle, who died a short time ago, was P. P. of Newcastle for eleven years, prior to which he was Adm. of St. Joseph's, Belfast, for 17 years.

Fermanagh.
Rev. J. McGilligan, C. C., presided at the funeral obsequies of his father, the late Patrick McGilligan, former M. P. for South Fermanagh.

Kildare.
Rev. P. Lydon, C. C., Kildare (son of P. Lydon, building contractor, Galway) has been appointed P. P. Shrule, on the retirement through ill-health of Rev. M. Conry.

Dr. P. Corcoran, Ballycastle, has been appointed house surgeon, Galway hospital.

Kildare.
Very Rev. Canon Mackey, P. P., V. F., opened an exhibition of students' work at Athy Technical school recently.

Wick.
At St. Mary's chapel, Castle Jordan, Edenderry, by Rev. James Nulty, P. P., James Cosgrove, M. P. S. I., Newbridge, son of the late James Cosgrove, Kildare, was married to Isey, daughter of Francis and Mrs. Mulvin, Clonmore, Edenderry.

The late C. Gerathy, Clonard, was for many years chairman of the Edenderry No. 3 D. C.

Kilkenny.
The late Baron Teignmouth, of Ballyduff, Thomastown, left £9,508.

Mexico.

By Eber Cole Ryan

Part IV.

The Communal Village.

The Aztec word "tepetl" is used to denote a village, a tribe, an inhabited place, interest to note that even to this day many of the Indian villages are built in elevated positions. This is found to be characteristic of many of the Indian villages in Arizona and New Mexico, and even many of the village sites of the so-called Mound Builders are on elevated positions. The purpose of all this is obvious; the weapons and methods of warfare made extremely difficult the storming and capture of some of these eminences. Not all of the village sites in Mexico, however, offered these advantages by any means and it would appear that most of these were selected more from habit long established than for any marked defensive advantages offered by them.

The inhabitants depended for existence, aside from what was obtained upon the cultivation of their corn fields and upon hunting. Each village, therefore, possessed a limited area under cultivation, while a larger contiguous area was a "No-Man-Land" where all were free to supply themselves with fowls and timber, and with deer and rabbits and the other wild creatures which they hunted.

Their homes were one-room hovels built of mud bricks and thatched with straw, or of reeds thatched with palm leaves. A straw mat on the floor served as bed, and for clothing they wore a single garment which could be readily cast aside, leaving the movements of the individual unhampered by its folds. The clothing was woven from cotton which was cultivated for the purpose. A few clay cooking utensils, to be used over an open fire upon the floor, completed the worldly possessions of the average family.

System of Land Tenure.

While the individual Indian was recognized as the owner of such property as he could possess upon his back, he possessed no other rights in the soil than those of occupation and use. The village elders distributed the plots of ground to the various families who were expected to build upon and cultivate them. Failure to do so meant that another might be designated who would. The user possessed no right to transfer title or right of occupancy.

Low Culture of the Aztecs.

From their superior defensive position on their swamp and flooded island homes the Aztecs made successive and successful forays upon the mainland and developed thereby a superior military power, and in that manner came to depend more and more upon the robbery of others for subsistence. With this military prowess, came a desire for a character of barbaric culture, which their war booty prosperity permitted them to gratify. Therefore, the Spaniards found them living in houses larger and better than their neighbors, and enjoying a more bountiful food supply, while the increased security and leisure of the village warriors gave opportunity partly to develop some of the useful and ornamental arts. Their gold and silvermiths were clever, but while iron ore was present they never knew that indispensable metal. Beasts of burden they had none, and the "commerce" which they practiced was limited to that which could be conducted by the medium of men's backs—obviously little. The only domestic animal possessed by them was a small dog which served as food.

To be continued.

BASE BALL.

Rochester will play with Toronto on Monday and Tuesday, June 4 and 5th.

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