

God's One Man.

Continued from last week.

In the morning, before going out to the fields, Conor Gilligan went to fetch in for his wife a measure of meal from the store in the barn that was to last them till the harvest ripened, and God knew whether the poor crop that year would ever show gold at all.

The sack was gone. Worse than that, another unopened sack and the few potatoes that were all their dependence were gone as well.

He had been angry the night before when the charity man came in, but now—Oh! Now the children ran away and hid their faces in their mother's skirts to see the passion of him and the words he flung upon her in his wrath. Even the woman herself was cowed, but at last she ventured to put in a word.

"Perhaps it wasn't the charity man," she said timidly.

"And who else could it be?" cried Conor, picking up a great stick that lay at hand. Then he strode across the yard, and she and the children after him. The barn door was set to, and inside at first they thought empty, but looking again they saw that the last man to come in was still sleeping.

"Get up out of that!" cried Conor, and he made as though to strike him with the stick, only his wife held him back.

"Get up out of that!" repeated Conor, but now that the old man's eyes were on him, he spoke more quietly. "Get up and tell me where they've gone—who've robbed me."

"How do I know?" replied the charity man, sitting up. "I slept early and when I awoke they were gone. What is it they've stolen—your happiness?"

"N—no," Conor was surprised to hear such a one speak.

"One of your children?"

"No—o."

"Your character?"

"No, no, they've stolen all the meal and potatoes we have, all we're likely to have the winter through."

"Then," said the charity man, "they've taken nothing but what you can get again. What will you give me if I give you back as much as what you've lost?"

"What will I give you?" asked Conor, and he was more and more surprised. "What do you want me to give you?"

"The key of your barn," replied the charity man quickly.

"So that you can come again, I suppose?"

"Yes, I, or others. You would lose more than you would gain by keeping out those who ask shelter in God's name."

Conor went over to the door, and pulled out the rusty key.

"Well," he said, holding it in his hand, "how are you going to give me back my meal?"

The charity man stood up and walked out into the yard. He went up to the fence and looked out over the fields that run down to the lake below.

"In a month's time," he said, and he stretched out his hands, "there will be more grain in those fields than the work of one man can save in a harvest time."

Conor looked down with gloomy doubting eyes over the poor heads of corn, sprouting weakly through the soil.

"If there is," he said scoffingly, "you can come back for the key." And with that he turned to the empty barn.

When he came out into the yard again the charity man was gone.

"And did he ever come back again?" asked Mrs. Gilligan, leaning forward. Her hands had long been idle because of her interest in the story.

"Never again," said the blind beggar. "But when the harvest came, hadn't Conor to call the neighbors in, one and all, to help him with the corn? And the potatoes that he thought were black and done for were the finest crop that ever was seen."

"What then?" asked Mrs. Gilligan.

"Then," went on the story teller, "they put their heads together about what to do with the key. Says Conor, 'We don't know his name, nor his home, so how can we keep our promise?'"

"He came from the world a large," she said, "and he told me his name was Charity, and that's the love of God," he said.

"Then they knew that it was no right charity man they had had in it, and Conor, going to the lough side, he threw in the key to where no man has ever measured the deepness of the water, and the bog stuff underneath. That was only part of their promise, and the other part they kept as well, God helping them, them and their children after them."

"How was that?" asked the young wife, not fully understanding.

"From that day to this," said the blind beggar, "the barn door has stood open, and never one man, woman or child, who came to Carrig-a-durrish has ever been sent away with empty hands. Out of every three that come in it, two may be idle, good-for-nothing pilferers, but if God sends the third, by giving to all, there's no danger that God's one man should be refused. And the luck has been in it since. In there a farm in the country better now than Carrig-a-durrish?"

"Not a one," replied Mrs. Gilligan.

"Is there a happier home?"

"No, indeed, nor as happy."

"The reason for that," said the blind beggar, "is because there's charity in it, and that, as God's own messenger said, that is the love of God."—English Messenger.

The End.

Mexico.

By Eber Cole Byam

Part IV.

Continued From Last Week

The Mexican Indian considered that if he was not at war he was "idle." Each village elected its "War Captain," and his lieutenant, and the whole village was consulted on any occasion of importance when the whole tribe, including even the women, might congregate and discuss the matter if it were of sufficient interest. This system took the place of any complicated governmental machinery. The leaders were thus chosen by the entire village, or as many of its residents as cared to take part.

These officials served as long as they lived, or as long as they gave satisfaction. An officer could thus be removed at the pleasure of the village. The vacant offices were filled by election and in no case by right of inheritance. The respect and ceremony shown the chief was in honor of his office. The Mexicans did not hesitate to elect a successor to Montezuma as soon as he was made prisoner by Cortes, which act appears automatically to have deprived him of his office.

Conclusions

The greater part of the Mexican aboriginals, therefore, were sedentary Indians living in communal villages. War was their avocation and their form of government was a military democracy based on the communal life. Their religion was a polytheism of the grossest idolatry in which their artistic expression ran to the hideous and grotesque, and they practiced human sacrifice and cannibalism to a greater degree of exaggerated horror than ever known among the races of men. Each village was a little world unto itself and the people had no conception of the principle of abstract ownership of land. Their implements were of stone and thus we see that, they were still in the Stone Age, and doubtless represented a stage of development from which the white man had emerged at a period extremely remote, thus placing between himself and the Indian a gulf of separation in mental and social development measurable only in millenniums.

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PROTESTANT CHURCH WORK FOR ARMY LEFT TO Y. M. C. A.

Can We Afford To Remain Inactive?

We but recently drew attention to the fact that the Government has given official recognition to the Y. M. C. A. as a welfare agency for the military forces of the country. A very interesting and significant sequel to this is an item appearing in the St. Louis Globe-Democrat for May 29, and entitled "Protestant Church Work for Army left to Y. M. C. A."

The account goes on to relate, that, at a meeting of the Evangelical Alliance, held on May 23, in St. Louis, a resolution introduced by Rev. Dr. H. Holton was adopted, entrusting "all Protestant religious work in St. Louis and vicinity for the regular army and the naval recruits to the Y. M. C. A. Dr. Holton in introducing his resolution said, that if "some Christian strategy were not used, there might be difficulty with enthusiastic people who would ask the ministers to do independent work in the camps."

Which suggests the pertinent question of whether or not this is tending towards setting up, on the part of the Government and of the Protestant Churches, a monopoly of welfare work for an organization of distinctly sectarian type.

When thus confronted with the active preparations and interest of non-Catholics we cannot but wonder what we in turn shall have to offer. For surely there are needs enough and means sufficient for us to contribute our due share towards the forces of soldier-welfare work.

While our boys should be provided with all the comforts and bodily helps compatible with well-disciplined military life, and while there is a large and very urgent need of providing them with proper facilities of all manner of social entertainment and sport, we must not for all that overlook the greater issue. Our Catholic societies should organize an effective system of ministering to the spiritual needs and safety of our men. They should see to it that after an adequate number of chaplains has been secured, these have at their disposal the means necessary to carry on effective spiritual ministrations, that these spiritual ministrations be supplemented by such organized activities as will afford suitable pleasure, recreation and sociability without danger to faith or morals.

The protection of our soldiers from the very serious moral dangers, with their attendant menace of physical infection and ruin opens a very grateful field for enlightened and active work. Instruction in the need of extreme care and of asserting a strong self-discipline for the preservation of personal purity is very much to be recommended in view of the fact that reliable authorities point out that army life is peculiarly exposed to dangers from immorality.

We should be alert to opportunities, not only of arming of young men against immorality, but of providing them with such things as will help them to combat the danger. Providing our men with suitable reading matter for the many moments of leisure, sooner or later to be had in camp or field life, is a very useful method of moral prophylaxis. For in keeping their minds on wholesome and useful objects, the dangers arising from idleness and ennui are greatly lessened.

This is but a very small phase of the problems brought on by the war. Our duty is by no means limited to the soldiers in camp or in the field or in the trenches. With the prudent far-sight of charity we must even now set ourselves to devise means of salvaging those, who, once the actual toll of war is gathered from our ranks, will come home, crippled and maimed. We can prepare to school these men in trades suitable to the partial incapacity which is theirs. By doing so we can save many a man from pauperism and can prevent our

streets and boulevards from becoming the unsightly rendezvous of maimed soldiers begging a livelihood. Schools for convalescent soldiers have formed a large part of Catholic Charity's contribution to effective patriotic service in Germany and in Montreal and Quebec, Canada.

It will not do for us to remain supine, when all about us others are striving not only in "doing their bit," but in reaping the prestige resulting from such service.

C. B. of C. V.

Foreign Mission News

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

There are many trials that a zealous missionary must suffer, but the greatest of all is to see souls perishing to whom he could break the bread of life, if he had the resources to extend his work. With help denied him from Europe he turns to Catholic America in the hope that his work will not fail and the souls now waiting will be refreshed with the waters of baptism.

Bishop Combar, P. F. M., of Nagasaki, pays a tribute to native clergy, when he says, relating to the loss of one of them: "I have just sustained a great blow in the death of a native priest, Fr. Paul Fukahori, who had charge of the district of Kumamoto. He was thoroughly capable and filled with a truly apostolic spirit. His place will not be easily filled."

Another bishop, Mgr. P. Du-mond, C. M., writes from Tientsin: "On Passion Sunday, I had the happiness of ordaining six new Chinese priests, who give every hope of being able to convert many of their compatriots. I commend them to the prayers of all friends of the apostolate."

CANADA SENDS MORE NUNS TO THE MISSION.

Four nuns belonging to the Convent of the Immaculate Conception in Montreal are going to China to devote their lives to the missions, this order being a missionary one. Two of them will work in the leper station at Shek-Lung, near Canton, and the other two will work to a creche at Sa-Ho-Po, also near Canton.

The Archbishop of Montreal presided at the moving ceremony in the chapel of the Convent which marked their departure.

Real Gratitude From The Cape Coast.

Bishop Hummel, L. Af. M., does not forget the favors he has received and sends the following eloquent expression of gratitude: "Letters by hundreds and more must have told you already how much we, the missionaries, are indebted to Catholic America for the substantial help, the brotherly support we are receiving at their hands. We thank them all warmly and do pray our Divine Lord to remember them in His kindness and His blessings.

"Our bond of friendship becomes firmer as time flows on, and it seems that the cause of the conversion of Africa has been taken well to heart in the United States. The Catholic Church has a great future before her on this continent. She shall reap enormously rich harvests provided she can send laborers to the vineyard. To her goes the natives' preference in spite of the great sums of money spent to destroy her."

About The Perpetual Membership

The following information may be useful to others besides those who have written to ask about the conditions of membership. The offering for a perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of the Society for the Propagation of the

Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made because it insures for life and eternity.

THE FIFTY DOLLAR BOND.

Issuing Liberty Loan Bonds in a denomination as small as \$50 the Secretary of the United States Treasury has put it in the reach of almost every American citizen to do a real and actual service to his country.

Not all can fight, not all can render personal service in other ways, but those who are denied the privilege of serving their country in person have the privilege of serving her by lending their money to win her victories.

But it is not patriotism alone that urges the buying of Liberty Loan Bonds. Thrift and a wise economy in investing small savings commend these Liberty Loan Bonds to small investors. They are safe, and considering their tax-free quality—free from all federal, state and local taxes (inheritance taxes excepted) and free from any war tax that may hereafter be levied, affording an absolutely net income of 3.1-2 per cent, they constitute an ideal investment for savings.

Nor is there any reason for waiting for a later bond issue in the expectation of a higher rate of interest being obtained, for the law provides that should such bonds be issued later, Liberty Loan Bonds may be exchanged for them at par.

A VERY TIMELY BIT OF PREPAREDNESS.

A most effective and timely contribution to the forces of national preparedness is the latest publication issued by the Central Bureau of the Central Verein. It is in the form of a compact and attractive booklet entitled "Guide Right, or Fundamental Tactics against the Soldier's Worst Enemy." In a popular and still sane, yet conservative manner it points out the dangers arising for the young soldier from the menace of immorality, which unfortunately is very real and serious in camp and field life. Much misery and misfortune will be spared our boys if they take to heart the carefully garnered information comprised within the short compass of this booklet.

Catholic societies can do no better service to the young men going forth to battle for the country than to provide each of them with a copy of this timely little publication. The appearance of a compact and safely and sanely written treatise on so important and delicate a subject is a step in the right direction. It marks the beginning of a very effective welfare work for our Catholic soldier boys. Copies can be secured by writing to the Central Bureau of the Central Verein 201 Temple Bldg., St. Louis, Mo. The price 5 cents makes it easily available.

Of the four first or pivotal dioceses, erected in 1808 out of the first See, Baltimore, the diocese of Louisville is the only one at present that has no Domestic Prelates.

The graduates of Georgetown University, D. C., number 6,780.

The Bishops of Trenton, Boston and Covington have, more or less conditionally approved of Catholic Boy Scouts.

Father Friton, of Buffalo, crawled under a burning car and administered the Last Sacraments. The firemen kept water playing upon him, so that he could administer the Sacraments.

A Buffalo priest has invented a new graphophone.

Late News of Ireland

St. Finbar branch, A. O. H., Griguena-Managh, has passed resolutions of sympathy with Very Rev. J. Mooney, P. F., on the death of his brother; Brother J. P. Hughes, J. P., president, and Brother E. A. Hughes, J. P., on the death in India of their brother, Captain W. F. Hughes; and Brother J. Mahon, on the death of his father, J. Mahon, Coolroe.

Owing to paper scarcity the "Clare Journal" (bi-weekly) has suspended publication. It was founded in 1776.

Miss Margaret M. Walsh (Sister M. Stanislaus), daughter of T. Walsh, Yougha, was professed at the South Presentation Convent, Cork. Most Rev. Dr. Cohan officiating.

Robert Boyd, Limavady, died recently from the effect of a kick by a horse.

At St. Columba's church, Waterford, Derry (with nuptial Mass) by the Rev. W. B. MacFady, B. D., P. P., John Stuart, Campa, Derry, son of the late John Stuart Derry, and Mrs. Stuart, Campa, Derry, was married to Margaret, daughter of the late Patrick Dolan, Enagh, Derry.

The death has occurred in London in his 89th year of M. A. Hunter, formerly editor "Derry Journal."

The late Sir John O'Neil of Falcarragh left £3,505.

The following deaths are announced: Rev. Dr. O'Doherty, F. P., Glencolumbkille. — At Crosslough, Mrs. Blake, mother of the late Canon Blake, P. P., Dunlough, — At his residence, Main street, Moville, John Bradley, J. P., brother of the Rev. William Bradley, C. C., Breencastle, County Tyrone.

The teachers of Donaghmore have presented their new pastor, Rev. J. O'Neill, with an illuminated address.

Rev. E. Julien, C.S. Sp., whose death, at the age of 62, was recently announced at Blackrock College, was a native of the West Indies and of French extraction. He was professor in the college in the '80's, afterwards taking up parish work in Detroit, Mich. After spending ten years at St. Mary's College, Trinidad, he returned to Blackrock.

At Newtownhamilton, by the Rev. F. W. Ahern, cousin of the bride, assisted by Rev. F. Keane, P. P., Newtownsandes (with nuptial Mass), Patrick Francis, fourth son of Edward Hillan of Balfast, was married to Bridget (Bridie), third daughter of Daniel and Bridget Shine of Newtownsandes.

Married—Patrick Carroll, Ross cottage, Charleville, to Josephine Cremin, Ballykiely, House, Ardagh. — John McMahon, Limerick, to Minnie Hanrahan, Glensland, Castlebar.

The Most Rev. Dr. Morrisroe ordained Rev. Father Duncan Tubbercurry, and Rev. Father Griffin, Clonfert, in the Cathedral, Ballaghaderreen.

Sister M. Teresa, daughter of the late W. Brennan, Ballyglass, Mayo, was professed at the Convent of Mercy, Waterford, by Most Rev. Dr. Hackett, Roscommon.

At St. Patrick's church, Elphin, by the Rev. Father Glenn, C. C., Thomas, youngest son of Patrick Collins, Cambo, Croghan, was married to Elizabeth, fourth daughter of Roddy and Mrs. Nerney, Tubbermurray, Elphin.

Sisters M. Ursula and M. Enda, daughters of T. Keane, Sligo, were professed at the Convent of Mercy, Waterford, by Most Rev. Dr. Hackett.

Died—At his residence, The Square, Tubbercurry, Luke Armstrong.