

A Story of True Nobility

BY E. M. MCCARTHY

Continued from last week.

Then in a petulant mood he threw his cigar away, saying, "O, they are all fine. I don't know whether I want any one or not. Father is eternally harping on my marriage, so I suppose I must marry and settle down some time. I think I'd like to do something worth while, but what I do not know. I feel in my innermost being something I cannot explain. Maybe if I did marry as father wishes, after all I am all father has to entrust his vast wealth and estate to. To marry and be just like other men is only natural I know, but nearly everybody does that. I do not quite understand myself. Father and mother have done so much for me, and I never do very much to make them happy and it would make them so very contented and happy if I would marry." So father long and deep thought one thought came into that mind which did not as yet understand itself. "Leave all and follow me. Heavens! Leave all and follow me." Why I never could do that. Why, that would mean as Frances Carroll did. Oh, but he is as different from me as sun and light is from darkness. Why, he was an angel as a boy, while I was always quarreling and selfish. He helped me many times out of scrapes. Then his thoughts went back to the day of his First Communion. "I really have never been so happy since. How good Frances was to me. I would study, but when he helped and explained the catechism, it was so much easier. What a lazy little rascal I was. Even the last afternoon before Communion he stayed with me until I understood the greatest of gifts to man, and I was to receive the Lord Himself. I can see him now, his face as like an angel's. He was only a boy, a little older than myself, but he made it so clear for me to know and understand the great love of God in this Sacrament. How long it seems since then! He was born to be a priest, while I—the more I try to fathom myself the less I think of myself. I suppose I will marry and go on as father wishes. Any girl will have enough money. Eileen is the most worthy of all to inherit it with me. He felt that as she was now 18 years old surely she would understand him. So suiting the action to the thought, he called. Meeting Eileen in the garden quite a distance from the house, he proposed marriage, telling her how he loved her. In a kind and gentle but firm way she told him she did not love him and could never make him happy, but in a determined manner he said he would make her love him and would have no other for his wife. He caught her in his arms just as Dr. George came into the path to find her. At one glance he saw and went to the rescue of Eileen, holding her in one arm and slapping the face of the impetuous lover. The other in a towering passion handed him his card, saying it would be pistols, Eileen clung to Dr. George and implored him to come to the house. Surely Arthur did not understand himself or Eileen. He was more angry at her than at the blow and insult which must be atoned for. Impetuous as ever and with a natural haughty, arrogant temper of the old southern type, never having any self-control or trying in any way to govern himself, he dominated every one at home and had to learn that he could not dominate others. Money is not the only thing in life. Most people think because they have all they want that it is the only thing which counts. But true nobility is far above all the money in this world. With nobility of purpose and a character that stands out like a beautiful picture, nothing is more inspiring. Real nobility is stamped in one's soul and it shines in the face. To study Arthur Randel one could see the wonderful smouldering fire that was to be awakened soon. In how many and various ways God calls souls unto Himself. To look at Arthur now, and after God turned him to the green pastures where He, the God of Love fed him daily—"Open, my

beloved, for my looks are wet with the Dew", you would not know him. When the great soul was awakened and understood now he is all self and impetuosity. A Randel was dreadful, but to strike one meant woe to the one who did it. Just now he had to avenge this insult.

He always liked George Summers, who was older and was graduated long before him. They were always friendly, though not intimately. It would not make any difference now if they had been bosom friends. His blood was boiling. So next day at sunset in a secluded spot the two met with their seconds. Now these men were good mainly, and they knew this thing they were here for was wrong—"Thou shalt not kill." They also knew it to be accessory to another's crime was just as heinous before God as the crime. Yet they did not interfere or try and arrange a reconciliation. No, Dr. Summers was right, he felt that Randel ought to have a good scare. The other one had about the same view. Randel should uphold his good name and the honor of his house. Dr. George felt bad, he should have argued with Arthur, he knew what a hot tempered young fellow he was, but his own honor was at stake. There seemed no alternative. "I will shoot in the air, I can never hurt him. Oh, if there was some way out of this." He didn't want any one to know of the affair. "Well, well, how unfortunate, anyway, the Communion. I really have never been so happy since. How good Frances was to me. I would study, but when he helped and explained the catechism, it was so much easier. What a lazy little rascal I was. Even the last afternoon before Communion he stayed with me until I understood the greatest of gifts to man, and I was to receive the Lord Himself. I can see him now, his face as like an angel's. He was only a boy, a little older than myself, but he made it so clear for me to know and understand the great love of God in this Sacrament. How long it seems since then! He was born to be a priest, while I—the more I try to fathom myself the less I think of myself. I suppose I will marry and go on as father wishes. Any girl will have enough money. Eileen is the most worthy of all to inherit it with me. He felt that as she was now 18 years old surely she would understand him. So suiting the action to the thought, he called. Meeting Eileen in the garden quite a distance from the house, he proposed marriage, telling her how he loved her. In a kind and gentle but firm way she told him she did not love him and could never make him happy, but in a determined manner he said he would make her love him and would have no other for his wife. He caught her in his arms just as Dr. George came into the path to find her. At one glance he saw and went to the rescue of Eileen, holding her in one arm and slapping the face of the impetuous lover. The other in a towering passion handed him his card, saying it would be pistols, Eileen clung to Dr. George and implored him to come to the house. Surely Arthur did not understand himself or Eileen. He was more angry at her than at the blow and insult which must be atoned for. Impetuous as ever and with a natural haughty, arrogant temper of the old southern type, never having any self-control or trying in any way to govern himself, he dominated every one at home and had to learn that he could not dominate others. Money is not the only thing in life. Most people think because they have all they want that it is the only thing which counts. But true nobility is far above all the money in this world. With nobility of purpose and a character that stands out like a beautiful picture, nothing is more inspiring. Real nobility is stamped in one's soul and it shines in the face. To study Arthur Randel one could see the wonderful smouldering fire that was to be awakened soon. In how many and various ways God calls souls unto Himself. To look at Arthur now, and after God turned him to the green pastures where He, the God of Love fed him daily—"Open, my

LENTE REGULATIONS

Letter From Bishop Hickey Prescribing Rules for Fasting and Abstinence Read.

Lenten regulations for Catholics were announced in all the churches last Sunday when a letter from Bishop Hickey was read. Lent begins on Wednesday of this week and ends with Easter Sunday, March 31st.

Bishop Hickey's letter follows: The holy season of Lent begins on the 13th day of February.

The obligation of fasting and of abstinence ends at noon on Holy Saturday.

All the week days of Lent are days of fasting on one meal with a moderate collation in the evening. The practice of taking a small piece of bread with a cup of tea, coffee, chocolate or the like in the morning is permitted. It is also permissible to invert the order of meals by taking the collation at noon and the principal meal in the evening.

The use of flesh meat is allowed without restriction on Sundays and once a day on Mondays, Tuesdays and Thursdays, and by special indulgent granted by the Holy See to the bishops of the United States once on Saturday except on Ember Saturday and on Holy Saturday.

By reason of this home indulgent persons exempted from the obligation of fasting are not bound by the restriction of using meat only at one meal on days on which its use is granted by dispensation. Eggs, milk, butter and cheese are allowed at the principal meal and at the collation. Lard and drippings may be used in preparing food.

Flesh meat and fish may be taken at the same meal on days when the use of flesh meat is allowed.

The law of fasting binds from the completion of the twenty-first year to the completion of the fifty-ninth, but the law of abstinence is binding after a person becomes 7 years of age. The following are exempt from the obligation of fasting: The sick, nursing women, those who are obliged to do hard labor, and all who without prejudice to their health, by virtue of a special indulgent given March 15, 1896, by the Holy See to the bishops of the United States for ten years, and renewed June 3, 1915, in favor of the workmen of this country who find it difficult to observe the general law of abstinence, the use of flesh meat is granted on all days of the year both to them and all the members of their family except on all Fridays of the year, Ash Wednesday, Holy Week and the eve of Christmas. This is a dispensation from the obligation of abstinence but not of fasting (this extraordinary dispensation is given solely to the working classes and does not extend to the liberal professions.) Those who avail themselves of this indulgent are counselled to perform some penitential work, as, for example, abstinence from spirituous drink.

Gaelic Literary and Musical Association Close Season.

The Gaelic Literary and Musical Association held its closing session for the season on last Friday evening, February 8th, at the "Fitzhugh" and the members are unanimous in declaring it to be the most successful event since the opening of the association.

The president, D. C. Ryan, who, owing to a recent bereavement, had not participated in the activities of the association for some time past, made a brief address to the membership in which he made reference to the usual custom of discontinuing social sessions during the Lenten season, he spoke on the propriety of a regular attendance at the lenten devotions and informed the members that the association would not take part in any festive celebration of St. Patrick's day this year. With our beloved country in the throes of a terrible struggle, our boys torn and bleeding

three thousand miles away, our neighbors making every sacrifice to enable our government to bring this struggle to a victorious finish, it would be most unseemly for us to indulge in festive gatherings.

A representative group of the membership comprising of Stanislaus and Neville O'Conner and the Misses Mary Carr, Elsie Cole, Tessie Cole and Lucille Cushing participated in the entertainment given at the Blessed Sacrament hall on Friday evening.

Late News of Ireland

Married—At the Church of St. Antoine, Angers, with nuptial Mass, Capitaine Rene, Auneau, of Angers, to Ellie (Cis), daughter of the late Thomas Butler and Mrs. Butler, Milford Lodge, Carlisle. At Holy Cross Church, Liverpool, Richard M. Darby, Carlisle, to Catherine (Kitty), second daughter of Thomas Byrne, William Henry street, Liverpool.

Obit.

By the death of Rev. B. Shinnick, P. P., Glountane, Malloy, the Cloyne diocese has lost an earnest and well-loved Churchman.

D. J. O'Herrilby, Chairman, Cork Municipal School of Commerce Literary and Debating Society, has been awarded the "Sutton Prize," first place, for his paper on "The Irish Woolen Industry."

Obit.

J. Harrington, Dingle, nephew of deceased, was the chief mourner at the funeral of Rev. Brother J. G. O'Donoghue, Procurator, Christian Brothers' College, Clifton Bristol.

Obit.

Miss M. A. Drakes [Sister M. Benedict], second daughter of Mr. and Mrs. W. Drakes, Kilring, Kilfinane, was professed in the Mercy Convent Chapel, Abbeyfeale, by Very Rev. P. Canon Lee, assisted by Rev. X. Fitzgerald, C.C., and Rev. J. Call, C. C.

Obit.

Mother Agnes Hegarty, Mercy Convent, Ballinrobe, whose death is announced in her 60th year, was grand-niece of the late Archbishop M'Hale. There was a very large attendance of clergy at the obsequies. Rev. D. Kelly, C. C., Ballinrobe, was the celebrant of the High Mass.

Died—At his residence, Atty-machugh, Foxford, James O'Hara, Postmaster, brother of Rev. M. O'Hara, C. C., Bohola, and Rev. Edward O'Hara, Benada.

CAMP GORDON BOYS 41.9 PERCENT CATHOLIC.

Showing Consistent with Record Established at other Points.

The percentage of men professing adherence to various creeds in the army camps scattered all over the country is surely a topic of vital interest to every one. It may be stated as an absolute fact that the percentage of Catholics is nowhere a negligible quantity. Only recently the N. Y. American published an article stating that at Camp McClellan in Texas there were 13,500 Catholics in a total enrollment of 30,000, which makes the camp about 45 per cent Catholic.

Now comes the Atlanta "Constitution", Georgia's leading daily, with a complete enumeration of the various religious professions of the men enrolled at Camp Gordon, Ga., and here too we find a large number of Catholics, equal to 41.9 per cent of the total. Says the Atlanta Constitution:

"Formal announcement of the results of the recent religious census taken at Camp Gordon by the officers in charge of the personnel survey of the Eighty-second division was made on... by officials at division headquarters.

"The following figures represent the exact number of adherents to various religious creeds:

Religion	No.	Per Cent.
Catholic	14,159	41.9
Methodist	4,787	14.2
Baptist	3,742	11.1
Jewish	2,477	7.3
Presbyterian	1,857	5.5
Lutheran	1,493	4.4
Protestant		
Episcopalians	1,579	4.7
Congregational	472	1.4
Greek Orthodox	403	1.3
The Christian		
• church	338	1.0
Jewish Reformed		
church	157	
United Brethren	145	Reformist,
108; Evangelical, 94; Anglicans,		
78; First Reformed, 68; Jewish		
Orthodox, 66; Unitarian, 48; Primitive Baptist, 55; Agnostic, 36;		
Christian Scientists, 37; Dutch Reform, 31; Adventists, 27; Atheists, 24; Church of God, 19; Unitarianist, 18; Dunkard, 17; Holy Roller, 16; Mohammedan, 11; Reformed Protestant, 10; Armenian National Church, 10; Reformed Church of America, 9; Armenian Orthodox, 9; Campbellite, 7; Georgian, 7; Mennonite, 7; Sons of Moses, 7; Russian Orthodox, 6; Pagan, 6; Moravian, 6; Church of the Holliness, 6; Friends, 5; Nazarene, 5; Serbian, 5; Coccolle, 4; Church of Incarnation, 3; Centenary church, 3; Petecostal, 3; Reformed Trinity, 3; Serbian church, 3; Greek Serbian, 3; Disciple, 2; Confucianist, 2; Spiritualist, 2; Promised Land, 1; Church of New Jerusalem, 1; Church of Scotland, 1; Free Thinking Methodist, 1; Mission church, 1; Christian Reformer, 1; Chaldean, 1; Convent, 1; Mormons, 1; Hyberian, 1; Theosophist, 1; Latter Day Saints, 1; Christian with no preference, 276; undetermined, 236; designated no religion, 694." <p>Some Catholics may want to content themselves with being proud of such a showing. But pride alone is an idle source of pleasure. It is important, yes, necessary, that we take an active interest in these boys and aid them through the various channels through which we can all engage in helpful soldiers' welfare work.</p> <p>C. B. of C. V.</p>		

Foreign Mission News

The Propagation of the Faith Society, 318 Lexington Ave., New York City

REPORTS FOR YEAR COMING IN.

This is the season of reports. The good bishops like to send a record in figures of what they have accomplished, and we know from experience that these figures represent a vast amount of labor on the part of the missionaries and also reflect the good work done ourselves, if we have been in the habit of giving an alms now and then.

From Bishop Biermans, of Uganda, comes this letter. His vicariate is a vast one and calls for a considerable expenditure of money:

"Your yearly report has just been finished, and we have every reason to be grateful. We had 3,648 baptisms and a considerable increase in practically all the terms of our Spiritual Retreat. We have now 32,276 Catholics and 87,000 catechumens, with 171 catechists.

"I have been able to keep all my mission stations open—thanks be to God—but our financial difficulty remains a very serious one. The upkeep of the whole mission per year comes to \$25,000—only \$8,565 of that amount is covered by the grants which I receive. Hence the balance of about \$16,500 has to be found somewhere else—not here, of course.

"You will readily agree, dear Monsignor, that the task of all is very difficult, that our condition is precarious and that we commence the New Year very nervously."

It is always gratifying to learn of the progress made by the Catholic Church among the colored races of our own country. Their conversion is sought by several orders of men and women, among the latter being the Sisters of the Blessed Sacrament. The field of these nuns has been greatly increased during the past year. These Sisters assumed charge of Negro Catholic schools at Beaumont, Texas, at Montgomery, Alabama, at Bfield, Mississippi, and at the parish of Corpus Christi, in New Orleans. The same success that has always accompanied these devoted Sisters will doubtless rest on the new schools.

WEEKLY CHURCH CALENDAR

February, Our Lady of Sorrows.

1st Sunday of Lent.
17 S St. Flavian Bp. M.
18 M St. Simeon Bp. M.
19 T St. Gabeus M.
20 W St. Eleutherius, Ember Day
21 T St. Pepin C.
22 F St. Pater's Chair,
Ember Day
23 S St. Peter Damian,
Ember Day

Send us your job printing.