

Prince Of The House Of God

BY E. M. MCCARTHY

[Continued from last week]

"But," added Count Raffo, "to tell you what I was thinking of was our friend Count Joseph."

When Count Caracolo heard his name mentioned he looked over at his friend with a smile of tenderness which lit up his still handsome face.

"Oh!" they all cried, "do tell us; we know something of this wonderful affair, but never heard it all; do tell us."

Just then the soft, glorious strains of music fell upon the beautiful summer air. Count Raffo replied, "It would give me great pleasure, gentlemen, next time we meet, with Count Joseph's permission."

Then they entered the drawing room which opened into the music room, where Countess Lenora Caracolo was singing the beautiful aria "Celesta Aida" by Verdi. Her fine contralto was pure and rich in quality, and she sang with feeling and her enunciation was perfect—no one could hear every word. When she finished a round of applause greeted her. She looked over at her husband and he was at her side in an instant. "What shall I sing, dear?" she said. He selected another song which showed her lovely voice off so well. Then they sang the duet from "Martha"—"Solo Profugo Rejeto." How beautifully their voices blended, his fine tenor taking B flat with perfect ease. Too soon did the delightful evening pass; it was eleven thirty before any one thought of leave-taking.

When at last the husband and wife were alone he clasped her in his arms telling her how he loved her, if it could be possible, more than he did twenty years ago. "You are like a precious diamond, it becomes more beautiful the longer you keep it," he told her.

"That is the way I think of you, my beloved husband," she replied, "we must go now and say our prayers. Oh, I can never thank God enough for his great kindness to us, and dear St. Joseph for his miraculous protection. We will run up stairs to the nursery and take a peep at our little ones." The two older ones were at school, Margarita and Joseph. They never retired without going to their very pretty oratory for night prayers, and always said a special prayer to St. Joseph as their protector.

On the feast of St. Joseph the Countess gave a talk to the Circle of our Lady of Perpetual Help on the "Protection of St. Joseph" certainly a subject which was near and dear to her, and one she could speak of with deep feelings of love and gratitude. Before an assembly or with her friends in her circle, Countess Caracolo could not speak without filling the hearts of her hearers with love and always making them dear confiding clients of the Guide of the Holy Family—Protector of the Infant Saviour of the world and of His holy and immaculate Mother Mary. "St. Joseph will never fail you, my friends," she said, "in anything you ask of him, especially in great danger of soul and body. Evil flies before the blessed saint and no obstacle is too great for him to overcome. Jesus seems to have His blessed hands always ready to grant favors and blessings to this just one, whom His Heavenly Father called to the dignity of caring for Him and His Virgin Mother."

As the Countess stood there her beautiful face was filled with animation. Her words vibrated through the hall. As she went on she seemed to become more and more filled with the thought of the wondrous privilege God granted to St. Joseph. "What divine favor and privilege was St. Joseph's," she said, "he with our Blessed Mother heard the first strains of the angels' tidings to man, 'Glory Be to God on High and on Earth Peace to Men of Good Will'. He was the first after our blessed Mother to kneel and adore the new born King."

Jesus came into the world created as a little helpless infant to all human appearance. God's ways are not like ours. A glorious flood of sunshine fills your room, and yet never breaks the glass. Then when eight days had elapsed the law of Moses was complied with. Joseph and our Lady took the Infant King to the Temple. It was a joy and yet a sorrow to those tender hearts at the first shedding of His most precious blood. St. Joseph listened with awe and wonder at the words of Holy Simeon, which were "Now, O Lord, Thou canst dismiss Thy servant, for mine eyes have beheld the Promised One." And looking at our Blessed Lady he said, "A sword shall pierce Thine own heart." St. Joseph raised his hand as if to shield our Lady, and then remembered this was God's work, and with the wonderful humility which characterized him, he bowed his head to God's will. At the coming of the three wise men, or the three kings, St. Joseph received them and led them to the crib to adore the King on His throne of straw. Jesus was asleep when they came, but He opened His star-like eyes and looked long and tenderly at each one, and each one of those wise and holy men felt their hearts stirred with faith and love, and were faithful to the end of their lives.

"Then came the treachery of Herod to destroy the Infant Jesus. The wise men went home another route, not heeding Herod's request which was, 'When you have found the Child, return to us, that we too, may go and adore Him.' What hypocrisy! He meant to go and take the life of Jesus. He was afraid he would lose his kingdom. Little did he know that Jesus' Kingdom was not of this world, poor selfish worldling! Joseph was warned at night by an angel sent from God. 'Arise, take the Child and His Mother into the land of Egypt until those who seek His life are dead.' Dear holy Joseph, he did not think of earthly goods, but with all haste he aroused our sweet Holy Mother and made haste into the desert. It was a long journey and was fraught with many perils from robbers and wild beasts, but they were with Jesus and nobody need fear with Him, and our Lady was as peaceful as if she were in her own little home. One day as they journeyed they were very thirsty. St. Joseph had sought all around for a spring or a well, but nothing could be seen but sand and sand for miles. When he returned our Blessed Mother was singing softly to the little Infant in her arms beside a beautiful stream of pure water, dancing and babbling along in the sunlight. St. Joseph smiled and understood and then knelt in thanksgiving to the great God of all creation. His soul was filled with love and adoration. Jesus awoke and put His arms out to St. Joseph who took Him and held Him to his breast. They could not speak without filling the hearts of her hearers with love and always making them dear confiding clients of the Guide of the Holy Family—Protector of the Infant Saviour of the world and of His holy and immaculate Mother Mary. "St. Joseph will never fail you, my friends," she said, "in anything you ask of him, especially in great danger of soul and body. Evil flies before the blessed saint and no obstacle is too great for him to overcome. Jesus seems to have His blessed hands always ready to grant favors and blessings to this just one, whom His Heavenly Father called to the dignity of caring for Him and His Virgin Mother."

Oh! the wisdom of God! Jesus knew Joseph was solicitous for the evening meal, as their scanty store was gone. There was a dainty little knowing smile on His face and when St. Joseph turned he saw a sight that astounded him—a table laden with fresh milk and honey, and all the good things one could wish for. The Blessed Mother was smiling. Two little angels were arranging everything. One held a large bunch of delicious grapes toward St. Joseph and the Infant Lord.

[To be continued.]

WEEKLY CHURCH CALENDAR

- March, St. Joseph's Month.
- Palm Sunday
- 24 S St. Simeon M.
 - 25 M Annunciation of B. V. M.
 - 26 T St. Ludger Bp. C.
 - 27 W St. John Damascene C. D. (Fast)
 - 28 T Holy Thursday
 - 29 F Good Friday (Fast)
 - 30 S Holy Saturday (Fast)

EVIDENCE OF ANTI-CATHOLIC PROPAGANDA IN UNEXPECTED PLACES.

The Need of Watchful Preparedness

The March issue of the Extension Magazine criticizes an article contributed by Marie Corelli to "Good Housekeeping", and an illustration used by the latter magazine in connection with the article. The article is written, we read, "in the language of a literary common scold, to abuse revealed religion in connection with the great war in Europe. The article is headed by a picture as offensive to all Christians. The drawing shows a king disappearing from a group consisting of a Bishop, two German officers, and a silk-hatted 'statesman' or capitalist with a cigar in his mouth. The hands of a multitude of people are vainly lifted to them. Behind this group is the figure of Christ who consoles the people, turning to Him." All that Marie Corelli has to offer is a religion without dogma. The drawing symbolizes a Christ who established no dogma. And there is no such Christ.

Extension Magazine might have found further cause for complaint if it had taken a few other expressions of anti-Catholic sentiment into consideration, as we find them in some other popular publications. A decidedly anti-Catholic wave has arisen in connection with the world-war, and we cannot afford to close our eyes to the dangers which may arise from the surreptitious campaign carried on in the field of literature against the Church. In the Illustrated Sunday Magazine, a Syndicate enterprise, and, therefore, a publication which enjoys an extensive circulation, we note some very pertinent passages from the pen of E. Phillips Oppenheim, who has contributed a story entitled: "The Sad Faced Hermit." The hero views the ruins of St. Clement's Abbey (previously the site of an old Benedictine Abbey in England) and remarks to the present owner, Cyril Vaux: "A magnificent ruin. . . . But you don't seem to admire it much, Cyril." For after one look downwards—he had turned away with something very much like a shudder. . . . "Am I likely, Cyril answered, 'to admire anything which reminds me of those cursed monks?'—and then, Cyril tells a part of the family history, which is supposed to place the monks in an ugly light. He relates a story of how his great-uncle, the "largest landowner and probably the richest man in the country," had been a frequent visitor at the monastery. The elder Vaux, being a "Roman Catholic," fell an easy victim to the Abbot's secretary Rinaldo, "a Jesuit (!) of the worst type, scheming, cunning, ambitious," who found the landowner "an easy tool." Vaux's gifts to the Abbey, already very large, were "doubled and trebled," and "always found their way to Rome." Rinaldo induced Vaux to accompany him to Rome, and there to make "bequests to the Church which necessitated his mortgaging every acre he possessed," and "also got him to sign a will leaving everything to them" (the monks). Not content with casting these aspersions on the monks, Oppenheim has Cyril to allege that some trouble, presumably in connection with some scandal, arose between his uncle and Rinaldo, whereupon the elder Vaux recalled his previous will and went to the Abbot to prefer "some grave charge" against Rinaldo. From that night on Vaux "has never been seen nor heard of, and on that same night Rinaldo also disappeared, and has never reappeared." "Nine-tenths (of the estates) went to the Monastery. . . . The later will (of the uncle) was never found, and the monks claimed every acre which was not entailed. That is why I am such a poor man, and can't even live in my own house. . . ."

There is a saying that one loses interest in any utterance or action when the evil motive thereof is discerned. The motives, in this case, the desire to sow hatred of the Church and its institutions, is only too apparent. But the same motive is no less evident in another short story, which ap-

peared in the "Saturday Evening Post," in which the author drags an Austrian Catholic priest into his narrative and makes of him a militant civilian, in spite of his sacerdotal garb. Even the priestly gown is distorted into an accessory of the verbal caricature. The story is entitled: "The Honor of the Force," and in a paragraph on "The Charge on the House," the priest is pictured as deliberately walking up to the garrisoned house which is to be placed under fire and there conversing with the garrison in a free and unconcerned manner. He then walks over to the sergeant of the opposing forces. The latter endeavors to prevail upon him to urge the small garrison to surrender, inasmuch as he, as a "man of the cloth, should be glad to prevent the shedding of blood." The priest refuses with a smile, while "the glint in his narrowed eyes was a glint of fire and ice." Then the priest passes away, only to "call up to the garrison words of encouragement." He "paced away," according to the author, "lean and black, teetering rhythmically in his long robe, as lean, black vultures rhythmically teeter through the gutters of a tropic town."

The "Saturday Evening Post" prides itself on its circulation. It were better if it took greater pride in the contents and purpose of the stories it publishes. Such story-writing can serve but one purpose, that of influencing readers against the Church and its servants.—But the magazines mentioned are not the only agents of an anti-Catholic propaganda. The "Baltimore American of March 1st calls attention also to the activities of a 'Secret Order' before the legislature at Annapolis. "The House Judiciary Committee, we read, 'gave a hearing of Mr. Humphrey's bill to withdraw state financial aid from all educational, charitable and other institutions not owned by the state. The bill hits the Catholic institutions the hardest, as they are the most numerous of the denominational institutions not owned by the state.' And again, 'George Waldron, National Organizer of the 'Great Secret Order,' was the principal speaker in defense of the bill."

Evidence like this is cumulative, and in the last analysis, the purpose of these expressions and happenings can not be misunderstood. Expressions and occurrences of this character have led the Baltimore Catholic Review to go so far even as to ask whether the creation of a specifically Catholic party is not desirable as a means to protect the Church and to counteract such influences as the foregoing evidence has shown to be active. While there may be some question as to the desirability of such a step, there is certainly a real need of Catholic wakefulness, a realization of the coming danger and preparedness to meet it.

C. B. of C. V.

The bi-centennial celebration of New Orleans has been postponed to April 27-19, for the reason that the Bishop of Orleans, France, would be unable to come, and because the Cathedral will not be fully restored by that time.

Several priests met in Denver lately to project a Catholic Historical Society for their diocese.

At Laurelhurst, Oregon, a picturesque All Saints chapel has been dedicated. It is 98x49 feet, Norman Gothic.

The Catholic Protective Society of New York has taken care of 2,000 paroled Catholic prisoners since its organization under Rev. Thomas J. Lynch, Supervisor of Correction.

The United States Employment Service, Washington, is endeavoring to mobilize 3,000,000 workers in agriculture, shipbuilding and munition plants.

In the Cathedral of Indianapolis, last year, 205,200 Holy Communion were received—an average of 3,946 a week.

The Church in Texas is extending wonderfully.

Foreign Mission News

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

A MODEL WILL.

It was an humble black man in the heart of Africa who made out this edifying last testament, and it is doubtful if he ever heard of or read the remarks about its being a poor will that does not contain the name of the Lord, which we are fond of quoting. The will appears in The African Missions, published in Quebec.

"All that I have was given me by God, my Lord and my Saviour—I ought then to return it to Him.

"Here is what I wish: To the Virgin, my Mother and my Queen, whose chapel is on the hill, I leave a calf, the only one I possess. To Jesus Christ, Who redeemed me, to His great church, to the priests who there preach and hear confessions, I leave my heifer, the only one I own. To my wife, I leave my two goats, who will help her to live, for she has always been faithful to me and has taken great care of me in my sickness. This is all—I die in the Lord."

Surely he did!

THE FRENCH CONGO NEEDS A SEMINARY.

The French Congo has been a hard field for the missionary in the past. It has grown slowly, and Mgr. Augouard writing from Brazzaville, says that after an existence of twenty-seven years it has just achieved a Novitiate for Native Brothers and a High School for Catechists. Its Preparatory Seminary is only two years old, and it has no Seminary.

But think of the conditions! When the mission was founded the natives were in a state of savagery, cannibalism existed very generally, slaves were openly sold in the markets, and it became the task of the priests to purchase these unhappy creatures and save them from a life of torture, in so far as their resources allowed.

Thanks to the influence of religion, slavery has practically disappeared and cannibalism is practiced only by the wildest tribes in the depths of the equatorial forest. But the situation has not become a pleasant one for the missionaries even yet, and they need the help of native priests. Therefore Bishop Augouard earnestly asks that Africa be not overlooked by those interested in educating apostles. A modest sum will start the Seminary, and vocations will no doubt spring up rapidly even in this difficult territory.

WHY NOT?

A prominent builder in a nearby city has added to his firm a "silent partner," and it is safe to predict that his business will not suffer thereby. Here is his announcement:

"I have taken the Propagation of the Faith Society into partnership on a few of my real estate transactions, and enclose my check for its share in the profits of the latest deal. I will not expect it to share the losses. Pray for me."

Bad crops made the past year a hard one in the Betafo mission, Madagascar, and Fr. Dantin, the Prefect Apostolic, says that the task of feeding his flock of Christians was an agonizing one. Yet, strangely enough, the spiritual horizon is fairly bright; there were 2,066 baptisms, of which 635 were of adults. Fifteen new Christian centers were organized in about a year and a half. For the catechist school, Fr. Dantin asks special prayers: a greater number of these helpers means a still larger flock of good and pious Catholics.

In a letter to 'The Irish Times' Bishop Fogarty of Killaloe sharply demands Ireland's independence.

Illinois has an American-Irish Catholic Historical Society.

Late News of Ireland

Carlow.

The death has taken place at Borris, of J. J. Egan, of the reporting staff of the "Carlow Nationalist" and "New Ross Standard."

Most Rev. Dr. Browne, Cloynes, has made the following appointments: Rev. C. W. Corbett, Adm., Newmarket, to be P. P. Mallow; Rev. T. O'Donoghue, P. P., Killnamartyra, to be Adm., Newmarket; Rev. F. Murphy, C. C., Coniston, to be P. P., Killnamartyra.

Stephen Grehan, J. P., D. L., was unanimously elected president of the Munster Agricultural Society.

At the Civil Service examination held on January 2, 1918 for Boy Clerks, Master Francis L. Lawler, Christian Schools, James street, Dublin, was awarded first place in Ireland.

Maurice O'Shea, aged fifty, Coolbane Cross, Killorglin, was found dead in the ruins of his house, which had been destroyed by the recent hurricane.

James Coffey, The Square, Killorglin, draper, who died on November 14 last, left personal estate valued at £1,587 12s 9d.

A claim for £594, cost of extra police in Limerick, has been lodged with the County Borough Council.

Died—Miss M. J. DeLacy, for several years teacher at St. Mary's Convent, Limerick.—Andrew Killeen, assistant town clerk of Limerick.—At his residence, South Quay, Newcastlewest Michael Halpin aged sixty-three years.—J. F. Gleeson, son of David Gleeson, overseer, Limerick, Post Office.—Rev. Brother Timothy, C. S. R., Pretoria, son of Patrick Collaply, Boherlode and Penrynwell.

A set of marble stations are to be presented to St. Patrick's Church, Ballyhaunis, to mark the silver jubilee of Canon Canning, P. P.

E. Godfrey has been appointed manager of the new branch of the Irishman Bank at Charlestown.

Miss Margaret Burke Sheridan, of Castlebar, winner of a gold medal for singing at the Dublin Feis Ceoil, has made a most successful debut at the Costanzi Theatre, Rome, in Puccini's opera, "La Boheme." Her debut was the occasion of a tremendous ovation, she received ten calls before the curtain and numerous floral tributes. Thus another Feis Ceoil prize opens up a career of distinction to a fine vocalist.

J. Walsh, stationmaster, Tipperary, has been promoted to Clonmel, and is succeeded by E. Morrissey, chief clerk, goods store, Waterford.

Judge Moore at Tipperary Quarter Sessions—allowed E. O'Dwyer, Barranstown, £740 and costs for burning of 100 tons hay, 20 tons straw and a hay barn.

Clonmel Technical Committee has re-elected its chairman, Right Rev. Mgr. Flavin and its vice chairman, Rev. Canon Leslie.

North Tipperary County Council has agreed to contribute £20 to the General Council of County Councils, toward the provision of a chair of agriculture in the National University.

Died—Rev. Philip Fitzgerald, C. C., formerly of Gortahoe, Thurles.—At Cashel, Thomas Laffan, M.D., elder and only surviving son of the late Daniel Laffan, solicitor, Cashel, in his seventy-sixth year.

The silver jubilee of the establishment in Waterford of the Little Sisters of the Poor, was celebrated with high Mass by the Most Rev. Dr. Hackett. Very Rev. Charles Whelan, D. D., preached.

The mayor of Waterford presented T. O'Driscoll with a certificate and £5 from the Carnegie here fund for rescuing a boy from drowning.