

Rose Of The Cross.

BY E. M. MCCARTHY

[Continued from last week]

Before Margaret took any rest, she thought she would like to say a word to the one she loved so dearly, John Requa, who had just gone south with his father, who was not in good health. She sat in deep thought for a long time. Would this awful change make any difference now? No, no, never with John Requa. Then the thought of his proud family and still prouder sister, even though her friend came to her. "Oh, never," she argued with herself, "he loves me so well, and I am his promised bride. The loss of fortune would never make any difference with him. He is so very noble, and beyond all such ambition. He loves me for myself." And yet, in the silence of her own room, the tears fell softly, as she knelt and said her rosary. It was May, and she loved our Blessed Mother, saying, "My dear Mother Mary, you know why your Divine Son has permitted this sorrow to come to us. Help us to bear it according to His Divine Will. Oh, Mother of Jesus, help me to do my duty," and a little softly she said, "as if she wished no one to hear, "if this sorrow makes any change in the heart of the one I love, help me to bear it as I should." Arising she felt much better and penned a few lines to her lover, simply stating the main facts. Then as she knew she must have rest, she slept a few hours. In the morning her father was much better. He seemed to feel the responsibility more than ever and was cheerful, as he greeted Margaret and Charles at breakfast. When they read the news of the failure in the paper, some kind friends said they knew that Mr. Cameron would rise over all the difficulties. Mr. Cameron missed the help of Will. Charles, although but sixteen, was very thoughtful at the breakfast table, and when his father was ready to go he was at his side, saying, "I'm going with you, father."

his heart he never had before, and that evening they had a hop. He asked Margaret for the first dance. Before it was over he knew this fair, lovely girl was the one he loved as he had never loved before. He asked her to sit out the next dance as he saw others come up to her. She said yes and nodded prettily to the others. As they passed the conservatory he plucked an exquisite rose and asked her if she would wear it for him. "Why, yes," she said, "and for the beautiful rose, too. Isn't it lovely. I love roses." As they sat there enjoying each other, and two dances had been danced when the voice of her brother rang out. "Well, John, are you going to make a dewdrop out of my little sister?" All laughed for Will made merry wherever he went. He introduced the sweet girl on his arm to Margaret, as John already knew her, and John laughingly said, "I think, Will, you are fond of dewdrops yourself. All laughed heartily and it was a merry crowd in the next dance. Everyone seemed to be so happy. And so it was for the next few days a regular round of pleasure. Miss Requa, the oldest sister, was a very proud, haughty southern girl, much like her mother, who laid great stress on the family she came from her father having the title of Sir Thomas Sutherland, but he possessed nothing but his title. When Miss Sutherland married Mr. Requa, he was also from a titled family, but with wealth in abundance, and was very democratic in his tastes. His wife wished her son John to marry into a family of distinction and she would have tried very hard to accomplish it, but she was called to her reward a year before that time was reached. Her daughter Victorian followed her mother's ideas as far as she could. When Will Cameron was introduced she for once, was off her guard from that rigid staidness and reached out her hand in a warm handclasp. Was it his true, genuine realness when he looked into her face, or did he impress her with something worth more than an empty title which many times is bought or stolen. They became good friends. She was very much like her brother John in all but ancestral pride. He had the proper pride too and had seen much of the tinsel of life. A true lady or gentleman to him was one who was genuine, and he had many good friends. He was a handsome, thorough gentleman, with large black eyes that spoke eloquently many times more than words. He and Margaret Cameron were always together; they rode together and looked well together. As the time passed he seemed to be with her more. One evening he asked her if he might call on her when he returned to New York. "If I dared, I would tell you now, dear what is in my heart," he said. "I hope you will not think me presumptuous. Let me call often; then maybe you will think as I do." She promised with downcast eyes and a blush. He felt he had won. Kissing her hand with love and respect he also made her promise she would answer his letters, laughingly saying, "I will keep you busy my little lady." She laughed softly saying, "I will see," but when she saw the disappointed look, she looked into his face and said with a pretty smile, "I will do my bit." He would have gathered her in his arms, conventional or not, but some one was coming. The wonderful look in his splendid eyes spoke and told her so much more, and he simply said, "Thank you, Margaret." When she and her brother returned home to New York Will knew she loved John Requa. "Don't try to hide your feeling from me, little sis. He's one of the finest gentlemen I know, and I heartily approve of him." Margaret said she did not want to hide her feelings from him and looked up close into his face, and said, "What about the dear little girl from Brooklyn? Will, don't hide your love from your sister because I heartily approve of it."

Foreign Mission News

The Propagation of the Faith Society, 314 Lexington Ave., New York City. On the one hand are the millions who have never heard of the Saviour of the World. On the other hand, millions who have never heard the call for money and for lives to be poured out in the greatest task ever given by God to man. Between them we stand. Let us stand with the determination that they shall hear. SHALL WE DISAPPOINT THEM? The great hope of the world at present is our own generous country. Without the trust they place in her many peoples would be on the verge of despair. A contemporary says on this subject: "In the far places of the earth, where famine stalks, the name that is synonymous with rescue and life is America. There are no peoples so remote or benighted that they have not heard of America, the almoner nation. Many have had personal experience of this attitude in the famine-stricken fields of Japan, of China, of Persia, of Kurdistan, of Roumania, and of Armenia. America's name is unique among the oldest nations of the earth." Surely this is a reputation to be proud of. As Catholics it is our privilege to do a great deal to sustain it, and we ought not to hesitate, now and then, at a little bit of stern sacrifice. THE RIGHT KIND OF A GIFT FOR YOUR SOLDIER. A large percentage of soldiers in the American army are Catholics. How many of them have been affiliated with the S. P. F.? Do you not know someone to whom you would like to give this most valuable gift? The offering 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 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. THREE PRIESTS DEAD OF THE PLAGUE IN MONGOLIA. Three missionaries have died of the plague in Southwest Mongolia; their names are Fr. De Boeck, Fr. Anicq and Fr. Spierings, all members of the Belgian Foreign Mission Society. Mgr. Van Dyck speaks with profound sorrow of these devoted apostles, who did not hesitate to sacrifice their lives in order to bring the consolation of religion to the dying Christians. The ravages of the plague, which has now lasted four months, have been frightful. The dead number thousands, and it is no longer possible to keep an account of the mortality even approximately. Most remarkable is the fact that no greater damage has been done in the mission centers. Around the orphan asylums, seminaries, schools and hospitals the pest has raged, but a wonderful protection seems to have been vouchsafed the inmates of these institutions. Prayers with out end have been said, penances offered and sacrifices made to obtain the clemency of Heaven. The catechists made a vow to build a chapel to the Sacred Heart and to make a pilgrimage to the shrine of the Blessed Virgin in Shensi. Solemn ceremonies were also held in churches, and it is true that our Christians have had comparatively few deaths among them, while the pagans are perishing by thousands. Whatever help has been extended by American Catholics is appreciated. Every day 2,500 orphans and all the school children, aged and sick, offer up prayers for their distant benefactors. Much help is still needed. [To be continued]

THE GROWTH OF A NEW MOVEMENT.

Syndicalism and Guild Socialism in the Ascendancy in Some European Countries. According to a news item recently published in the "Westminster Gazette" of London, the Congress of Norwegian Socialists resulted in a victory for the representatives of Syndicalism. The former officers of the organization, the report says, retired from office, and the newly elected officials are syndicalists. The editor of the leading organ of the party is a syndicalist also. This movement is constantly growing, and the fact that the English paper mentioned publishes the report suggests the interest taken in England in the movement. Syndicalism distinguishes itself from collectivist socialism principally by the demand that the means of production must become the property of the "syndicate", or group of participants in any particular industry. By participants all the "workers" (not merely all the "workingmen") are meant; thus the employer, in as far as he is a working participant in any specific industry, is included in the syndicate or group, and with the "workingmen", shares in the ownership of the means of production. The elimination of the wage system is a logical consequence of the plan. Syndicalism follows various tactics under various leaders; thus, in France, the home of Syndicalism, the movement soon became, in part, strongly revolutionary. Elsewhere, a more conservative spirit governs it, as for instance in England. As early as 1914 Henry Somerville, writing in the Catholic Social Year Book, predicts a bright future for the syndicalistic movement in his country. There is, he says, "a great deal of unconscious Syndicalism among the masses of workers". "Syndicalism as a temper, a state of mind, is distinctly prevalent among the English working classes". Somerville also refers to the rise of "Guild Socialism", as one of the expressions of Syndicalism. Since then the latter movement has gained in popularity. The principle underlying the movement is by no means new. The "Associations" of Louis Blanc, whose plan was taken up by Ferdinand Lassalle and later by Bishop Emmanuel V. Ketteler, were based on the principle that labor should again be united with the means of production, which is essentially the basic thought of the Guild movement. The great Bishop of Mayence was willing at one time to sacrifice his entire private fortune for the carrying out of such a project. Leaders of the Christian Social Party, which is particularly powerful among Austrian Catholics, have frequently demanded that the means of production be taken over by organizations of workers such as the Guilds would be. The French sociologist Marquis de la Tour-du-Pin also favored this plan, and advocated it in a treatise on "Le centenaire de 1789, etude d'economie sociale". He recommended the founding of corporations which should take over mines, factories and even the entire transportation system. He suggested that this be done either by purchase from stockholders, the latter to be paid a lump sum, or by the retention of the stockholders in the enterprise, with a share in the management. The well-known Jesuit moralist Lehmkuhl, treating of this project, favors it in theory, and notes the similarity between it and the principle underlying the Medival Guilds. He fears, however, that the plan is not practicable, because society is no longer Christian; this fact, he thinks, is of basic importance, and in the absence of a society led by the guiding spirit of Christianity, the good that is in the system would be overcome by the weakness of men. Syndicalists and Guild Socialists, however, do not doubt the practicability of the plan. More-Convent of Mercy, Galway. The over the latter do not desire to bring about the projected change

by violent measures. Just how they wish to accomplish their end, however, and just what their entire program is, it is difficult to determine.

The writings of the leaders of Guild Socialism, books as well as pamphlets and magazine articles, are sadly lacking in clearness on important points. Much space is devoted in them to criticism of the present social order, of various socialist systems, Fabian and collectivist, while the main issue remains clouded. The leaders present no catechism, no decalogue of Guild Socialism, and, consequently, the vital issues can not be clearly discerned. Still the movement, because it contains a strong appeal to the American workingman and because it is intrinsically in opposition to collectivist Socialism, while containing elements of true social reform, demands our attention and careful study. C. B. OF THE C. V. Late News of Ireland. Most Rev. Dr. Foley administered the Sacrament of Confirmation in Bagenalstown recently to a large number of children. In the course of his sermon his Lordship complimented the priests of the parish and the teachers on the creditable answering of the children. The Bishop also referred to the loss sustained by the death of their late reverend parish priest, Mgr. Burke, but said the parishioners had in their present pastor, Father Cullen, a very good successor, who would do everything for the best interests of the people and the parish. Died—March 31, at Chicago, John, son of John and Brigid Hogan, Rathnagurrah. Sister Mary John died at the Convent of the Holy Infant Jesus, Drishane, Millstreet. Profound regret has been caused by the death of Rev. John Murray, C. C. Clonakilly, which took place in a Cork hospital. Sympathetic references was made at the Guardians' meeting. Most Rev. Dr. Walsh has issued a leaflet calling on the clergy and faithful of the Dublin diocese to give their parish priests any writings in their possession of Dermot O'Hurley, Archbishop of Cashel; Cornelius O'Devany, O. S. F., Bishop of Down and Connor; Terence Albert O'Brien, O. S. F., Bishop of Emly, and 256 others, clergymen, laymen and women, put to death between 1527 and 1714 in connection with the Apostolic process of beatification and canonization, and an article in the Ecclesiastic Record is referred to for detailed information. Marriage—April 4, at Balbriggan, by the Rev. Father Byrne, P. P., Mary-only daughter of the late Joseph Corcoran, Balbriggan, was married to Capt. Delaney of Rush, April 2, at Dublin, H. D. Conner, K. C., of Manoh, County Cork, was married to Mary Leonard Dowse of No. 24 Hatch street, Dublin. Every man present at a Killorglin public meeting signed the declaration to resist conscription. Rev. M. O'Donoghue, C. C., president, and T. J. Foley, Co. C., stated that he had relinquished the Commission of the Peace. Listowel Guardians at their last meeting respectfully requested the Holy Father to take up the cause of Ireland at this crisis as the most persecuted and betrayed, while the most Catholic country in the world. Died—March 23, at Loughtford, Knocknagoshel, Patrick Robinson. The death has taken place at Melbourne, Australia, of James Hogan, a prominent business man, a native of Herbertstown, County Limerick. Miss B. Cahalan (Sister M. Kevin); daughter of P. Cahalan, Tombricane, Borrisokane, made her religious profession at the Convent of Mercy, Galway. The ceremony was performed by the Most Rev. Dr. O'Dea.

An Altar of Sand Bags.

Rev. William J. Farrell, formerly of West Newton, Mass., now chaplain of the 103rd U. S. Artillery in France, has written to Boston relatives telling of some experiences in the trenches: Sunday morning I said Mass in a gully, or ravine, with the sand bags of the gun positions forming my altar. It was camouflaged. The boys were at the guns, not knowing when the word would come to send a few reminders across the lines. I said a second Mass at our other battery about a mile away. I said it with a congregation of my own lads and some of the 101st Field Artillery and of the 101st Infantry. "Sunday night I heard the confessions of the battery where I am staying and said Mass Monday morning. Fine record for confession and communion. My altar was a strong one. Just imagine a shelter tent, half placed over the following articles—two large boxes of powder, side by side, and two large boxes of fuses on top of them and you have my altar. Enough explosive to make a dent in West Newton were a shell to hit it. "Last Monday afternoon and evening I heard confessions in a dugout. About five miles away a high explosive shell struck. Some of the lads from the 101st Engineers were coming back from work. They dove for a dugout for protection. Then, the one time in a thousand, the unusual took place. The shell hit that very dugout; pierced it and exploded within where were the four Americans and eight Frenchmen. "Five Frenchmen were instantly killed, blown to small pieces, three badly hurt; and four Americans so seriously injured that two died shortly. "You would not want to see the sad sights here. Absolutely nothing standing—not even the crosses on many graves. Shell fire everywhere. Hardly a yard between shell holes. German bodies, rather skeleton and bones and hair and decomposed flesh uprooted and strewn around. You say a prayer for these and their families and friends as you crawl and step around. Nothing at home in the papers or movies gives you any true idea of the same." "Send For a Priest." Recently at Camp Dix, when the chaplain, Father Walsh, and the K. of C. secretary, McGovern, learned that two thousand men were assembled to be sent across to the battlefields of France, they gathered up a sufficient supply of rosaries, scapulars, and prayer books and made their way through the snow to the barracks. Here they found the men ready for departure. At the close of the addresses the Catholic boys stepped forward and had stamped upon their identification tag, that thrilling request of a wounded or dying Catholic soldier "Send For a Priest." In Brooklyn, N. Y., the St. Vincent de Paul Society numbers sixty conferences. A "convent inspection bill" in Massachusetts was "laid on the shelf," with scant consideration. This year the Catholic population of the diocese of Columbus, O., is 103,970, with 154 priests. The Benedictines at Yankton, S. D., are building a memorial chapel to the late Indian missionary, Bishop Marty, O. S. B. On the occasion of the investment of the Holy City of Jerusalem, General Allenby issued his proclamation in four languages. A Franciscan friar read the proclamation in the presence of the Allied Staff, at the entrance to the Citadel. In the days of Christ our Lord, Palestine had probably a population of 3,000,000. Today the population may not be one-half a million. The Holy Land, which our Savior traversed when on earth, is comprised within 200x60 miles.