

Miss Weed and the Buzzy Bee

By CLARISSA MACKIE

RAYMOND jerked his head out of the engine's vitals and listened anxiously.

A queer buzzing sound smote the languid summer air. The long country road was empty.

A small boy climbed a fence and gazed beside the stalled car. "Something basted, mister?" he asked.

Raymond grinned back at the streaked face. "Gone dead, dead as a door nail, son. I'll have to telephone for help. Your folks got a telephone?"

"Yes. The house is way over there, mister," he said, looking up the road.

"The buzzing noise was growing louder. 'She's coming' along some fast," he said, looking up the road.

"Who is? What is?" inquired the young man with a smear of grease along his clean-shaven cheek.

"Miss Weed and the buzzy bee." "The what?"

"It's a fiver—she had an accident once and it makes that buzzy sound folks call it the buzzy bee, because Miss Weed does so many things with it—she makes lots of money—she sets eggs and chickens, owns the garage, has bees and sells honey and flowers and garden truck and milk and—"

"I say, son, I wonder if she couldn't give me a tow to a garage?" Raymond scratched his eyes toward a small speck approaching along the road. In his mind's eye he could see a large-boned, sun-browned country woman, capable, bumpy and with that masculine touch that marks some successful woman.

The buzzing had become a noisy roar, and as he turned around, the blur stopped in a cloud of blue vapor. Then, stepping daintily across the road, came a girl—such a girl as Raymond had dreamed about but never met—so far. She wore a short-skirted sport dress of blue cotton, and wide straw hat such as farmers wear; her stockings were blue like her dress and her shoes were sturdy little tan oxfords. Raymond saw these things at a glance; now all he saw was the lovely rounded face, the gray eyes set wide apart, the tender mouth and the dimple in the white chin. Perched on a charming nose were absurdly large, horn-rimmed spectacles. Raymond was conscious of his smeared face, but the girl did not glance at him at all but bent and kissed the lucky boy.

"Well, Sunny, what are you going to buy today?"

"A setlin' of Plymouth Rock eggs. Ma can't spare any of ours, the hens all want to set."

"Did you bring a basket with you? No? Well, run home and get one. I will wait."

Raymond glanced at his watch. He had promised to meet Evelyn Bright at the three o'clock train, and early that morning he had looked upon that meeting as the most important matter of his life. Now, however, he looked at Evelyn merely as his sister's particular charm, while the most important person in the world was this girl.

"Miss Weed seems to be delayed in the coming," remarked Raymond.

"Why, she is here!" said the girl in a surprised tone. "I am Miss Weed."

"Why—why—stammered the red-faced young man, "you're not the Miss Weed who sells eggs and chickens, has bees and sells honey and flowers—"

She smiled. Poor Raymond was completely vanquished when she interrupted in her cool little voice. "You have been listening to Sunny Smith, who is my press agent; I am Miss Weed of the Buzzy Bee farm and garden, and if you are waiting for me—"

Raymond wanted to fall on his knees and tell her that he had been waiting for her all of his adult life, but he pointed at the car and inquired about a garage.

"There is a coil of rope somewhere in back here, but you might let me look at your engine." In a moment she was beside him peering at the parts of the huge car—in a moment she pointed out the difficulty, perfectly obvious if he had not been fussed.

The next day at luncheon Raymond's sister and her guest came in from a motor ride.

"I was driving," cried Evelyn, "and talking to Julia, when suddenly I bumped the car and there was a fearful crash—such a funny, old fiver full of chickens and vegetables and flowers and eggs—all went up in smoke—I could smell scrambled eggs for miles," she giggled again. "The girl was very stiff and uptight about it—refused fifty dollars I offered her and would not take my card and send in a bill. Just smiled coldly and whiteily, and when the funniest boy with a wheelbarrow came, they picked up the odds and ends, but the eggs—"

"Where did that happen?" demanded Raymond.

"On the hill road—of course I was not looking and it was all my fault, but she would not accept payment—"

"Of course she wouldn't—money can't make good such carelessness on your part," said Raymond fuming. "Miss Weed was right—I'm going over to tell her so—and apologize." After lunch he disappeared and the two girls stared at each other.

"There was a look in Raymond's eyes," said Julia, "that warns me that he is going to have a sister-in-law."

"You can at least give me credit for helping it along," said Evelyn with a suggestive little laugh.

Rumania Subjects Catholic People To New Wrongs

By Dr. Frederic Funder

(Vienna Correspondent, N. C. W. News Service)

Vienna, Dec. 27.—At the very moment when Rumanian Catholics were looking forward hopefully to religious justice through the prospective signing of a concordat between Rumania and the Holy See, their hopes have been dashed by the actions of the Minister of Public Worship, Goldisch, a fanatical partisan of the Orthodox Church.

Goldisch has just published an order which inflicts new injustices upon the Rumanian Catholics and which threatens gravely to root out the Faith in the poorer, more sparsely settled parts of the country.

This information comes to this correspondent of the N. C. W. News Service from a person occupying a prominent position among the Catholics of Rumania.

Years of struggle and suffering have been endured by the Rumanian Catholics in defense of their Faith in the new territories of the country. However, it had recently been promised that a concordat would be concluded which, it was hoped, would give them school rights and privileges equal to those enjoyed by other denominational minorities which was all they asked if it these hopes that Goldisch has now dashed.

The particular injustice which it was sought to remove was that imposed by the Private School Law, which as a rule permits instruction in the pupils' mother tongue in denominational schools but requires that instruction in all schools conducted by religious Orders be given exclusively in the Rumanian language. It happens that the Catholics in Rumania are almost without exception Germans or Magyars by nationality and origin, and also that the Catholic schools are all taught by religious Orders. Consequently the Catholic pupils have been forced either to attend a Catholic school taught in a language they did not understand, or to go to a Protestant school, and it is not strange that many parents sent them to the latter.

There lies in this arrangement a grave danger of serious losses to the Catholic Faith. But it was understood that the present Rumanian Government desired a concordat with the Holy See to be concluded, and that to pave the way for the disabilities of the Catholics.

Far from that, Goldisch has just come forward with a fresh order which, critically increases the injustice to Catholics. It provides that the State contributions hitherto granted ministers of all creeds shall in future be given only to those ministers whose congregations number 200 families in the case of villages or 400 in the case of towns.

That this ruling will not inconvenience the Orthodox churches is already known, for Minister Goldisch has said that exceptions can be made in their case. In reality, it is only the parishes of the religious minorities that are hit, and foremost among these are the Catholics. Hundreds of these parishes are situated in the mountains, with small and poor congregations. It is difficult to see how the priests are going to live, with the small state subsidy taken away.

Indemnity Promised Never Paid. It must be recalled that in the last few years all of the property of the Catholic Church in Rumania was taken from her; church funds were confiscated and so was the landed property from which many church institutions and priests were supported. It is true that a modest indemnity was promised—although this sum was less than half of one year's lease—but up to date neither the principal nor interest on this indemnity has been paid. Likewise, a system whereby patrons assumed the obligations of supporting Catholic churches was abolished.

Thus hundreds of Catholic priests in Rumania are at the edge of the precipice. The rightfully-acquired property on which they could have lived has been taken from them, and now the State discontinues its aid to the poorest parishes. Because of general poverty, the larger centers are not in a position to finance outlying parochial work.

The situation is all the more sorrowful because recent governments had considerably lightened the heavy burdens and injustices under which the Church in Rumania struggled, and Rumanian Catholics had evidenced their gratitude publicly, although most of them are of other racial strains. This latest move makes it difficult to preach loyalty to their new country when it takes from them the necessities of their religious life. For one thing, Rumanian Catholics now consider a concordat with the Vatican impossible as long as the present laws against the Church continue.

Motion Pictures Of Pope To Be Shown

"His Holiness, Pope Pius XI," which will be presented for the first time in Rochester Friday evening at Nazareth Academy, is the first detailed motion picture of the Pope in his daily life at the Vatican, made with his official sanction. It will be presented here under the auspices of the Nazareth Alumnae Association, which plans to use the proceeds to furnish a memorial room for the alumnae in the new Nazareth College in East Avenue. There will be performances Friday evening, Saturday afternoon and evening.

According to Mrs. A. W. Hutchinson, chairman of the arrangements committee, the Saturday afternoon performance is for the accommodation of school children who have been urged to see the picture because of its educational value.

The following stores are supplied with tickets for the convenience of those unable to purchase them direct from members of the ticket committee: Trant's, Florine Gift Shop and Schaefer and Hartel.

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HEATING AND PLUMBING: W. A. Horn, 506 Commercial St.

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Boy Scout Troops Are Approved By Irish Bishop

Dublin, Jan. 3.—The Bishops of Ireland have approved unanimously the formation of an Irish Catholic Boy Scout Organization. Every troop of scouts will be attached to a parish or a college. All the principal boys' colleges of the Archdiocese of Dublin have arranged to form troops of scouts. Under the scheme approved by the Bishops, the promoters of the organization must obtain the sanction of each individual Bishop before introducing the movement to his diocese. The Archbishops of Dublin and Cashel and the Bishop of Tuam have already approved of the introduction of the organization within their jurisdictions. Application has been made for the approval of Cardinal O'Donnell for the commencement of activities in Armagh, and it is understood the application is receiving very favorable consideration.

Many of the priests who propose to start troops of scouts in the colleges managed by their orders have experience of the management of scout organizations in other countries. The Dominican colleges are particularly fortunate in this respect. The organization is being formed and will be managed by laymen, but it is guided by the priesthood.

Organized on American Lines. The constitution of the organization has been drafted exclusively by a Dublin secular priest, who wishes for the present to remain anonymous. He acknowledges with gratitude the great assistance given by the directors of the American Boy Scout Movement, who placed their constitution at his disposal. In drafting the constitution for the Irish Scouts, he followed the American precedent. Owing to the immense area covered by the movement in America, the organization there is more elaborately developed than in England, and provided a better precedent than the English system for the Irish organizers to follow.

Leaders in Movement. The chairman of the National Committee directing the organization is Sir Joseph Glynn, president of the Council of Ireland of the St. Vincent de Paul Society. Assisting him is a committee composed of Mr. John F. Maguire, managing director of planned to build a large new church (Clery's, Mr. Alfred E. Jones, a leading Dublin architect, Dr. J. B. Magennis, St. Vincent's Hospital, Dublin, Mr. Thomas Bradley, dental surgeon, Mr. Paddy Rath, a leader of the motor industry in Ireland, James J. Pakenham, a civil servant; Ex-Senator John O'Neill, Dr. Paul Carton and Dr. Cussen of Greystones, County Wicklow.

The Catholic curate who drafted the constitution is acting for the present as secretary of the organization.

Most of the schools and colleges will put their troops on an active footing next spring.

Glass Cup Believed One Used At Last Supper Exhibited

London, Dec. 31.—A glass cup claimed to have been used at the Last Supper, either by Our Lord or one of His disciples, was exhibited yesterday by Dr. J. Rendal Harris, M. A., Curator on Manuscripts at the John Rylands Library, Manchester. The cup is about four inches high and is one of seven known to be in existence, one in Toledo, Ohio, two in the Berlin Museum, one in the British Museum, one in the museum at Leyden and the other in Italy.

Dr. Harris disclaimed that he was the discoverer of the cup. It was originally in the possession of Dr. Wiegand, by whose name it is well known.

It is commonly accepted, he said, that the Holy Grail was a glass cup with a Greek legend upon it. Dr. Deisman had discovered the material of the cups used at the Last Supper and when he visited Manchester some years ago he saw the Wiegand cup which was considered by experts to be a Sidonian product of the first century.

Round the cup, said Dr. Harris, runs in Greek letters what appears to be a drinking legend: "What are we here for? Be merry."

Dr. Deisman suggested that the Greek legend in question was actually in the text of the Gospel of St. Matthew, where it formed part of the conversation between Our Lord and Judas, the sentence being appropriately and necessarily shorn of its last words, "Be merry."

Dr. Harris pointed out that in St. Matthew's text the word "comrade" appears at the beginning of the sentence, from which it might be conjectured, he said, that possibly there was a central cup from which the disciples filled their cups, and that the central cup alone bore the full legend.

The cup in Dr. Harris's possession, as well as one in the British Museum, is believed to have come from the Crimea. The British

Museum cup was discovered by Dr. Harris. It has been transferred from the South Kensington Museum and had been lying in obscurity, unrecognized as a choice specimen of early Sidonian glass.

Deaths

Cummings—Mary Quinn Cummings, died January 10 at No. 82 Arnett boulevard. Funeral January 13 from Immaculate Conception Church. Interment in St. Rose's cemetery, Lima.

Lawrence—Francis J. Lawrence, died January 10 at No. 14 1/2 Rome street, aged 39 years. Funeral January 13 from Holy Redeemer Church. Interment in Holy Sepulchre cemetery.

Schwann—Cyrilla M. Naughton Schwann, died January 11, North St. Regis Drive, Rose Lawn, Brighton, aged 28 years. Funeral 14 from Blessed Sacrament Church. Interment in Holy Sepulchre cemetery.

Schoeneman—Howard G. Schoeneman, died January 11, at Huntington and James streets, Sea Breeze, aged 33 years. Funeral January 13 from St. Salome's Church.

Maier—Harry J. Maier, died January 10 at Statt road, aged 66 years. Funeral January 13 from St. John's Church, Greece. Interment in Holy Sepulchre cemetery.

Neld—Caroline Neld, died January 12 at No. 54 Crawford street, Funeral January 15 from St. Joseph's Church.

Smallwood—Dolores Smallwood, died January 12, aged 15 years. Funeral January 14. Interment in Holy Sepulchre cemetery.

English Franciscan Monks Applauded While Fighting Fire

London, Dec. 31.—Franciscan friars did duty as fire-fighters when their monastery at Olton, near Birmingham, was ablaze this week. The outbreak, cause unknown, was discovered by one of the friars as the community was retiring for the night.

With a hand pump and buckets the Franciscans attacked the fire at its source until the arrival of the local fire department, and then continued their efforts under expert direction, gaining the applause of the large crowd that gathered.

The Father Guardian states that the damage amounts to several thousands of dollars and says the Council of Ireland of the St. Vincent de Paul Society assisting him is a down. The disaster is a blow to the community as the Olton friars had planned to build a large new church next year to mark the St. Francis centenary.

A conference of Higher Studies which was due to be held at Olton at Christmastide has been postponed.

Language and Life

The one supremely significant fact in the universe is, to quote Peabody's fine paraphrase, "the transformation of language into life." The belief is one of immense antiquity, though only of recent years susceptible of scientific explanation: the belief in the strange bewildering identity of sound and life. It has been claimed that all the visible creation in its countless forms has been built up sound-wise, upon a system of harmonic vibration that, in the shell, the fern, the frigate, the reptile, the fish, the bird, the same laws prevail that govern the stretched string, with all their harmonic progressions and associated wave-lengths.

Explaining Law Term

Barrraty is an old term of English law, derived from an Italian word signifying to cheat. Common barrraty consists in habitually stirring up or maintaining quarrels or lawsuits, or in continually disturbing the peace by brawls, or in taking or detaining possession of property the right to which is in dispute. Habitually breeding discord between neighbors is also barrraty. In marine insurance and in contracts relating to shipping generally, the term barrraty means any fraud or knavery or willful wrongdoing on the part of the master of the ship or the crew, by which the interests of the owner are injured.

Franklin a Good Swimmer

Franklin was a great swimmer. On one occasion he swam for four miles in the Thames, "performing on the way many feats of activity, both upon and under the water." He obtained such a reputation as a water dog that he thought seriously of becoming a teacher of swimming. Even at forty he still swam for two hours at a stretch. He astonished his fellow printers by carrying two forms of type to their one, and, in his old age, he was fond of displaying his strength by lifting heavy books.—Scientific Monthly.

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DEATHS OF THE WEEK

Funeral services were held from the respective churches on dates given. May their souls rest in peace.

Furlong—Maria Furlong, died January 8 at No. 262 Harding Road. Funeral January 11 from St. Charles Borromeo Church. Interment in St. Joseph's cemetery, at Auburn, N. Y.

Edwards—Anna M. Edwards, died January 8, at Elm Grove, Greece, N. Y. Funeral January 11th, from St. Theodore's Church in Gates, on Spencerport road. Interment in Holy Sepulchre cemetery.

Hennelly—Mrs. Margaret Hennelly, died January 8 at No. 27 Eddy street. Funeral January 11 from SS. Peter and Paul's Church. Interment in Holy Sepulchre cemetery.

Riley—Mrs. Catherine Quinn Riley, died January 9 at No. 415 Rosewood terrace. Funeral January 12 from St. John's Church, Spencerport, N. Y. Interment in St. John's cemetery.

Schlitzer—Mrs. Louise May Schlitzer, died January 8 at No. 8 Grant street. Funeral January 11 from St. Joseph's Church.

Cobb—Rose Frotschel Cobb, died January 10, aged 28 years. Funeral January 13 from No. 239 Depew street and from St. Augustine's Church. Interment in Holy Sepulchre cemetery.

Di Salvo—Grace Di Salvo, died January 9, aged 29 years. Funeral January 12, from No. 60 Jay street, and from St. Anthony's Church. Interment in Holy Sepulchre cemetery.

Meyer—Joseph Meyer, died January 10 at No. 51 Serantom street, aged 73 years. Funeral January 13 from St. Michael's Church.

Stinson—Anna Laura Kerr Stinson, died January 10 at No. 449 Alphonse street, aged 24 years. Funeral January 13, from Holy Redeemer Church. Interment in Holy Sepulchre cemetery.

Wiesner—George M. Wiesner, died January 10, aged 45 years. Funeral January 13 from No. 34 Oaklawn street and from St. Joseph's Church. Interment in Holy Sepulchre cemetery.

Chatfield—Florence Graham Chatfield, died January 12 at Rome, N. Y., aged 29 years. Funeral January 14 from No. 1103 Main St. E. Interment in Holy Sepulchre cemetery.

Connor—Mrs. Mary E. Connor, died January 12 at No. 129 Hawley street. Funeral January 15 from Immaculate Conception Church. Interment in Holy Sepulchre cemetery.

Konieczka—Casimir Konieczka, died January 12 at No. 277 Weaver street, aged 18 years. Funeral January 15 from St. Stanislaus Church. Interment in Holy Sepulchre cemetery.

Murphy—Catherine M. Murphy, died January 12. Funeral January 15 from No. 267 Brunswick street, and from St. Mary's Church. Interment in Holy Sepulchre cemetery.

Schlitzer—Leo A. Schlitzer, died January 11, aged 84 years. Funeral January 14 from No. 272 Flower City Park, and from St. Joseph's Church. Interment in Holy Sepulchre cemetery.

Gleason—John Gleason, died January 9. Funeral January 12 from St. Roses Church at Lima. Interment in St. Rose Cemetery.

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