

who had just finished celebrating the Mass, supported the frail figure, and repeated Michael's question. The eyes of all the group followed the direction of her gaze.

'Didn't ye see Pat?' she went on eagerly, 'didn't ye see him? I saw him! He was there! He received Holy Communion. I saw him coming back from the altar!'

The priest looked inquiringly at Michael and at the group of people. They appeared puzzled, and some shook their head and murmured that she was 'wandering.' But Pat's mother smiled.

'He was comin' back from the altar, Father,' she whispered. 'He looked older—than when he—left home, but I knew him—oh, I knew Pat! He wasn't as neat and clean, Father, as he used to be. Pat was that particular about his looks! . . . He had oil and dust on his clothes, but the curls of him, Father! The same curls—so brown—and soft.' Suddenly she started up, and gazed appealingly at the priest. 'Faith, Father, I forgot! There was a cut on his head! There was blood—Father, he'll be needin' me—my boy—let me go!' She struggled a moment, but soon lay still, smiling. The faint voice came again, almost inaudible now.

Thank God. Pat received the Sacrament. God be praised—I knew ye were a good boy, Pat, no matter what they said of ye. Mothers always know, don't they, Pat?'

The priest bent over suddenly, felt her fluttering pulse and looked sharply at the eyelids. . . . Then he straightened himself and, 'It is over,' he said quietly.

'She died happy, Tom,' said Mary that night. She had been crying until there were no tears left, but it was not a hopeless, heart-breaking grief. The smile on the dead face of her mother spared her that.

'She thought she saw Pat receive Holy Communion, Father Henley says. She was happy at the last.'

'It was a great mercy of God,' said big, awkward young Flynn, with an absurd break in his deep bass voice.

The next morning Mary received a letter, which she read, and then re-read with wonderment in her eyes. She called Tom, and stood trembling, hardly able to say, 'Read that!' in a shaking voice. Tom seized the letter, and tried to take in the sense of the contents, with Mary crying quietly on his shoulder.

Euston, Pa.

Feb. 8, 19 . . .

'Mrs. Thomas Flynn,—

'Dear Madam.—Yesterday I was called to the scene of an accident near here—the collision of a freight with a passenger train on the . . . railroad. You have perhaps read of it in the papers by now. A brakeman who had crawled in under the debris and rescued a child was himself pinned down by the wreckage and killed. I reached him with great difficulty and was able to administer the last Sacraments to him. He was hardly able to speak, but managed to tell me his name, Patrick Halloran, and that his sister in New York was to be notified. He gave me your name and address.

'"Father," he said then, "I went to confession last night—the first time in ten years—and I intended to go to Holy Communion in Philadelphia this morning. Tell Mary to tell mother that I've been straight and haven't touched a drop for a week, and I've saved up something for her that you can send her if you will. And tell her that I was coming to New York when I was sure of myself. I was ashamed—before. Tell mother that I tried to make good by saving that kid, and that I was a good boy—at the last."

'He passed away at half-past seven o'clock on Sunday morning.

Very sincerely yours,

J. A. CARROLL,

Rector, St. Agnes' Church.'

—Exchange.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. TABLET by GHIMEL.)

THE MASS IN TIME OF WAR.

Some readers may find it useful to have the remaining parts of the Votive Mass, the prayers of which were given last week.

The Introit: 'Remember, O Lord, Thy bowels of compassion, and Thy mercies, which are from the beginning of the world; lest our enemies triumph over us: deliver us, O God of Israel from all our troubles. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust: let me not be ashamed. Glory be to the Father,' etc.

The Epistle is taken from the 42nd chapter of Jeremias. The whole chapter describes one of the last known incidents in the prophet's life. After the fall of Jerusalem, Jeremias, treated kindly by the Chaldeans, went to live at Mizpah. Here one Ishmael, a member of the royal family, tried to force the prophet and other Jewish refugees to migrate with him across the Jordan into the territory of the Ammonites. His purpose, however, was defeated by Johanan. Then this leader and the other refugees resolved to seek a home in Egypt. Jeremias did all that was possible to dissuade them from carrying out this purpose, and this part of his prophecies, which is now read in the Mass, records his faith-inspired words on the occasion: 'In those days went all the captains of the warriors, and said to Jeremias the prophet: Pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men, and all the people from the least to the greatest. And he said to them: Thus saith the Lord, the God of Israel, to Whom you sent me, to present your supplications before Him. If you will be quiet and remain in this land, I will build you up, and not pull you down; I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord; for I am with you to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land: saith the Lord Almighty.'

The other Scriptural reading that follows is taken from the Psalms: 'Thou art the God that alone doest wonders: Thou hast made Thy power known among the nations. With Thy arm Thou hast redeemed Thy people, the children of Jacob and of Joseph. Alleluia. Alleluia. Deliver me from my enemies, O my God; and defend me from them that rise up against me. Alleluia.'

The Gospel is taken from the familiar passage in St. Matthew. Our Lord would not satisfy the curiosity of his disciples as to the time of the world's end, but contented himself with indicating some of the signs heralding its approach. 'At that time, the disciples came to Him privately, saying: Tell us when shall these things be? and what shall be the sign of Thy coming and of the consummation of the world? And Jesus, answering, said to them: Take heed that no man seduce you: for many will come in My name saying, I am Christ: and they will seduce many. And you shall hear of wars and rumors of wars. See that you be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places: Now all these are the beginning of sorrows.'

The Offertory is a due acknowledgment of God's power: 'Thou wilt save the humble people, O Lord; but Thou wilt bring down the eyes of the proud; for who is God, but Thou, O Lord?'

The Communion Prayer is a brief but earnest cry for help: 'Bow down Thy ear to me, make haste to deliver me.'

S. F. ABURN

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