OCTOBER 10, 1914

interpreted it aright. Humble, re-pentant believing, he begged this favor if it were the will of God to grant it, and he implored the Blessed Virgin to be his mediator. In her or, he once more commenced the tation of the Rosary.

He was still on his kno He was still on his knows, absorbed in prayer, when Hannah looked in at the door. Startled, she stepped back. It was long past midnight. She had come to call him, but expected to

come to call him, but expected to find him asleep in the chair. "Has he gone crazy?" she asked herself. "And what, I'd like to know, is he doin' with the Missue' beaded Sure he knows nothin' to say on them. I'm almost afeard to speak to him, for I don't think he's right, at all—'tis the sorrow that's turned his braint

within. The nations are bound to-gether by bonds of blood and com-merce. Thus the European situa-tion must affect the affairs of the A swish of the nurse's dress up A swish of the nurse's dress up-stairs recalled her own errand. She must brave the danger, whatever it might be, in addressing him. "Mr. Gaylord!" she whispered.

"Mr. Gaylordi" a little louder and tentatively advancing one foot into

the room. The baggard resignation in the face turned towards her was pitiable. "Is - she-is --there --a --change?" he falteringly asked. "There is that replied she, "and 'tis for the better. Miss Kellogg says the orisis came about an hour ago. I didn't know about it. But, at any rate it is over with, and Mrs. Gay-lord will get well. And I was sent down to say as how since Mrs. Gay-lord is awake, an ye may go up but ye can't go up at all if ye'd be sobbin' like that--its laughin' ye should bel' "Oh, Hannah," he exclaimed, wiping his wet cheeks, prayers are

ye can't go up at all if ye'd be sobbin' like that—'tis laughin' ye should be!' "'Oh, Hannah," he exclaimed, wiping his wet checks, prayers are truly-heard and answered! I never used to believe that. I have been praying to Our Blessed Mother," he said "Our Blessed Mother," he said "Our Blessed Mother," petition and Ged has granted her petition and mine. If I can speak but:one sentence to Helen to night it shall be what she has waited years to shall be what she has waited years to hear. I shall put her beads in her hands and tell her that through them I have become a Catholic. She can teach me later what else I should know." And as he ascended the stairs, he repeated brokenly: "Helen! Helen! I still have you toe. O Blassed Mother of God! I thank thee."

"H'm," muttered Hannah, toiling up the stairs after him, "I'll say, then, that it took a mighty long time for you to make up your mind to be, when I, with not much learnin at ll, knew enough to be, a Catholic. But 'tis the Missus that'll rejoice. Glory be to God and to His Blessed Mother! It'll be the beads I'll say in thanksgiving."—S. Waldon Carney in the Magnificat. "H'm," muttered Hannah, toiling

october 10. 1914 effer the successive Hail Marys for the recovery of his wife's health—the request seem unreasonable to him-self. But once on his knews he fetti-impelled to include it, howwere pro-posterous it might be, in the all-embracing petition to her who was "full of grave," that she "pray for us "and with a newly-understood venera-tion he repeated egain and again the Angelic Satutation. "How unworthy I sm," he medi-tated. "Unworthy even of the patient, devoted wife God has given me. May not her illness be a just punishment on me for my obstinacy in refusing to accept the Trath that has been so clearly indicated to me blind, and criminally sol Ah, if God will but spare her to me, I will marks ameads. And yet, the Peter, to whon elimination the solution. Before it go down to bargain with God? I have denied Him and repudiated Him Blessed Mother. I dare not eak.". And yet, like Peter, to whon elimination and repudiated Him hanging answer, and Mark Gaylord interpreted it a right. Humble, re-pentant believing, he begged this background, then, we have sound judgment and patriotism on our side to promote by every means in our power the commercial activity, and thereby the prosperity of our nation. Recent news may incline some to believe that the way may be loop thereby the prosperity of our nation. Recent news may incline some to believe that the war may be long drawn out—a protracted war. But we may rest assured that the end will come sconer than these proph-ecies indicate. And when there comes the grand restoration, may we not hope that the conflict now in bloody progress shall result in last-ing peace? The samest commentary ing peace? The sanest commentary that I have seen on it was the state. ment of someone who declared that this was a war upon war, and that its drastic character and world-wide proportions would mean a new vision of humanity, eliminating, forever,

certain duty which we owe to tho

warfare amongst men. There are only two powers in the world to day which have the favor-able position to speak the words of peace. And while their command have builded, and last and worst, the lives of innumerable beings for whom the Saviour died. Now, while the configgration rages and while men by the thousands are crushed to death, the question naturally presents itself, namely, "Where do we stand; and what is our duty?" To the first of which, I would see the answer is already able position to speak the words of peace. And while their command may not be as effective as Our Lord's once was on the troubled waters, yet if in His name they speak, may we not hope that their prayer, their de-sire, and their urging may bring, speedily, that consummation so de-voutly wished for ? These powers are the United States and the Soverwould say, the answer is already given us. We as a nation have struggled long for peace. It was with us in spirit and in full signif. eign Pontiff. We all as citizens ar with our President in his efforts fo cance before this European catac-lysm. It was the dominant note in the treaties we sought to make, and peace; and we as Catholics rejoice that the first words spoken by our new Pontiff are words of regret for

in the expression of our national policies. Being so circumstanced before this war, it is only reasonable the tragedy of war, and prayers for the "world's peace."-Church Probefore this war, it is only reasonable to expect that our position shall not change now; but that in friendly neutrality we shall continue until peace comes to troubled Europe once more. But there is paralleling this our attitude to those without, a gress. SUPERIORITY OF CONVENT EDUCATION

The following tribute to the superiority of convent education, from the Chicago Inter-Ocean, one of the greatest secular daily news-papers of the United States, is com-mended to the earnest consideration of those merents who are continued. of those parents who are continually

tion must affect the analys of the nations outside, not alone externally in regard to policy, but also its economic well-being. It becomes, therefore, a duty for us to consider decrying our parochial and conven ache "Despite the novelties of co edu how, while war wages without, our own well-being shall be best pro-moted. On the American nation to-day stands the obligation of sustain-"Despite the novelties of co-edu-cation and the attractions of public institutions of learning, convent education still has a power and charm which all are free to admit. Thorough instruction in religious truth, correct moral teaching and a high sense of duty are known to be fully in accord with the most pro-found knowledge and the widest range of truth in every field of study. range of truth in every field of study. Hence the convent bred girl can have every intellectual advantage afforded by a secular college; and in addition, moral, artistic and social associations of a superior order. It is not surprising, therefore, that men and women of every shade of belief very considerately have chosen for their daughters a convent educa-

have the force, the strength and courage, standing alone, to uphold that cause. tion. "In our country pioneer conditions have passed away, and with them the educational limitations they imposed. Privation and nar-We may, however, leave this broad rowness in the education of many were not of choice, and the absence world issue to others, and perhaps, to be more practical, to come nearer home, and state what we believe to be the duties that lie nearest us, as were not of choice, and the assence of culture was unavoidable. The future points to wider and more varied obligations, which demand a higher and broader education for all. Opportunity for learning and culture is now open to young ladies whose mothers knew such blessings for instance, how best we may, a for instance, now pess we may, mation at peace, preserve that dis-cipline, and promote the vigor both of mind and body that is necessary for a nation to enjoy. The only one commendable feature of war is the only as a dream. In the field of science and latters convent instruc-tion is not excelled. In the realm commences tester of war is the spirit of discipline, and order, the rigid rules of military training, the sacrifices demanded, and the fidelity that is taught. Now with us the of art and music convent tr inin stands pre eminent, while in the formation of character its st

of true womanhood is the loftiest conception the world has ever known."—St. Paul Bulletin. CATHOLIC SCHOOLS

FOLLOW NOT AFTER EDUCA.

# THE CATHOLIC RECORD

Catholic school. With this beneficence, it is a garden planted and cared for by the Good Husbandman. So essential is this religious spirit to the scul of Catholic education that it has always been fostered as the most necessary qualification for suc-cessful work in the schoolroom. "The strength of the Catholic school must always be the strangth of David rather than that of Goliath. There is danger of putting on new armor. Let the wonder still be that, without the trappings of state assist-ance, the Catholic school can ac-complish so much. Let it be made manifest in the face of opposition that we are pledged to pedagogical principles that are based upon a com-plete knowledge of life: that we are equipped to combat mistaken psycho-log, however attractively disguised ; that our hope for a noble manhood and a consecrated womanhood is

and a consecrated womanhood is based not on the deification of muscle nor upon the promises of eugenics, but upon the assistance that God lovingly gives to those who call to Him out of the depths of a clean heart.—Catholic Columbian.

# **AND THE AGED BISHOP** CAME AWAY HEALED"

ONE OF THE NUMBER OF CURES ATTRIBUTED TO THE LATE POPE PIUS X. From The Lamp

In the passing of His Holiness Pope

Pius X. from the Pepal chair in Rome to the companionship of St. Peter and his successors in the great assembly of the Church Triumphant, the Catholic Church on earth mourns the death of a saint.

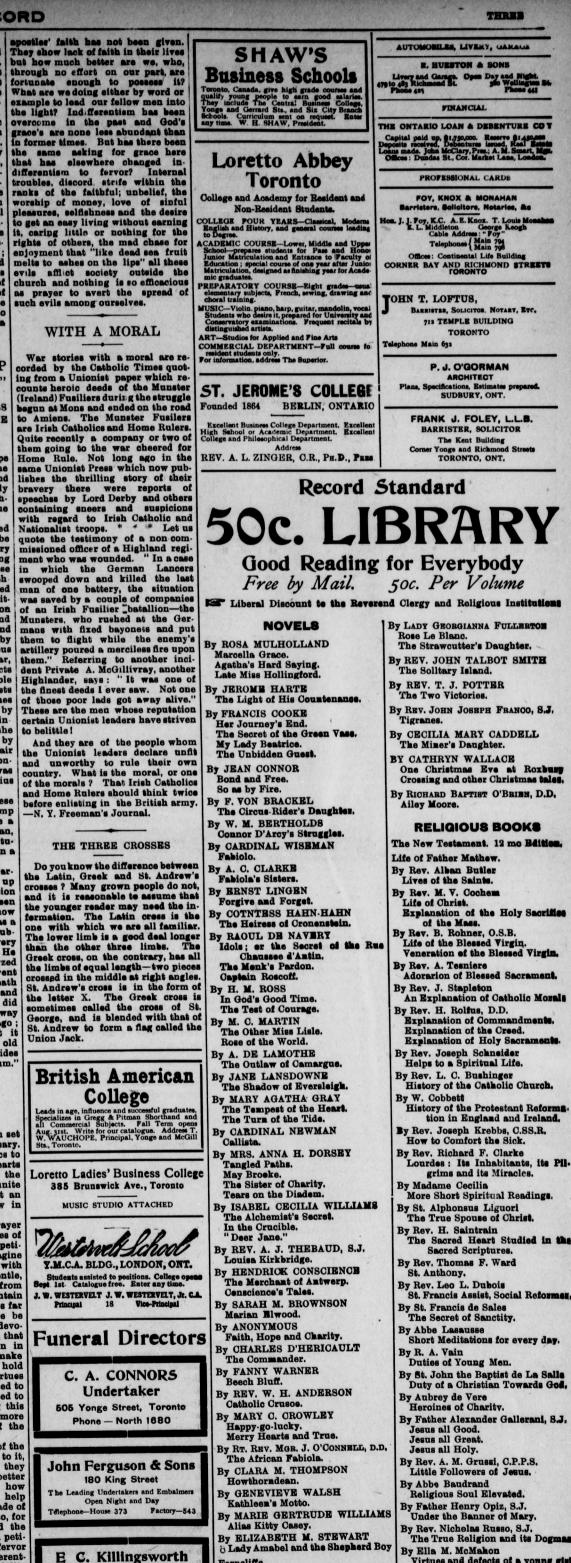
death of a saint. Perhaps we have not appreciated the fact sufficiently, but it should be a reflection to fill the heart of every earnest Catholic with thanksgiving to Almighty God, that after the lapse of nineteen hoary centuries the Cath-olic Church should have been ruled over by one whose faith in the verit-in eard neares of the Catholic sufficient

ies and power of the Catholic religion seemed not one whit less virile and vivid than that of St. Peter himself, and although the miracles performed by Pope Pius X. were not as numerous as those of the Church's first Vicar, concerning whom we read in the Acts of the Apostles that "the people brought forth the sick into the streets and laid them on beds and couches that the shadow of Peter passing by might deliver them from their in firmities."—Acts. v., 15. Yet the miracles of healing performed by Pius X. while occupying Peter's chair are sufficiently numerous to demon-strate that the hand of the Lord was

not shortened to work through Pius as He had worked through Peter. One of the most striking of these miracles was recorded in The Lamp for Jenuary, 1918. At that time a former Church of England clergyman well known to the editor, was a stu-dent at Beda College, Rome, and in a

letter to us he said : "The Bishop of Salford (Dr. Casartelli), who is staying here, was up in the common room for recreation last night. He told us he had been conversing with a Greek Bishop now living in Rome. The Bishop was a Greek Schismatic and made his sub-mission to the Holy See. He is a very old man-ninety two years of age. He was blind in both eyes and paralyzed in one arm and side. When he went to the Pope he asked him to breath upon his eyes and to lay his hand upon his arm. The Holy Father did upon his arm. The holy rather did so and the aged Bishop came away healed. This happened a year ago; he told Bishop Casartelli about it himself. The Bishop heard the old

Greek Bishop say Mass-he resides at the Convent of the Coenaculum."



### the Magnificat.

## ARCHBISHOP GLENNON

#### PREACHES ON THE PATRIOTISM OF PRACE

His Grace Most Rev. John J. Glen. non preached at the New Cathedral Chapel on a recent Sunday on "The Patriotism of Peace." The full text of

Parriotism of Peace. The full text of his sermon was as follows: Commencing with the first of August of this year, there was in-augurated the saddest tragedy of augurated the saddes tragedy of human history—a war, namely, wherein is engaged nearly all the forces of modern civilization; a war which will test whether that civilization shall remain or be destroyed. For two thousand years the world of humanity has been moving onward, and in spite of re-curring wars and temporary setcurring wars and temporary set-backs with an ever-increasing mo-mentum in social, religious and material welfare. That progress has been more marked during these later years. Paralleling this pro-gress, however, the nations have made an even more rapid progress in the science and equipment of war. They claimed it was that thereby they might the better preserve and pro-mote peace; or, they said, with less hypoorisy and more truth, that they were arming because the others were arming because the others were. And now we see the result were. And now we see the result. The world energy to-day is mono-polized in the inhuman task of men killing one another. All of Europe is practically one grand battlefield, and the living are too busy fighting to wait to bury their dead. I saw neither a battle nor a battle-field : but I saw while there the

I saw neither a battle nor a battle-field; but I saw while there the shadows come of the approaching catastrophe. I had enough of the war before the war began; for I heard the alarms sounded, and saw the men gather, and saw the order given to march, and heard the fare-

discipline-regard obedience as ser-vile, while the idea of sacrifice only

while the lack of sacrines only appeals to them when it is made by others in their behalf. A nation wherein discipline is ig-nored, obedience lost, and sacrifices unnecessary and uncalled for, is a nation that is liable to fall from its own weight. Lulled to a sense of false security, it yields but too read-ily to the stronger forces from with-out that await, or perhaps hasten its

The lesson we should learn from the Europe of to-day is to bring to the citizen of America the discipline that marks the soldier in Europe. Nor is there alone the lesson of discipline to be learned; that also of sacrifice is one equally to be con-sidered. The nations in Europe to-day not alone have to effer up their holocaust of men on the line of bettle but also thay have to do battle, but also they have to de-mand the service of the men and women that remain at home. The castle is turned into the hospital, and the wealth of the nation is freely offered that the governments may equip still larger armies for the field.

I hope that this lesson of sacrifice I hope that this lesson of sathlice made by them for war shall produce similar sacrifices by us in the cause of peace. It is the time, now, when our employers should let their divi-dends go rather than their employ-

TIONAL NOVELTIES Writing in the Rosary Magazine on Educational Tendencies," the Rev.

Francis O'Neill, O. P., says : "Catholic schools have been round ly criticized for not paying more atten-tion to the revolutionary reforms which are now sweeping over the pedagogical prairies. The fact is which the definite purpose of training students to develop normally in phy-sical, mental and moral attainments

that there has been no time for the introduction of passing fads. Cath-olic teachers have discovered no new specimens of human nature that require strange and unusual treatment. They know that now, as always, there is no royal road to learning— that worthy achievement must ever be the reward of hard work. It is true the Pied Piper of Electivism is passing by, but the students in our Catholic schools continue to pursue the sanctioned courses which experi-ence has proved to be best adapted to fashion a normally developed scholar. The Catholic schools have not capit-

The Catholic schools have not capit-ulated to the fiesh. They are free from the salaciousness of the much lauded 'self-realization' in the sphere of Eros; they ward off corruption by offering positive instruction in purity; they inculcate lessons of restraint, insist upon the subjugation of the

## MONTH OF THE ROSARY

The month of October has been set

aside as devoted to the Holy Rosary If it were possible for all Catholics to concentrate their minds and hearts for a few minutes each day on the fifteen mysteries, if all should unite in this beautiful devotion what an abundance of grace would flow in

The Rosary is a form of prayer combining the valuable properties of meditation, contemplation and peti-tion. It is impossible to imagine anyone that says the Rosary with devotion being other than gentle, humble and kind not merely from motives that impel us all to maintain a fair exterior, but from motives fai higher and nobler, nor need we be saints to say the Rosary with devo-tion. The very natural virtues, that are not at all uncommon even in Denver, seem to intensity and make more marked the evils that hold sway. It is upon the natural virtues that religion can build; they need to be lifted to a higher plane, need to be supernaturalized. To bring this about what better fitted, what more effective, than the prayers of the Cosary. There are those conscious of the

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