to Western America, and died there, self reproach, for "the greater num I was miserable when he went away and grew careless. One night, on the concert hall, I contracted a cold and, neglecting it, became seriously ill. My recovery was slow, and then the blow fell—my voice was gone; all my dreams of triumphs I was persuaded to try a milder climate than that of Europe, and came out to Australia some twelve years ago. Since then I have drifted haven of peace. I am still a young woman, but hope is dead, for me life has nothing but weariness, I have had my day, though it was short enough, and you know how the poet says :

Each morn a thousand roses brings, you say. Yes, but where leaves the rose of vesterday ?

The rose of yesterday, how truly that describes my hopes, myself."

"Do you not think," said Brenda, striving to find some means to bring comfort to this stricken heart, "that your past is too bitterly sad? A good and learned friend of mine, told me once to read two chapters of the 'Imitation' for every verse of

Maybe you are right, but I love once since you spoke that evening I have been thinking of what you said. A mother's love, that I have never to genuine interest. known, and when you spoke of Mary, our Mother; of help and strength, our Mother; of help and strength, not over 20,000 Italians enrolled in and comfort, my heart cried out in the fellowship of "the three hundred beautiful faith that seems the branch | age of only 166.8 converts. of healing for every Marah. It is strange for a Christian to say, but I've never known God as you seem to know Him, and yet if I could know wards. "Our Italian ally is so often

Our Dear Lord; He will help you. He will guide. See, I'll give you this the inevitable assault on the pocket-Rosary; it was my mother's. I will book of the reader to furnish the teach yon how to say it and then say it every day, call every day on Him
Who has said, 'Come unto Me all ye of our Italian slums. that labor and are burdened.'

It was some six weeks later that letter from her friend by the sea, found only a few words written on I was received into the Caurch today, and I know now. With God nothing is impossible, and bud and blossom may return even to the rose of yesterday.

A letter in a strange hand from the South Coast," said Brenda one day, less than a month after; "I wonder has anything happened to Rosemary." The smile faded as she read the note from the good priest she had known down there. Miss Fortescue was dead, and Mother Church had but gathered her into She sent Brenda a last message; with dimming eyes the girl read the faint, uncertain characters—" Our Dear Mother, Queen of the Rosary; a place "-Australian Messenger.

METHODIST MISSIONS

SLURS AT THE CHURCH USED TO CREATE ZEAL FOR CAUSE

In an elaborate circular recently published, the board of home missions and church extension of the Methodist Episcopal Church gives an interesting bit of information as to its ideals, motives and methods of evangelization among the foreign-born

elements of our country.

The circular, profusely illustrated, is called "Our Italian Allies." After estimating the number of Italian immigrants in this country at 2,500, 000, and sketching their rise through more engaging and prosperous fields of manufacture and the professions. it points out that the vast majority of these people are very slow in allowing themselves to lose their identity of language and customs. Of the condition of these Italian immigrants it says: "Nor are the low-lying, loosely built shanties which fringe the ravines in mining camps, centres of activities calculated to pass at a full dress reception to bishop or mayor. The Church and all other constructive agencies have left him to this sort of thing. those who herd in the cities we are informed that: "This community swarming is due in part to the desire of the newly arrived immigrant to be with folks from home who talk his language, and in part to the difficulties set in the way of a foreigner who tries to edge into a section of the town occupied by older inhabitants.

Here is a large field open for work in so virgin a soil, for: "This very un Christian situation has a certain new and opportunity frought challenge to the Church of Jesus Christ. Their being together indicates that they are among us in numbers sufficient to demand our attention. recognition of their presence places us on the defensive so far as our prayer-life and creed reciting is con-How to meet this situation is hinted at when the circular says Garibaldi to read and write English. to give them practical information that will make them live more easily and more safely; to prepare them for American citizenship by teaching them our laws, customs, ideals and history with a Christian interpreta-

So far this duty has not been lived

ber of our Italian allies in the United States are socialist and atheist, because crushed by autocracy for centuries and because nothing better has ever been given them."

This last statement and the following choice bit show the animus of faded as utterly as my dreams of love. Methodism's work here to be identical with that which caused so much of a stir incident to the visit of a distinguished ex-servant of the people a few years ago in Rome. from city to city, until I found this haven of peace. I am still a young remained loyal to the Roman Catholic Church, whose ways they came to know better here." How much of an opportunity these poor people have had of getting to know the ways of Rome here is given by the circular itself, in a prefatory remark to a list of statistics on the number of church members among the Italians. United States," we read, "is seen in the following communities in three New England States, having among them Italians to the number of 500 to 2,500, and no provision made for their religious life by either the Roman Catholic or Protestant Church

." It will be interesting to compare the number of adherents once adequate provision has been the bitterness, at least I did, but made for their religious belief, when the general apathy concerning their religious welfare has been changed

Then we are told that there are rices for all you had and I Protestant, or, as they call it, Evan-Your holiday is up soon. gelical churches and missions." How Tomorrow! Well, at least you will strong the appeal of these 300 evan-write to me and tell me more of this gelical bodies must be to bat an aver-

Ah, pray to the Sacred Heart of his effort to break away from the I will book of the reader to furnish the

While much of the analysis of Ital-It was some six weeks later that ian immigrant conditions has in it Brenda, on opening the usual weekly letter from how friend by the sea own people and our own societies, it also affords us an added incentive to counteract the influence of any such agencies, whose chief motive work of evangelization is hinted at in its side-thrusts at the Church. If we have not a care for the immigrants, others will.—C. B. of C. V.

DAILY COMMUNION

Rev. H. Lucas, S. J., in his address on "Daily Communion," delivered at the Eucharistic Congress, London, in 1908, referred to the Holy Eucharist as being par excellence the Sacrament of the Divine Condescension, because our Lord is content to dwell in the humblest place and among the lowliest of His creatures. While He gladly welcomes all tokens of loyalty and devotion as expressed by mag onstrations, yet "out of His immense compassion," He has been pleased "to make Himself entirely independent of all public manifestations of honor,' and to place Himself even amidst the most sordid and squalid of surround-

ings.
"And this willingness of our Lord to abase Himself in case of need, to symbolical of His readiness, under the same Sacramental species, to

stand and peanut vendorship, to the in order that He may lift us up or surd. The kind of reunion for which help us to lift ourselves up out of the squalid slums and alleys—if I may so hear one worker for reunion declarapply the comparison-of our miserable weakness, our pitiable sloth, our ungenerous self-indulgence, our petty pride, our unworthy meanness; or that He may at last save us or help us to save ourselves from falling still lower, into the fetid and noisome

depths of grevious sin. "Nay, He witholds not His visits even though we should have but recently fallen, and should have only too much reason to fear that we may fall, and fall again. Even in so terrible an extremity as this we have but to turn to Him with heartfelt sorrow and to seek the absolution of His minister, and lo! He is ready to theprodigal today and tomorrow, and, if need were, every twenty-four hours to the very end of our lives.

"What a triumph of the love of the Sacred Heart of Jesus for men if heaven should number among its blessed millions even one of whom could be said that he fell daily and daily rose from his fall and daily penitent, received his Lord! Oh the mystery, the fathomless mystery,

of the divine condescension! It is our Lord's wish to be at home with us. He asks no elaborate preparation—only to be received into a welcoming heart. Insisting on the efficacy of daily Communion this writer says: "The best preparation for receiving our Lord tomorrow is to receive Him today; always sup-posing, of course, that the prescribed conditions, freedom from mortal sin,

and a right intention, are fulfilled.' Dealing with the opinion held by some that daily Communion is the privilege of the more fervent. Father Luces reminds the hesitating that this alvine gift is not the reward of up to, we are told. Probably a bit of | virtue, but the remedy for our mani- | concord.

Our Holy Father, in approving the intention, "Daily Communion," for the League of the Sacred against temptation by nourishing cannot them with the Bread of Life. Who itself. can tell what effect increased devotion to the Blessed Sacrament may

It is not one's place to question and draw back with the plea that we are not worthy. Said the saintly Fenelon: "If, in order to communi-cate daily, we had to wait until we were perfect, we should go on waiting forever."-Sacred Heart Review.

THE ONE SELFLESS POWER

While this or that nation is claim ng prowess on the battlefields of Europe, the Holy Father is petition. ing heaven for peace and bending every influence towards softening the horrors of war, in the treatment of prisoners, restoration of scattered families, succor of the widowed and orphaned. of the public press is making generous recognition of the Pope's heroic Christ-like efforts, but there is a bitterly antagonistic press that stops at nothing in its attacks on the ican and the sacred person of Christ's Vicar on earth.

Possibly such writers are merely supplying so many thousand words of deliberately-orderedlies and abuse at so much per thousand words. About the only qualifications such scribes need bring to their task is a lack of conscience and colossal ignorance as to what the Papacy stands for in the history of the world.

Even the Protestant historian with espect for his office and for the truth, has put on record what his patient | Holy Faith. researches have taught him as to Pope and his influence as peace-Thus Leibnitz reached a conclusion that it is timely to recall.

"If all would become Catholic and believe in the infallibility of the Pope, there would not be required any other ing side by side with the men of the Marne, that at least seventy umpire than that of the Vicar of Jesus Christ. If the Popes resumed of obtaining perpetual peace and bringing back the golden age." And again he says:

'My idea would be to establish, aye, even in Rome, a tribunal to decide make the Pope its President, as he really in former ages figured as judged between Christian princes." What a cry would be raised if a Catholic historian had penned this at first call."

Pope Benedict XV., our reverend and beloved Father in God, needs no advocate to tell of his magnificent citizenship of the world. All races are alike to him. He alone stands at the head of a world-power that serves no selfish ambition, seeks no accretion of wealth or lands.-Sacred

THE REUNION FOLLY

tendom is not folly. It is but looking to the fulfilment of Christ's prayer and prophecy that all may be one. The one fold and one Shepherd is not a thing indefinite, indetermin-With our unfailing Catholic most abject material poverty is but faith we know that eventually no matter how long it takes to bring

> ing that "the things that separate us are trivial; the things that bind us together are deep, permanent and An' Episcopalian bishop, who on tenant, and I seem, for the first time,

it by announcing his willingness to sacrifice much of it. "The world is hailing democracy and international before ism," he says, "and the Church must adapt itself to these ideas of the new age. It must not lag behind, and continue to speak the language of sect to a world thinking internation ally. The Church needs to be liberated from sectarianism, from pride sadness and very beautiful, so that I repeat on our behalf the welcome of and prejudice, from its own ecclesiastical idiosyncrasies. The Church must save its life by losing its exist-

ence as a sect."
Therefore what was "deep, permanent and eternal" a few years ago, should now be cast aside as ephemeral just to make friends with those who persist in calling these truths passing. In a word most of this reunion talk pleads for a least common denominatorkind of religion. Every-body must be united. All must be of the one faith, and it makes no

e positive or negative.

The one thing aimed at is to get are asked to economize on faith, to while retaining in fact (and known cast aside everything that is not to all) their priestly powers and 'fundamentally. essential." This ardor. means that the mere agnostic, to be logical, will formulate the creed for Adolphe, came back on a week's per-

general acceptance.
All through it is to be a sacrifice of

The only real reunion is that which will result from working upwinched by returning to the infallible once more urges the to strengthen their souls temptation by nourishing with the Bread of Life. Who itself the server of the strength of the server of the work of the work of the work of the control of the work of the control of the co

have in restoring peace to the world? that it makes no difference whether It is not one's place to question a doctrine be true or false so long as all agree to accept or reject it. It is but putting in other words the old fallacy of private judgment, that very thing which has been the cause of all disunion in Christendom.

Once the cry was, Believe what you want. Now it is, Believe only as little as possible, believe only what your neighbor can persuade himself to believe. But was that system ever the criterion of truth?

Such a reunion can mean no more than a practical agnosticism which regards truth as unattainable. to attain that seeming union there are so-called leaders in religion who are willing to sacritice the knowledge of the glories that have been revealed to us. Surely this sad predicament should make the Catholic with his Surely this sad predicament certain faith appreciate God's wondrous gift to him.—Boston Pilot

PRIESTS ARE CALLED SOUL OF THE ARMY

INFLUENCE OF THE CLERGY NOTED IN THE TRENCHES OF FRANCE

A recent compilation of French statistics placed the number of clergy fighting in the trenches at clergy fighting in the trenches at 25,000. Besides serving as soldiers when dying, the consolations of their can't be wrong.' The priest said, the official sense of the about my wife and kids, home on the farm, or else I sleep. That can't be wrong.' The priest said, pany, and their arrival caused converged to the priest said, pany, and their arrival caused converged to the priest said, pany, and their arrival caused converged to the priest said, pany, and their arrival caused converged to the priest said. The priest said siderable surprise at headquarters. not chaplains in the official sense of the word. They are simple soldiers by the military service law and much of the heroic courage that has been the authority which they had in the time of Nicholas the First or Gregory well expresses the inflence which the which they had in the time of Nicholas the First or Gregory well expresses the inflence which the soldiers all night long, preparing for TO OPPONENTS OF CATHOLICS

ooo, and sketching their rise through the ranks of our commonest unskilled labor, through the proverbial fruit.

"To each one of us He is ready to but the methods employed by the come daily if we will but receive Him, sects to bring about reunion are abling to an early report.

men see that we have an advantage, and it is contagious. Quite different he got there he found no one. The 'I love this life,' wrote the Abbe

other occasions would declare that to be fully a man! (The Abbe he has the full faith, now minimizes M—— was killed in September, 'Oh, the tightening of the heart before the combat, when you see all those eyes resting on you in mixed fear and friendship, seeming to say : 'We look to you. We know that many of us will be killed.' (He himself fell ten days later). There

> would not give this short period for all the rest of my life ! "'It is such a joy, in the constant presence of death, to see souls lift emselves, approach God, and to feel as much as one can feel that most of those who fell were in a state of grace, raised to the highest moral level which they could attain, united by their humble resignation to the divine sacrifice! I would

support the worst of miseries to always feel this thing.' "Now you begin to perceive—what they were wounded. of the one filter, and to make the difference so long as unanimity prevails whether the common faith be positive or negative.

The one of the the difference is a new point of the common faith be positive or negative. everybody to believe as little as possible. We have had our meatless days, our eatless days and named days, our eatless days and named exactly like themselves and having 30,000 young priests, Brothers, etc., days, our eatless days, and now we legally, but simple soldiers situation, are asked to economize on faith, to while retaining in fact (and known

mission' from the front. A changed All through it is to be a sacrifice of principle just for the sake of general the sake poised in sober cheer, but straight. guage that he was a Catholic priest, visit them.—St. Bonaventure.

itself.

Yet there are men, well meaning enough, who would have us believe that it makes no difference whether a doctrine be true or false so long as a priest. We were waiting for the signal to leap over and charge. The said: 'Now, boys, you for they would either be killed or know I am a priest. Say your Act of taken prisoners in any event. among us.

his example he helps to banish the a piece of paper a note to one of the fear of death from the minds of the men in battle, and few, he declares, outside the cave. die without absolution."

were marching to the trenches :

ing with his section to the trenches. A soldier, a peasant, edged in and marched beside him, saying I would like to take Communion tomorrow morning. One never knows what will happen here. Can't I make my confession now?' The priest said: 'Go ahead.' They walked together; the man, walking, said his prayers, and then, for his confession, just pronounced three letters, 'R. A. S.,' which is the telephone and wireless ormula for 'rein a signaler,' or 'nothing particular to report.'

"What,' said the priest, 'you mean that you've done nothing wrong, have nothing on your con-science?' 'What could I do wrong here?' asked the soldier in return.

"'I am too dogged-tired, marching, grubbing in the earth, and fighting.

"My next door neighbor, Dnot noted for piety before the war,

bit whe military service has a solution by the military service has a solution by the military service has been after that the host of the heroic courage that has been displayed by the French troops has been attributed to the fact that the host have been after the host of the heroic courage that has been displayed by the French troops has been attributed to the fact that the host have been after the host of the hard that he host have been after the host of the hard that he host have been after the host of the hard that he host have been the host of the hard that has been appoint at his contestions of callest word of the some host of the foot hard.

The law of 1000 was passed in the name of equality for all citizens: I beputy Grounean, in Parliament, has a farte call." The law of 1000 was passed in the name of equality for all citizens: I beputy Grounean, in Parliament, has prefer the besides us and at the call. The law of 1000 was passed in the name of equality for all citizens: I beputy Grounean, in Parliament, has prefer the besides was and at the call. The law of 1000 was passed in the name of equality for all citizens: I beputy Grounean, in Parliament, has prefer the besides was and at the call. The law of 1000 was passed in the name of equality for all citizens: I beputy Grounean, in Parliament, has prefer the besides was and the supposed of the contrained the theory of the contrained the theory of the contrained the theory of the contrained the three contrained to the contrained the three contrained to the history of the contrained to the history of the words which has expended the contrained to the contrained the contrained the three contrained to the word that the contrained the contrained the contrained to the word the contrained to the word the contrained to the contrained to the word the contrained to the contrained to the contrained to t

the same Sacramental species, to seek us out and find us, though our spiritual condition should be that of the utmost destitution, short of mortal sin or of positive enmity against Himself," says Father Lucas.

about the accomplishment, all men will be brought into the Catholic Church. Hence all work toward reunion cannot be regarded as folly, hopeless as it may sometimes seem apart from the grace of God.

soul of the army from the start.

"The chiefs noticed more confidence and 'go' in companies where happened to be. He seemed to centralize the moral force of the incident in the New York Times.

death, says he of Pamiers. 'The trench, which was very near the most advanced French line. When French soldiers had gone forward with one bound right in the track of the curtain fire put up by the artillery, and had reached the German trenches on the other side of the crest with miraculously slight losses. The priest and a companion looked about in search of wounded, but could find none. Then thinking that in the circumstances they were justified in disobeying orders, they climbed over the top of the trench

and went farther forward. 'A little further on they saw s German running about with his clothing aflame and uttering cries for help, at the same time pointing behind him to a hole in the where two other men were gesticu-

lating.
"The priest went on, thinking to find some more wounded men-per haps men of his own regiment-but soon he saw they were Germans. At once he raised his crucifix in the air in the belief that it would protect him, and continued to advance The Germans did not threaten him as he approached, and soon he saw

'On arriving at the entrance of what he had believed was a dugout, he found that the hole went far into

"'He entered the Dragon's Cave still holding his crucifix before him and shouting "Catholic!"

"'Inside he found that the hole it was full of armed German soldiers. Four or five of them were officers,

Contrition, and I will give you absolution.' So we knelt and did it, and he did it; and we all jumped out which one of them, with tears streamtogether. We went eleven and came ing down his face, said he supposed back four; and the priest was not they must resign themselves to their nong us.'
"One missionary believes that by to an officer. Father Py scribbled on

'While the note was being The writer tells of a confession made in the ranks while the troops man doctor in the cave showed the priest the resting place of several wounded. And among them was a Jesuit priest who was serving in the German army as a soldier, with whom the French priest spoke in Latin. To the other wounded Germans, Father Py gave the consolations of the Church

"'Afterward, while awaiting the return of his messenger with the officer, Father Py advised the Gerorder to avoid any possibility of misunderstanding. He himself superintended the operation, telling each soldier to discard every weapon he possessed, except small pocket

'Then began the exit of the prisoners through the narrow entrance, and they were all marched through a communication trench back to French regimental headquarters with an escort composed only of the priest, his comrade and the French doctor. They were almost a com-pany, and their arrival caused con-

'The little priest, who always was a favorite in the regiment, which he participated in all its hard-

Gradually both the clergy and laity of the English Church spoke of their church as Protestant, and we find the word in use in the various acts of Parliament passed in the seventeenth and eighteenth century to prevent Catholics from holding -Sacred Heart Review

VISIT JESUS IN THE CRIB The Divine Child He who is the

splendor of heaven, lay in a Crib. A little straw formed a bed for Him to whom the earth and all it contains belong. And she who is Queen of heaven and earth is near that Crib There she watches and is attentive to all the wants of her Divine Son With what respectful care she touches Him, and holds Him, know ing Him to be her Lord and her God! With what joy and confidence she embraces Him and presses Him to her bosom! She was the most humble of creatures, she was also the most prudent and watchful. was never wanting in the most tender care for Him, and during His whole life upon earth she never failed in the least in the fulfillment of any duty toward Him. Heavenly Queen has her station near the Crib: let us place ourselves there with her; and let it be our joy to be often near the Infant Jesus, virtue doth go forth from Him. From the Feast of the Nativity to the Feast of the Presentation each faithful Christian soul should visit at spread out in all directions, and that it was full of armed German soldiers. upon their poverty, their humility their charity. There will be found and, under the impression that some their charity. There will be found of them at least would understand Jesus, Mary, and Joseph, to comfort, French, he called out in that lan- instruct, and bless all those who

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Agaiha's Hard Saying. By Rosa Mulholland. A study in heredity, not obtruded in a dry scientific way, but overlaid with all the romance of "the love of men and women when they love their best," between Friends, by Richard Aumerle Joe Gavinselween Friends, by Richard Aumerle Joe Gavinselween friends, by Richard Aumerle Joe Gavinshop of the story. He is an orphan and, thinking of the past, becomes so unhappy that he runs away. He has many experiences in the city, is arrested as a thet, sent to a reformatory, from which he escapes, and finally gets back to St, Nicholas'.

mystery, of strife and struggle, of petty jealousy, and of sublime devotion. Honor of the House, The; by Mrs. Hugh Fraser. (Mrs. Fraser is a sister of Marion Crawford). How They Worked Their Way; and Other Stories, by Mr. F. Egan. Short stories, all en ertaining and, as befits their audience, not too imaginative, not too remote from the ordinary surroundings of child life in the city and country to fail to hit their intended mark. Idols; or fhe Secret of the Rue Chaussee d'Antin. By Raoul de Navery The story is a remarkably clever one; it is well constructed and evinces a master hand. In Quest Of The Golden Chest, by George Barton, An absorbing tale of real adventure—young, fresh, vital. To sh boy who loves the romance which broods over ocean pathways as well as the mysterious lure of tropval forcest, a journey "In Quest of the olden Chest" will fire his ambition to many deeds.

or Home Library, shipmates, by Mary T. Waggaman. Pip a boy of the bipmates, by Mary T. Waggaman. Pip a boy of twelve, is lying at death's door, without hope of relief, in close, funwholesome city quarters. As aback on the coast is rented, and there the family take up their quarters. How the excursions in his little boat, which brings back the roses to Pip's cheeks, get them acquainted with Roving Rob, and the results. makes very fascinating

Rob, and the results, makes very fascinating Rob, and the results, makes very fascinating Rob, and the results, makes very fascinating Storm Bound. By Eleanor C. Donnelly, A Romance of Shell Beach. A story telling of the experiences and how nine persons amused them selves during the time they were storm bound. Talisman, The, by Mary T. Wasgaman. The young hero of this story is mixed up with the saving of the famous Connecticut charter; preserves the town of Hartford from an Indian massacre, and is taken prisoner. The Twilight of World of the Saints and the volumes of early Church history and has gathered a great variety of episodes and adventures. Temptingly they are laid out before us.

Transplanting of Tessie, The, by Mary T. Waggaman. The influence which a little girl, educated in religious principles, may exercise in a circle where such influences have not previously been at work, is the ground idea of the story. It is most interestingly worked out through a succession of dramatic incidents.

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Treasure of Nugget Mountain, The. by Marion A Taggart. The ride for life from the lake of petroleum with horse and rider clogged by the flerce unreason of the boy Harry, is a piece of word-painting which has few counterparts in the language.

the language.

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Tasgart. In the present volume Jack Hildreth
goose West, meets Winnetou under trajic circumstances, is captured by him and sentenced to die,
How he escapes and how they become fast
friends is shown through chapters of breathless
interest.

The Catholic Record