Inght
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled u.der evening skies,
A garden each must some time see—
Gethsemane, Gethsemane—
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds, afar,
We laugh and say how strong we are,
We hurry on, and, hurrying, go
Close to the border land of woe
That waits for you and waits for me,
Gethsemane, Gethsemane. Gethsemane, Gethsemane— Forever waits Gethsemane.

Down shadowy lanes, across strange streams, Bridged over by our broken dreams

Behind the misty cape of years. Close to the great salt font of tears The garden lies; strive as you may You cannot miss it in your way. All paths that have been or shall be Pass somewhere through Geth

All those who journey, soon or late Must pass within the garden's gate; Must kneel alone in darkness there And battle with some fleres despair. God pity those who cannot say—
"Not mine, but Thine:" who only

pray
"Let this cup pass," and cannot see The purpose in Gethsemane. Gethsemane, Gethsemane— God help us through Gethsemane!

## RIDICULOUS INTOLERANCE

There was much amusement and "lor laughter" at a meeting the other day in England, some miles outside London, when John Redmond, who was the principal speaker, described the attitude of the Ulster Tory minority towards Home Rule for Ireland

Recently the Orange leader, Sir Edward Carson, declared that even if all the Parties in Great Britian and all the members of the House of Commons united in favor of Home Rule, he would not allow it. Mr. Redmond told this in his speech, and the great audience, mostly Englishmen, laughed loud and long. When the laughter was over, Mr. Redmond went on the testes the state of the second second long.

Mr. Redmond went on to state the general Orange position.

"The vast majority of the people of Ireland ask for Home Rule, the majority of the people of Ulster ask for Home Rule, the majority of the people of Great Britain ask for Home Rule, and the overwhelming majority of the the overwhelming majority of the people of the whole of the Empire ask for Home Rule, yet these few gentle-men in four ounties out of nine in Ulster declare they will not have Home They will never allow it to be

That is the Orange position. "And now," asked Mr. Redmond, "is not that a ridiculous and intolerable attitude to take up?" The English audience answered by load cheers, meaning that it was both ridiculous and intolerable. Mr. Redmond then took up the matter of "persecution of Protestants" by a Catholic majority in the Home Rule Parliament, which the Ulster minority pretend to be afraid of, and he showed how any such thing will be impossible under the "safeguarding" clause of the Home Rule Bill, quoted by Mr. Red-mond as follows:

mond as follows:

'In the exercise of their power to make laws under this Act, the Irish Parliament shall not make a law so as either directly or indirectly to established lish or endow any religion, or prohibit the free exercise thereof, or give a prethe free exercise thereof, or give a pre-ference, privilege, or advantage, or impose any disability or dis-ability or disadvantage on account of religious belief or religious or ecclesi-astical status, or make any religious belief or religious ceremony a condition of the validity of marriage. Any law made in contraventiom of the restric-tions imposed by this section shall. tions imposed by this section shall, so far as it contravenes those restrictions, be null and void."

That will be law in Ireland under Home Rule. It will safeguard and protect all creeds; though, of course, if there were no such protection, there would be no persecution by Catholics, as-all the world knows and recognizes from the record of the past in Irish history. But the Irish Catholic people and the Irish Party have been and are willing to make any reasonable concession to allay the fears which any sec tion of Protestants may entertain re-garding their security under an Irish National Government, the toleration of Catholic Ireland in the matter being

Our attitude about these safeguards these safeguards is this: we do not believe that one of them is necessary; but we agree to them all, and we say to our opponents, 'Are these safeguards not enough? If you want more safeguards state then and I say here to day what I have said in the House of Commons, that there is no safeguards which honest Protestants can ask for which I am not willing to consent to put into the Bill."

Such is the tolerance of Catholic Irishmen freely offered to their Protestant fellow-countrymen. What is the response of the Ulster Tory leaders?

Mr. Redmond tells it:
"Mark you the attitude of our opponents when we say: 'If these safeguards want no safeguards at all; we will not have your safeguards. We will have no safeguards. Whether the Bill is a safe

has been given at the polls, and will in due course be carried into execution by the passing of the Home Rule Bill.

### WHY DO CATHOLICS BUILD SCHOOLS?

Turn now to the self-sacrificing efforts of the Church. Why do we build schools? Why do the Catholics of this parish build this school? They are not wealthy. They work hard for their money. We build them because we love our country and because we love our children. We are convinced that we cannot grow as a nation with a healthy growth without religion. No nation has in the history of the world. Greece, Rome, Assyria all had a religion. It was false, but there were elements of truth even in the false. Washington himself has said that religion and morality are the props of the counington himself has said that religion and morality are the props of the country. Mere knowledge leads to rather than restrains from crime, as I have already pointed out, hence the insistence of the Church on the religious element in education. We cannot get that in the Public schools, so at tremendous sacrifice we build our own schools.

"But this school is also an evidence of the love we have for our children. We

"But this school is also an evidence of the love we have for our children. We believe our children have a double life to lead one of the body, one of the soul—a life in time and a life in eternity, and their great life, their vital interests, their sil-important object and aim in life is to prepare for eternity. We are still old-fashioned enough to believe in God in the soul, in immortality. We believe that the eternal destiny of our believe that the eternal destiny of our children is unspeakably above their in-terests in this life. Therefore in our plan of education we make every effort to fit them for that destiny. While not neglecting their mental training, it is our aim to form and school their will and their heart, to so form and strength-en character that in the days when the blood is hot and passion runs riot, when gold glitters and ambition urges on to deeds of dishonor and dishonesty, they will stand as firm as, the rock against which wind and wave beat in vain Yes, we sharpen the wits, cultivate the mind, but we never forget to stouten and strengthen the will and the heart. We never forget that the souls of the children committed to our schools are children committed to our schools are priceless beyond the telling and redeemed by the blood of Christ — made not for the transitory things of time, but for the everlasting joys of heaven.

THE GREATEST MARK OF LOVE "For this we sacrifice not only ou money, but that which is inexpressibly dearer: we sacrifice our flesh and blood. What is the sacrifice of money compared to the sacrifice of money compared to the sacrifice which that poor laboring man makes who allows his fair, beautiful daughter, as a black-garbed pun. to down garbed nun, to devote herself to the cause of education? It is hard to give money, no easy thing to part with the yellow gold and white silver for education, but, oh, to part with that child, pulse of his heart, to separate from his own flesh and blood for the sake of education: here in the sake of with the brightness of his hor education; here is a sacrifice that is divine. There is not money enough in the mint of the United States to satisfy or the loss of that child from that nome, and yet the father gives her his blessing when she leaves home and kindred to devote her life to days and years of toil to the cause of Catholic years of toll to the cause of Catholic education. It is the greatest mark of love to give our life for a friend or for a cause, and this is done yearly in thousands of Catholic homes. "What system on God's earth can compare with that?"—Rev. John H. O'Rourke, S. J.

## THE TYPICAL CHRISTIAN

ADDRESS DELIVERED BY ARCH-BISHOP IRELAND AT LAYING OF CORNERSTONE OF KNIGHTS OF COLUMBUS HALL

On account of its abiding value to Catholics in general we reproduce from our esteemed contemporary, The Catho-lic Bulletin, the following address delivered by the Most Rev. Archbishop Ireland, at the laying of the corner-stone of the Knights of Columbus Hali in St. Paul, Minn., Sunday, July 14:

The ideals and purposes of the Association known as the Knights of Columbus are worthy of all commendation. As a bishop of the Church I prize and praise them, and to the carrying out of them into effective realization I am most willing to lend my earnest and continuous ing to lend my earnest and continuous

And before I go further, I take pride And before I go further, I take pride and pleasure in stating as a fact that, so far as my observations of men and things teach me, in Miunesota and in the country at large, the ideals and purposes embodied in the constitution and rules of the association are no mere words or theories, that, wherever they work, the Knights of Columbus make the loval effort to rise in practice to the work, the Knights of Columbus make the loyal effort to rise in practice to the high altitude of their profession, to be in all things what they propose to be, typical Christians, typical sons and soldiers of Christ's Church—loyal in word and in act to its teachings, responword and in act to its teachings, responsive to its aspirations, generous in defence and support of its interests and its enduring welfare.

THE TYPICAL CHRISTIAN

To be the typical Christian is the duty to which every Catholic is committed, the high aim to which every ents when we say: If these sateguards are not enough, tell us what you want.'
What is their answer. They say, 'We want no safeguards at all; we will not more than usual deliberation rouse Catholic should bend the spring of mind themselves into valorous uplift, whether

array, and under the banner of a definite association walk forward, shoulder to shoulder, towards the coveted goal. Many advance successfully, each one toiling by himself: to many no other way is open. In an association, however there are valued helps, which, when within reach, the wise will gladly put to profit. The atmosphere one breathes is a potent agency of life and health: a vitalizing element of faith and good works is to be found in the Catholic atmosphere of a truly Catholic association. There, too, is the stimulus of silent example, the encouraging exhortation, the guardianship of command and prohibition. The Church never fails to bless and abst associations among its children; from associations it culls oputent fruit, wnich otherwise would not have failen to its portion. It is written: "It is better, therefore, that two should be together than one; for they have the advantage of their society." In our yearning for typical Catholics, let us bid God-speed to typical Catholic associations: and God-speed to one young in promise, yet even now rich in results—that of the Knights of Columbus.

The typical Christian—a high note is

The typical Christian—a high note is struck—it echoes the music of the skles; it tells of God's own supernatural region. struck—it echoes the music of the skles; it tells of God's own supernatural region. Every man, consciously or unconsciously, has his "philosophy of life," and as his "philosophy," so his ideals, so his aim of thought and act. For the Christian, the "philosophy of life" is this—Man's responsibility to a personal living God, Creator and Sovereign Master, man's supreme duty to hold his life on earth in harmony with the laws of the Master, to the end that in eternity he be united with Him in intimate fruition of His own divine life. For the Christian the "philosophy of life" is this—obedience to, and imitation of, the Exemplar of the super-natural man, given to the human race by the Almighty Himself, Jesus Christ, the Word Eternal, made man that all might know and easily follow "the way, the truth and easily follow "the way, the truth

The typical Christian serves God, and for God's sake serves fellowman. He takes as his supreme aim God's kingdom in heaven, and in order to merit entrance into this kingdom, he cares for the things of this life which God bids him care for, and this in the measure traced out by God's own writing in reason and in revelation.

The typical Christian serves God. To-day God is put aside, and the duty to self and to fellowman is invoked as to self and to fellowman is invoked as the all in all. The first, the great duty is forgotten. Yet this first duty for-gotten, duty of whatever kind loses significance and force. If not loyal to the Supreme Master, why should we trust correlves to be loyal to those whose claims are infinitely lesser? whose claims are infinitely lesser? And then, the great power is gone from the enforcement of duty, the power that comes from the knowledge that duty in whatever form is primarily a duty to the all-seeing One, whose claims are paramount, whose rewarding love is indispensable to-day and to-merrow.

The twicel Christian is all the result of the property of the prope

The typical Christian is all the good natural man is or can hope to be—and so much more is he, that in him natural virtues are the stronger since in him those virtues lean on the right hand of the Almighty, and the holier and the sweeter, since in him the grace of the Supernatural Being enlivens them, and the smile of the skies enriches and per fumes them—and so much more is he that in added store there are in him the virtues of the supernatural life, the direct and immediate fruitage of supernatural religion.

Tae Knight of Columbus is the loyal

son of the Church of Christ; he is, too, r and defender-ever watchful to uphold its honor to promote its wel-fare. The Church needs soldiers and defenders. Error and vice wage a continuous warfare against its principle and its influences; to its sons, to fight its battles; especially to those of them who band themselves together in public profession of its faith, in public obediwho band the ence to its mandates. THE ARMOR OF THE CHRISTIAN

What are the arms to be wielded by the soldier and defender of the Church? The arms that the Church makes its own—the spiritual arms of truth, justice own—the spiritual article of the spiritual and charity. "Therefore," says St. Paul, "take unto you the armor of God \* \* Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: in all things taken the shield of faith \* \* \* and in all things take unto you the helmet of salvation, and the sword of the spirit which is the word of God." Those the arms of the Catholic Church: who will arms of the Catholic Church: who will object to them? Faithful to the commission spoken on Olivet, the Church holds itself bound to preach the Goepel, once for aye delivered to the saints, to free souls from sin, to restore all things in Jesus Christ. To this end it is aggressive militant — and such it bids its children be. If the gifts of Christ are in its hands, and the power of Christ are in its hands, and the power of Christ moves its feet — and of all this it gives the proof — it deserves to triumph, and triumph it will — and in its victory all will rejoice who love truth triumph it will—and in its victory an will rejoice who love truth and justice. On the strength of its supernatural armor—none other is given to it—the Catholic Church stakes its life to-day

#### and to-morrow. THE KNIGHT'S DUTY

What, then, the part of the Knight of Columbus? This above all else—to illustrate in his private and public life the truth and the holiness of the teachings of the Church. "Rather die than be sullied," was the motto of Christian Knighthood in the ages of faith; be this, have your safeguards. We will have no safeguards. Whether the Bill is a safe Bill for us or not, we will not have Home Rule."

Against such talk as this—ridiculous and intolerable—there can be no argument. As to argument on Home Rule with the Ulster minority the case is ended. The case is ended, the verdict ended. The case is ended, the verdict ended and themselves into column to the safeguards. Whether the Bill is a safe to day, the motto of the Knight of the make the more secure their own upward flight, or by force of example to cal Catholic—unbending in loyalty to the osal Catholic—unbending in loyalty to the osal Catholic—unbending in loyalty to the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanctification of the Sunday by attendance at the ordinances of the Church, the sanc

act, in personal bearing, in contact with others, within the family circle, as member of the social body, ever and always the Christian man, without stain or represent. Thus, pre-eminently, will the Knight of Columbus serve and defend the Church. Behold, My sons, steadfast in My teachings and My commandments—this the argument of the Church in behalf of its claims that Christ is with it and through it lives and reigns. Direct work for the welfare of religion follows from a righteous Christian life, as rays of heat from the warm sun, as sparkling rivulets from the warm sun, as sparkling rivulets from the bounteous fount. Collectively and individually, Knights of Colambus will joyously put the hand to every good work that circumstances bring into their way. Collectively, for instance, how much may be done on behalf of divine truth by the maintenance of healthful libraries, the

maintenance of healthful libraries, the wide diffusion of sound Catholic literature, the organization of courses of lec ture, the organization of courses of lectures by men whose lips are skilled to the word of truth? Collectively, too, works for safeguarding of youth may be organized: substantial assistance may now and then be given to the Church's missionary and educational plannings. Individually, the Knight of Columbus will promptly step forth in co-operation with parish or diocese when appeal is made for special manifestation of faith, for special personal effort in works of religion and charity, and let me say it, since right here resides a test of strong belief and of whole souled devotion to religion and to charity, the Knight of religion and to charity, the Knight Columbus will be large hearted and wide-handed, when purses are bidden be loosened in support of causes, which, however much the inspiration springs from heaven, depend, in the ordering of divine providence, upon resources drawn from earth.

THE LOYALTY OF CATHOLIC CITIZENS Were I to hearken to voices of unspiritual arms of truth and justice should lie in the hands of soldiers and of defenders of the Catholic Church. Now and then we are accused of dark machinations through intrigue and political plotting to make captive the laws and institutions of America, and bend their power into service service of Catholic interests. Insane the charge: merest calumnies, the so-called argu-ments made use of to wing it into circu-

Catholics know the laws and the institutions of America: they are sworn to uphold them: in the deepest fibre of their hearts they are faithful to them. Juder those laws and institutions Cath olics make these demands: rights to all, privileges to none. What comes to all as the inalienable beritage of American citizenship they exact as theirs: what belongs not to all, they scorn to have as their peculiar possession. This their determination as men and as citizens— Are effort made to discriminate against Catholics in matters civil or political?—as men and as citizens Catholics protest. Are efforts made to endow them with special privileges?—as men and as citizens Catholics should protest, and ever will protest. Catholics demand that the flutterings of the flag of free dom be not the mere motion of the wind, but the significant token of actual free dom land equality to all citizens of America, whoever those be, whatever their ancestry, whatever their color, whatever their religious creed. Rights for Catholics, as for all other American citizens—yes; a hundred times yes. Favors and privileges for Catholics, or in the hearts of its Catholic citizens; such treason American loathes and con-demns: such treason the Catholic Church loathes and condemns; such treason the true American, the true Catholic will

never be guilty of.
Knights of Columbus, I have rehearsed Anghts of Columbus, I have rehearsed the ideals and purposes of your association. To those ideals and purposes be you, each and every one, loyal in profession and in fact. So doing, you will bless and elevate yourselves: so doing you will merit and receive the applause of country and of Church.

# PRIEST AND MINISTER

LIVELY DEBATE ON SOCIALISM

The debate between Rev. Father Boniface, pastor of St. Mary's Catholic Church, Nevada, Mo., and Rev. E. H. H. Gates of Rosedale, Kas., on whether Socialism is Anti-Christian, was held at the county court house Tuesday and Wednesday evenings of last week. Father Boniface contended that Socialism is opposed to Christianity, while the Rev. Mr. Gates, who is a Christian min-

o'clock and the court house was simply packed both evenings by the hour for the works to begin. Of course, most of the Catholics and Socialists of Nevada the Catholics and Socialists of Nevada were present to give encouragement to their respective speakers, and a lot of people were there who did not be-long to either of these organizations. W. R. Jordan was agreed upon by both sides as chairman of the meetings and presided both evenings.

According to the agreement Father Boniface was to open the argument each evening and was limited to one hour in which to present his side of the argu Rev. Mr. Gates was to follow for an hour, after which each side was allowed fifteen minutes in which to "sum up," as the lawyers would say.

and at a number of times, the first evening especially, it looked like there might might be trouble, so warm did the discussion become. The outbreaks were from partisans of the respective speakers in the audience, who would ask questions, cheer or hiss, as the occasion would seem to justify.

We quote the following from the Nevada daily paper:

"As is always the case in public debates, each side propably considers

As is aways the case in the bates, each side propably considers that it had the best of the argument, but from expressions heard ment, but from expressions heard by those not connected with either the Catholics or the Socialists, it seems to be the general impression that the Socialist speaker was outclassed, Father Socialist speaker was outclassed, Father Booiface putting up an argument that appeared to be unanswerable. He cited innumerable quotations from leading Socialist authors and newspapers which showed that Socialists were opposed to Christian religion and the marriage relation which Father Boniface insisted was a Christian principle.

The Socialist speaker maintained that

the authorities quoted were simply the private views of certain prominent Socialists and that the party, as a party, Socialists and that the party, as a party, was not opposed to Christianity. However, he did not stick as close to his subject as did Father Boniface and seemed to squirm about a good deal, taking up considerable of his time making a Socialist speech, rather than debating the question under discussion.

Father Boniface, at the close of the discussion, challegard Rey, Mr. Gatter discussion, and challegard Rey, Mr. Gatter discussion and challegard Rey, discussion, challenged Rev. Mr. Gates for another debate at a later date on ther or not Socialism was in favor of

free love, but the gentlemen could not agree as to the wording of the question and the challenge was not accepted. Father Boniface proposed to prove that scientific Socialism was opposed to the marriage relation and advocated free love, while Rev. Gates insisted on the proposition whether or not Socialism, as party, took that stand, hence the ma

ter was dropped.

The following letter from a non-Cath-The following letter from a non-Cata-olic minister is interesting. It is grati-fying to learn that some of our separated brethren of the cloth can properly ap-preciate the good work done by a

Nevada, Mo., July 10, 1912.

Nevada, Mo., July 10, 1912.

"Father" Boniface, Nevada, Mo.
Dear Brother: — I desire to extend
to you my heartfelt thanks and the
thanks of the Christian people of this
city and community for the very able
and convincing manner of exposing the
underlying principles of the Socialists
of our country and its party principals
as against Christianity, at the public
debate at the court house on Tuesday
night. I am a Protestant, but the Christians of the world should feel indebted ians of the world should feel indebte to you for printing and distributing the truths you have given. The publication of the convincing arguments would be penefaction to the nation and the world and may God bless you to give its truths to the world and especially your humbl brother.

# A MISLEADING TITLE

Morris Hillquit has in the August Metropolitan, just fresh from the presses, his second article: "Socialism

up to Date.' The title is absolutely misleading, as The title is absolutely misleading, as it is calculated to deceive the reader into the belief that Socialism is original and progressive. Mr. Hillquit very pathetically tells of the wrongs of the laborer, and very logically states how the new developments in machinery have caused conditions hitherto unfor other special classes of citizens—no; a hundred times no. To covet or to grasp favors or privileges, not allowed to all, were treason to the starry banner troversy and to which we can all cr credo, he has a few lines, modestly stating that Socialism is the nostrum to cure all the ills that sweat is heir to.

The gentle innocence that has not a work that would lead us to belief in the work that would lead us to belief in the inherent mslice of Socialism, is doubtless a clever ruse to make the reader wonder so that his curiosity will find him anxiously waiting something more about this dear and much-wronged system. Mr. Hillquit is an able advocate; pity his cause is not worthy of his ability. A few little generalizations claim our attention. His first words are "Socialism is distinctly a modern movement." Here, tinctly a modern movement." Here, according to our old-time habit, we distinguish the proposition. If he would mean the Socialism of Robert Owen, inmean the Socialism of Robert Owen, intended to benefit the poor in a purelysocial and unpolitical way, Socialism
is as old as Adam, for pity, a human
quality, has ever found a subject in
poverty or m'sfortune. If he means the
plan of Marx, infidelity is as ancient as
the devil, for it was "sired by satan
from its dam Sycorax." In neither case
is it modern. The Catholic Church
alone, in all the wide world, has standing proofs to eye and mind of Socialism's antiquity in the members Rev. Mr. Gates, who is a Christian minister, took the negative side and made a desperate effort to prove that Socialism of its religious orders that do not own the clothes on their back and have assumed poverty to dignify it and make its unwilling subjects in the world more patient in bearing its inconveniences. This is true Socialism, nor is it modern in conception or character. Our latest fad, begotten of Marx, Bebel, Engels and the rest, is so elastic and has such an innumerable array of adjectives to qualify its little noun that it not only claims the earth but an infinity of forms. We have so that democrats, Catholic Socialists, Christian Socialists, and what not. Then every new villainy about marriage and the home and the beaven for which see the home, and the heaven for which we hope, are privately petted and never publicly disavowed by the gentle, kindly, gracious champions of the cooperative state,
Mr. Hillquit ends his tender, pitying

forth " circumferences the sacraments, the ten commandments and blasphemy of blasphemies, God Almighty Himself of plasphemies, God Almighty Himself.

So Mr. Hillquit is not as innocent as he looks in his "Socialism Up to Date."

Now, Mr. Hillquit, in answer to your contention that capital's right to own a

machine is labor's wrong in its use, or as Marx, your philosopher guide, would say, "All wealth comes from labor," allow us a few words.

allow us a few words.

The machine is a thought. There is nothing so much a man's possession as his thought. Yet there is no whirr in the wheels for want of money force. The invention lies an inactive power. The speculator risks his money in launching the new and untried article, and life throbs in invention's purpose. The hard hand of toil comes, and the patented article saves labor, and this latter agency, eschewing the brain patented article saves labor, and this latter agency, eschewing the brain power of the inventor, and the moral force of the capitalist, claims all the product of the enterprise, because, forsooth, "All wealth comes from labor." This is the "fair deal" of Socialism. Doesn't it look like a joke, if men were not deceived by the specious sophistry that preys on their poor sensibilities?

Again, Mr. Hillquit, your great boast is that the "rate of wages" will be all equal in the co-operative state. So

is that the "race of wages" will be all equal in the co-operative state. So there will be nothing there but hands. hands, hands—hands all around. The doctor's head, the author's brain, the artist's creative power, will their shilling (why we know not, since their sailing (why we know not, since he does not spin,) and sit down smiling with the miller and the maid. How men can believe such rot seems above fancy, but millions do, for it is

easy to make a rebel out of discontent or a robber out of the homeless and desperate. Socialism, Mr. Hillquit, is only the fog on the mountain top that will never be—that can never be—the mountain itself .- Buffalo Union and

### PAYING THE PENALTY

In history it is not often recorded that so swift a punishment overtook a nation as that France at this moment is undergoing for condemning God's laws. Her impending fate can be read in the following cable gram from Paris, under date of May 28: "Statistics complied by the national bureau of vital statistics, which were published this afternoon, created a profound sensation. They showed that during 1911 there were thirty four thousand eigha hundred and sixty nine fewer births than deaths in skyty nine fewer births than deaths in France. This is the worst showing in the history of France." In these statistics we read the death warrant of the nation that in the days of its greatness prided itself on being "The Eldest Daughter of the Church." The Janghter has foresken har Mother's Daughter of the Church." The daughter has forsaken her Mother's house and has set her feet on paths that literally lead to death.

The above figures are the hand-writ-

ing on the wall announcing the passing of the nation that so long led the vanguard of civilizatian. One need not be French to feel profound regret over the threatened extinction of a nation to which mankind owes so much. A death-rate exceeding a birth-rate can have only one meaning. It is the beginning of the end. It is progressive national suicide. We use the word suicide suicide. We use the word suicide advisedly. French men and French women, spurning the teachings of the Catholic Church, have chosen to violate God's laws, and the consequences of their so doing are seen in the appalling figures furnished by the bureau of vital statistics. Their significance can be better appreciated when it is stated that in Computation births over deaths is almost one million.

The Frenchmen who have been inciting their countrymen to make war upon the Catholic Church have no reason, from a patriotic point of view, to glory over whatever measure of success has crowned their nefarious work. They have succeeded in inflicting a greater blow upon their country than they have upon the Church. They have poisoned the well springs of a nations greatness. In weakening the religious sanctions they prepared the way for the tragical result told by the latest cital statistics of France. Under their leadership that country finds itself face to face with the greatest calamity that could overtake any land.—Freeman's Journal.

### PROTESTANT ON ORIGIN OF THE "REFORMATION

Dr. James Gairdner, in a letter to the

Guardian (Anglicab) says:
That which we call the Reformation
in Eogland was the result of Henry
VIII's quarrel with the Church of Rome of any such oppression? Not Henry hiwself till he found himself disappoint ed in the expectation which he ardently cherished for a while, that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license to live in bigamy. The See of Rome refused this, and when Henry at length took the matter into his own hands by marrying Anne Boleyn pronounced quite a righte-ous sentence that his former marriage

volved the whole clergy in a 'preamu-nire'" for doing what they could not help doing, fined them heavily and then compelled them (most unwillingly) first to acknowledge his supremacy and after-wards to surrender the power of making laws for themselves in convocation.

Then he made all the clergy declare (on pain of treason) that the Pope was only a foreign bishop, with no authority outside of his diocese, and forbade (on like penalty) appeals to Rome or the bringing Panel Bulls into Exactled. bringing Papal Bulls into England—and all for the sake of making good his secret marrisge with Anne Boleyn and getting the succession settled on his offspring.—Truth.

### CATHOLIC NOTES

Last year there were elected in the States 478 churches-say

1764

church in every 20 hours:

The most distinguished convert from Lutheranism in this country is Arch-bishop Blenk, of New Orleans.

Mother Katherine Drexel has built a arge Indian school at St. Michael's Arizona, caring for 200 Indian children. Archbishop Prendergast of Philadel-phia recently received the adjuration of 68 negro Protestants in the Church of Our Lady of the Most Blessed Sacra-

France is now feeling the need of religious in her hospital service. The Hotel-Dieu of Dieppe applied to Canada for religious. Four religious from the Hotel-Dieu of Quebec responded.

It is perhaps not generally known that in what until quite recently was called the Middle Kingdom of China there are not only Chinese Trappists, but Chinese Jesuits, Chinese Dominicans and other priests of religious orders.

Mass was recently celebrated in the Church of Notre Dame, in Geneva, Switzerland, for the first time since it has been restored to Catholic worship.
To show their gratitude and manifest their faith, over 1,000 people received Holy Communion.

The suggestion made that the Eucharistic Congress of 1914 be held in Dablin meets the warm approval of Irish Catholics generally. Nowhere would such an event be welcomed with more loving and enthusiastic devotion than in Ireland.

The Most Rev. Dr. Duhig, Coadjutor-Archbishop of Brisbane, is said to be the youngest Archbishop in the British Empire. When he was consecrated Bishop of Rockhampton in 1905, he was thirty-four years of age. At that time he was the empire's youngest Bishop.

A handsome gift was received recently A handsome gut was received recently for the magnificent new St. Vincent's Hospital, Indianapolis, which is now almost completed. The Sisters of Charity received a check for \$5,200 from a Methodist lady, Miss Anna Frances Blank, of Indianapolis, to be Frances Blank, of Indianapolis, to bapplied to the hospital building fund.

In an encyclical addressed to the Catholic Bishops of Central America, Pope Pius has recommenced that the Archbishops make every exertion in favor of "unfortunate Jews in these immense regions," and reproaches the episcopate for neglecting this sphere so

Michael Whalen, the only American Michael Whalen, the only American leper on the island of Culion, in the Philippines, has been elected Chief Executive of the Republic which the Philippine Government has organized to manage the affairs of the leper colony. He is the first man to attain this distinction in the first leper republic organized in the world. ized in the world.

The young grand Duchess of Luxembourg, aged eighteen years, of the ancient House of Nassau, the oldest in Europe, who is about to assume the responsibilities of government, has studied statesmanship and military tactics. She received her early education from the nuns of the Sacred Heart.

Lady Mary Catherine Charlotte, only child of Bertram, fifth Earl of Ashburn-ham, has entered the Sacred Heart Convent at Roehampton to become a nun. She is heiress to great estates in Northampton, Sussex and Wales. Lady Catherine is twenty years old. The family seat is in Ashburnham Place, Battle, Sussex.

Mrs. Martha Tolton, mother of the late Rev. Augustine Tolton, the first colored priest ordained for the United States, died recently at her home in States, died recently at her nome in Chicago, at the age of eighty-five years. Mrs. Tolton was born a slave in Ken-tucky, and was taken to Hannibal, Mo., where she married Peter Tolton, also a slave. The Toltons removed to Quincy, Ill., in 1861.

A German Review, Der Alte Glaube, publishes the statistics of M. Darkheim, a professor of the Sorbonne. They show the difference between Catholic and Protestant countries in the matter of suicides. The professor gives an average in Catholic countries of 58 suicides for every 1,000,000; in countries where the religion is mixed, 96; in purely Protestant countries, 190.

After studying three years at the General Theological Seminary to become a Protestant Episcopal clergy-man. Malcolm Ayres, son of Representative Stephen B. Ayres, of the Bronx, has renounced that faith and become a Catholic Last month three of the following statements. olic. Last month three of his fellow-students from the same seminary, Ray-mond Lawrence, Graham Reynolds and Charles Danford, left the Episcopal Church and were received into the Catholic Church. Mr. Ayres has expressed a desire to become a priest.

Mrs. Thomas F. Ryan has again shown per generous zeal in the cause of Cath her generous zeal in the cause of Catho-lic higher education by the gift to the Sisters of the Holy Child Jesus of a flity-room mansion, of gardens, orchards and all that add charm to a country residepce. It is within an hour's run Erie Railroad) of New York City, and within a mile of Montebello Farm, the Ryan country seat. The air is pure, dry and bracing. In September the Sis-ters will open a boarding academy for young ladies and a day school for the children of the neighborhood.

Daniel G. Reed, of Richmond and New York, the well-known tin-plate magnate, has given a check for \$25,000 as a donation to the building fund of St. Mary's Church, Richmond. Mr. Reed is not a Catholic, but has always been generous in his gifts to Catholic churches and schools, and to all instituchurches and schools, and to all institu-tions in his home city of Richmond, in which he takes much pride. St. Mary's church, now under construction, is right in the heart of Richmond, and will be one of the most beautiful churc in the State.