

she met only her husband, staggering half drunkenly towards her. Behind him stood two other men who gazed at her in silent apprehension and presently busied themselves with something which they seemed to lift very gently from the inmost recesses of the covered carriage at their side.

"My God! what has happened?" cried Sheila, in sudden terrified agony.

"Keep up your heart little woman; we just met with an accident coming along. The motor got smashed and we had to borrow a carriage," her husband said easily between hicoughs. "Dermot got thrown out; but it's only a bit of a shock, and he'll be all right in a day or two, you'll find."

But his wife had not listened to the whole of his speech. With a moan that but half expressed the anguish of her heart, she had taken little Dermot from the other men's arms—for the boy, alas! was still so fragile that it was no great burden to lift him—and carried him lovingly and tenderly and still, apparently, unconscious to his cot in the room beside her own. Half an hour later, when the doctor had arrived in hot haste in response to her urgent message, she learned to her great grief that the boy was suffering from severe concussion of the brain. It would be weeks, perhaps longer, till they could hope for his complete recovery—if it ever came.

It was only next morning that Ned O'Hara woke up to the full realization of the grievous wrong he had wrought; this only child the night before. And, to tell the truth of him, the unhappy man was overwhelmed with shame and sorrow at the thought of it. The shock seemed to have brought him suddenly to his senses and at the same time to a complete realization of his own folly and weakness, if not actual wickedness.

Perhaps nothing else would have so effectually wrought such an entire change in his conduct and disposition. Day by day as little Dermot hovered between life and death, emerging at last only by slow and painful degrees from the Valley of the Black Shadow, his contrite and sorrow stricken father watched and prayed by his bedside as he had not prayed for many long years. As in a flash the folly of his past ways was brought home to him in his heavy affliction and self reproach his long wandering heart turned homeward at last to God for hope and comfort and forgiveness.

He who until now had looked upon the mere attendance at Mass on Sundays and holy days as an unwelcome and troublesome encroachment on his hours of pleasure and amusement—or on the belated hours of sleep lost from the night before—became now in a quiet, unobtrusive way the most devout and pious of Catholics. And by the time that little Dermot was at last well on the road to recovery Ned O'Hara had learned to take a new and lasting view of life's seriousness, of his duty to God and to his family and home; of the folly of false friends and vain pleasures. He had learned also that in this greatest grief and trouble of his whole life, as of his poor wife's also—the long, anxious illness of their only child—the good God had, perhaps, meant to send him but a warning and a blessing in disguise.—Nora Tynan O'Mahoney, in Dublin Irish Catholic.

## GOOD OUT OF EVIL

We do not share in the views of those who advocate active opposition to the present wave of anti Catholic agitation. Much less do we believe that any good will come of plaintive appeals to government officials to put a stop to the campaign that is being waged. In the first place, these officials could not do so if they would; and in the second place, it is useless to ask them. They will not try.

We need, not be surprised that the enemies of Christ's Church attack her. Her Founder foretold the opposition she would meet with and He gave the reason for it: "If the world hate you, know ye, that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you. The servant is not greater than his master. If they have persecuted Me, they will also persecute you." (St. John, 15:18, 20).

The history of the Church, from the very beginning, shows that in every age she has encountered opposition. In many cases this opposition developed into the most bitter persecution. Even as her divine Founder was hated, the Church has been hated and the children of the Church have been made to suffer for no other reason than that they are the followers of Christ.

Yet persecution has been always a means for purifying the Church. It has strengthened her, instead of destroying her, as the persecutors intended. The campaign that is now being waged against Catholics and their Church in this country is but one phase of the opposition that she has had to encounter from the beginning, and doubtless will have to encounter to the end. We need not fear for the Church. She thrives the better for opposition. Indifference is the enemy she has to fear.

Men do not fight a dying institution. The fact that those who fight the Church to-day are so frantic in their efforts to oppose her is the best proof of the power of the Church. They stoop to unscrupulous methods because they are desperate when they realize that the Church is growing



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and prospering in spite of their hatred. They represent a lost case, and they publish this fact by resorting to vilification, calumny and flattery, instead of reasonable argument, for its support. Catholics need not be disturbed by their antics. No thinking non-Catholic is deceived by them.

On the whole, we believe that the Church stands to gain immensely from the present spasm of religious prejudice. A few individuals, here and there, may suffer temporarily. Politics will be disturbed by the snarling of the bigots who hope to profit by creating religious dissension. But honest Catholics have nothing to fear. Those who are not honest (and, unfortunately we have some of that kind), deserve little sympathy. So we say, let the bigots rave. Their intentions and their methods are evil; but good will come of it. Only have patience.—True Voice.

## THE CATHOLIC MACHINE

(By C. C. Copeland in the Lamp)

Editor's Note.—Among the prominent converts to Catholicism in America must be numbered Mr. C. C. Copeland, of Libertyville, Ill., well known in Chicago and the West. Mr. Copeland is a man of strong convictions and his writings reflect the character of his mind. The brief story of how he became a Catholic was called forth by the request of a Protestant friend to state the claims of Catholicism "in a nutshell," at the same time expressing his fear and dread of the Catholic Church as a monster "machine."

"My ignorance and prejudice were as 'dense' as yours possibly can be, until at twenty-four, after my business success was assured, I determined to dispel both, and settle the religious question for myself. I had never been baptized, and was teaching Sunday school in North Market Hall, Chicago, where Moody had just become superintendent. I was getting most of the boys from the other classes, when he drove me out because I would not 'profess' and become a member of the Protestant Church. I gave my nights and days to the work for two years. I read the Old and New Testament and tried to prove Christ a myth—prayed earnestly—studied history, etc. My conclusion was that Christ was God, and that I would follow Him. No more independent man, I believe, ever lived than I was then. What did Christ say to me? He said, 'Hear the Church.' I thought it must certainly be the Church which Christ established—which was founded upon the rock—which He would lead always into all truth, which began to be during His life on earth because He established it. It must exist now, I reasoned, as He said it should stand till the end of the world. Now the question was, which of all the churches was it? Then I began to read the history of the churches which claimed to be Christian.

HOW THE CHURCH FOUNDED BY CHRIST WAS FOUND

"Most of them, I found, were of quite recent origin and of man's foundation and no one of them was as old as the time Christ lived on this earth, and none of them taught what and as He commanded. Then doubt in Him returned. He had not fulfilled His promise. He was not God. I was troubled. I told my troubles to an able, learned lawyer—a good, honest, charitable man who was not then a member of any Church. He asked me if I had considered the claims of the Catholic Church. I had not. Why should I bother myself about that, old abomination of abominations?" It surely could not be the work of the humble, lowly Jesus. I had been taught till then that it was the work of the devil and that the Jesuits whom he advised me to see were the worst of his imps.

But I was not afraid of them and went several times to see them. They explained to me the claims of the Catholic Church; its dogmas, its sacraments, its institutions, its foundations, its Catholicity, its work in the world and its influence on the human race. Then the truth dawned on me. He was God, and I had found His Church. I heard it and was happy; all doubt was removed and I have continued to be happy until this day, within its fold and under its guidance.

"If this 'machinery' seems (to you) to be the 'rankest kind' of a contradiction of the teachings of Jesus Christ, it is certainly on account of your ignorance concerning it and your prejudices. The reason why a Christian should be a member of this 'Catholic machine' is that Christ told him to be a member of it—Hear the Church. 'Be of one faith and one baptism.' There shall be one fold and one shepherd.' Is not that 'in a nutshell?' Do not forget that He is God.

"In the Catholic Church, unlike the Protestant churches, no man assumes to administer the truth for any other man. If he did, he would be silenced. Its teachers teach what the Church teaches; and so told Christ said, He would lead into all truth. He commissioned them to teach all nations and said He would always lead them into all truth.

CHRIST'S "MACHINE"  
"Keep in mind all the time that Christ is God. It is His 'machine' we are talking about, and He it is who is running it. When I found these truths I wanted at once to become part of the harvest of this 'Machine,' a member of this Church, and so told my instructor. His reply was, 'You do not know what the Church teaches and requires of you.'

"How natural and logical it seemed to me then, and does now, to say to him that I did not care what he taught or required of me. It could only teach such truths as God desired me to know, and could only require of me what I should perform. That 'Catholic Machine,' as you call it, has been my constant study for more than fifty years, and has become so wonderful to my mind none but God could have made it. How wonderful its Founder, its origin, its fulfillment of all His prophecies, its survival of persecutions, its conversions, its co-operative institutions of men and women for teaching and doing its divine work of charity, etc., etc.

"Why, my friend, if it had not been for this 'Machine' you and I would be barbarians or savages or cannibals now. Our ancestors for generations and generations were Catholics, and only the more recent of them have broken away from the 'Machine' that elevated and enlightened them. Because of their conceit the devil got in his work on them."

"They became greater than anything God had built or could build for them. Luther expressed it, after five or six sects had been formed from his 'reformation' by saying: 'Every old woman thinks she can found a church. There are lots of old women now.'

## GOING BACK TO THE OLD FAITH

The Catholicization of Germany is a shadow looming blackly before some of the Protestant students of religious statistics in that empire, says the Catholic News.

Dr. Ewald Fruh in the *Christliche Freiheit* points out that in Prussia a remarkable change occurred in the twenty-five years from 1889 to 1911. In that time the Protestant school population increased 28.4 per cent., while the Catholic school population increased 53.2 per cent.—more than double the Protestant increase. Prussia contains practically two-thirds of the population of the German empire. Dr. Fruh, therefore, concludes that by 1901 Catholics will be in the majority in Prussia. Johannes Kubel, a Protestant church statistician, concedes that by the end of this century Germany will be overwhelmingly Catholic.

Johannes Forberg, another statistical student, points out that in 1875 out of every 1,000 births, exclusive of Jewish births and births from "mixed marriages," there were 608 Protestant children and 392 Catholic children. But there has been a steady decrease of the number of Protestant births and a steady increase of the number of Catholic births, until in 1911 there were but 514 Protestant births, a decrease of 89 from 603, while there were 486 Catholic births, an increase of 63 over the old figure of 392. This change is startling. Protestant births were 60.8 per cent. in 1875, and but 51.4 in 1911. The Catholic births in the same period had increased from 39.2 per cent. to 48.6 per cent.

It is remarkably significant of the virility of the Catholic faith that its adherents are increasing absolutely and relatively in Germany, one of the most Protestant of countries, while Protestantism is declining. The revolt of Luther began in Germany. It spread like a conflagration through northern and central Europe, and in fifty years it had begun to diminish. Not a country in Europe that had not accepted Protestantism within the first fifty years after Luther has since become Protestant, while some of the peoples who yielded to the first flood of apostasy later returned to Catholicism.

German Catholics had to endure many persecutions. But they held the faith. And, true to the history of the faith, wherever persecution has been most bitter there has the faith been most deeply planted in the



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hearts of the worshipers and there have been exhibited alike its wonderful pertinacity and its glorious fruits.

Germany, long the stronghold of Lutheranism, one of the foremost of European states, has long felt the need of the assistance of the Catholic party to maintain the government from socialist control. Germany, an empire of sturdy people, with wonderful traditions, extraordinary art, mighty influence on European civilization, and noted for the proficiency of its scholars is slowly but surely returning to the faith of St. Boniface, the faith of the Apostles and the Rock of Peter.

## THE POWER OF AN AVE MARIA

Arturo de Gounod was a youth of excellent character, distinguished no less for his virtuous life than for his learning. He surpassed many young men of his age in education and culture: was an artist of no mean order, an accomplished musician, and the possessor of a fine tenor voice. Having come to Paris on a visit to his uncle, the count of Medina, Arturo devoted much of his time to the study of the fine arts.

His fame as a singer soon became known far and wide and in the salons of the society in which he moved his beautiful voice was often heard and admired. One night he sang an Ave Maria, every note of which was soul-stirring. His audience listened spell bound, breathless, to the sweet, powerful notes. At the conclusion, when the last words died away, the singer was greeted with enthusiastic applause. His delighted hearers gathered round him, vying with one another in their tributes of praise. One among them, an elderly lady, seemed deeply moved. Approaching the young man, she said, in a voice full of emotion: "Are you a Catholic, monsieur?" "I am, and I hope a fervent one," replied the youth. "To judge from your singing," continued the lady, "I should say you are devoted to the Virgin, and reverence her in a special manner." "You are right, madam. After God, I love and honor her with all my heart."

"Your rendering of that beautiful Ave Maria," she said, "has thrilled my soul to its depths. I am a Protestant, and until to night I have never doubted that my religion was not the true one. Not only has my heart been enlightened, but I shall be deeply grateful if you will tell me something of the Catholic faith."

Arturo introduced his friend to a priest, who after duly instructing her received her into the one true fold. To-day she is a fervent Catholic, an ardent lover of Our Lady, and she blesses the hour when listening to the sweet strains of the Ave Maria her soul (until then enveloped in darkness) was flooded with the true light and with the peace which passeth understanding.—Catholic Universe.

## THE VILLAREAL MANIFESTO

Down in Mexico there lives a man whom the papers call Villareal. The fortunes of war have put some power into his hand; and he has issued a manifesto. That is a common device in some countries. The document is grandiloquent. That goes without saying. Such documents always are. Some are issued in the interests of heaven, others in behalf of the moon, still others in the interest of hell, under the disguise of "public health, morality and justice." In substance, Villareal's manifesto is of the last kind; in phronology it belongs to the moon species. What it says is bad; what it implies is an outrageous indictment of an honorable body of men and women; the way it does both is worthy of a schoolboy trying a new gold pen. Villareal abolishes by words a sacrament of the Church, penance. Every scoundrel who stands in need of the cleansing of the sacrament does the same. God waits His day, and the sacrament does not yield to annihilating phrases. Villareal drives out all religious priests, makes others his lackeys, sets the hours when churches may be opened, states who may and may not officiate therein. This is most natural. Villareal is a

freethinker! A freethinker is a male defective who persecutes every man and every woman especially, whose thoughts differ one jot or tittle from his own. Villareal is a liberal. A liberal is a strutting tyrant with a gun in his hand, a sword at his side, a cockade in his hat, who insanely imagines that though he is free from all laws, human and divine, yet everybody else needs the rack and thumbscrew. He commissions himself to see that they suffer both, regulating the sobs the while and the number of the tears.

Villareal forbids people to enter the academy. His morbid soul is disturbed. Its foul depths are stirred. Villareal will die. The Church though, mangled, will live. But it might be well to remember that when Mexico goes deeper into the depths of irreligion, because of Villareal and his kind, plump deaconesses and unctuous elders will cry: "Behold Popery at its best!" They are doing so now; they will do it again.—America.

## AN INSPIRATION TO PROTESTANTISM

The editor of the Northwestern Christian Advocate (Methodist) was censured by a correspondent, for seeing anything good in the Catholic Church. The editor thereupon came out manfully with the following statement:

We repeat: The Catholic Church is doing much good along certain

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lines. We might, indeed, emulate that body in its far-reaching Church-erecting policy. Protestantism builds for the immediate future; Catholics for the century. That Church, it is generally conceded, possesses an acumen in things temporal that might

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