nonthly pension for their declining tears. That little anecdote mirrors seriscily the unworldliness of Pius C., and his trusting childlike nature : X., and his trusting childlike nature ; and no doubt, too, but that it will be told in centuries to come to his honor, and will shine resplendent when more showy deeds have long since been buried in oblivion."

#### THE HEALER'S HAND

The Great War has forced men's thoughts back upon the stern realities and problems of life. It has sobered thousands and humbled their pride. "Many a thinker must see in this present awful crisis," says an anonymous writer in the Atlantic Monthly, "not an isolated phenomenon, not a mere political event, for which a train of political causes has been laid, but also one of the has been laid, but also one of the natural results of our ways of thinking, of our kind of progress. The growth of material over spiritual conception in the last fifty years is appalling." Breaking what they termed the galling shackles of Christian dogma and morality, men now clamer for a larger freedom. The old-fashioned doctrines cribbed and cabined them to narrow limits. They want more space, greater oppor-They want more space, greater opportunities. Everywhere hands are rudely knocking at forbidden doors. While our age is feverishly endeavoring to increase its economic and commercial efficiency, it is still more eager to widen the circle of its material comforts and luxuries, its grosser ature, art, journalism, the theatre reflect in glaring colors the passion

of the age.
And yet the millions thus steeped and yet the millions thus steeped in materialism still go ahungering and uneatisfied. No wonder. They have a distorted view of life. They have shifted its center of gravity. That is in the spirit, not in matter. The true life, the only one deserving of the name lies not outside us, but within. It is a life in harmony with God's law and commandments.
When that life is lost, the soul is smitten with a moral leprosy. That word make us shudder. Leprosy! Life slowly ebbing away under a corroding virus. The spirit's earthly tenement crumbling inch by inch in the grasp of a loathsome enemy.
The coldest heart thrills with sympathy at the agonies of the doomed and helpless victim. And few miracles of the gospel strike a more sensitive chord in our hearts than the one in which Our Lord cleansed the ten lepers of their disease, and restored them to the full vigor of manhood and of health. It was an act of infinite mercy and power. It was as if the portals of the grave had been broken down and the dead had

A moral leprosy has attacked our age. The poison of materialism has inted the very sources of life. But the soul unconsciously protests. It must be saved from the foul contact. But only a Divine Hand can seal the scarred brow of society with re-stored health and beauty. A Divine Voice must repeat the words: thou clean!" Only then wil Only then will the scars and scales disappear.—America.

#### THE CATHOLIC CHURCH IN CHINA

In the July number of The Ecclesiastical Review Father Sylvester Espelage, O. F. M., writes about the wonderful growth of the Catholic Church in China. From 700,000 in 1900, the number of Catholics in China has grown to 1,600,000 in 1914. "There are four reasons or causes" says Father Espelage, "which we might suggest to explain this great development: first, the blood of martyrs; second, increased fervor throughout the Catholic Church brought about by the decress of Pope Pius X. on frequent Communion and the early Communion of children; third, an increase in the number and activity of priests and nuns in China : fourth an increase of the movement to help foreign missions, a zeal noticeable in the world at large and

especially in the United States."
Enlarging on the four causes the writer, in the first place, alludes to Tertullian's saying that "the blood of martyrs is the seed of Christians," and recalls the fact that the Boxer. Movement in 1900 was not only anti-foreign but also anti-Catholic, and that therefore the approximately 20,000 Catholic men and women who fell as its victims were truly martyrs. No wonder that just from that time there was an unprecedented harvest of souls in China's mission fields!

Speaking about the second cause Father Espelage says: "Holy Com-munion, the Eucharist, the greatest moral force in the Catholic Church here we have a lever with which to move the world! Well did Pope Pius understand this, and in his efforts to renew all things in Christ his decrees have already begun to revo-lutionize the world of sin and efforts. Is not the Church Militant one large body, and should not we in the mission fields at the extremities, so to say, of this large body also be-gin to feel more strength and warmth

average increase of 85 missionaries annually, whereas in the eleven years from [1895—1906 there was an annual increase of sixty mission-

ries."
Relative to the fourth cause our missionary remarks: "In my opin-ion the best proof that Catholies (in the United States) are taking more interest in their foreign missions, is their desire to know more about them. This desire has been bred and fed by missionary magazines and literature. In 1900 there was not in the United States a single mission-ary periodical; but since then there have sprung up God's Work and Catholic Missions of New York City, The Field Afar formerly of Boston, now of Ossining, New York. The time has come, in God's Providence, when America, and especially the United States, must take a greater interest in the foreign missions of interest in the foreign missions of the Catholic Church, and send out more help in men and money. Aus-picious beginnings in this direction already are being made."

It is true, the war has done great damage to Catholic missions, and while we are also suffering from its

effects, we are still much better able to lend a helping hand in the hour of need than our brethren in the faith of European countries. May our generosity be equal to the occasion!—
The Guardian.

#### THE WARRIOR ANGELS AT MONS

In our Anglican contemporary The Living Church, of July 24, there is an editorial on "The Spiritual Side of the War," which contains much that is excellent in sentiment. but it is with the opening paragrap alone that we are at present con-cerned. It runs as follows:

"A curious story has received considerable circulation through the press telling of angelic visitors being visibly present on a battlefield dur-ing the British retreat from Mons early in the war, which, according to the story, protected a considerable number of the army from the annihilation that seemed inevitable. The report has been cleared up by the statement of a journalist that he had written such a story, purely as action, without the least thought of it being taken as fact, and that in some way it had been connected with the reports of actual occurrences. Of course the reported incident did not occur?" (Italics our.)

Quite unconsciously to himself the Editor of the leading Episcopalian organ in America has given us in this sentence an illustration of the inherent lack of faith in the supernatural, current not only among Protestants generally but even High Church Anglicans in our day. To a Catholic the visibility of angels on a battle field would only be a repetibattle field would only be a repeti-tion of what has occurred so often before and is so in harmony with the common experience of such a great number of private individuals that it would require only an ordinary amount of trustworthy evidence to convince them of the truth of an incident such as has been alleged in connection with the British retreat from Mons. How different the attitude of mind revealed by the words we have quoted by The Living Church, the Editor lights upon the assertion of a single journalist that he originated the story, purely as fiction, and at once in spite of his pro English sympathies he accepts this as an explanation of the wide-spread report. "Of course the incident did not occur."

we happen to have just received from England a reprint from "Ali Saints Parish Magazine, 'Clifton, concerning this alleged apparition of angels, which is rather difficult to reconcile with the claim made by a certain "journalist to have spun the whole affair out of his own fancy. In this little parish paper it is asserted that a "Miss M., daughter of Canon M., knew two officers, both of whom had themselves seen the angels which saved the (British) left wing from the Germans when they came right upon them during the retreat from Mons." The Anglican vicar of All Saints, the Rev. M. P. Gillson, in support of this rather un-reliable sort of testimony publishes an extract from a letter, which he asserts was writton by an officer in the English army, as follows: myself saw the angels which saved ing the retreat from Mons. We after us and ran for a place where we thought a stand could be made with some hope of safety, but before we could reach it they were upon us. We turned and faced the enemy, exwonder we saw between us and the enemy a whole troop of angels; the horses of the Germans turned round, heathenism. At least many of us in the mission fields seem to feel that regularly stampeded, the men tugging at their bridles, while the mission fields seem to feel that regularly stampeded, the men tugging at their bridles, while the horses tore away in every direction from our men. Evidently the horses saw the angels as plainly as we did, and the delay gave us time to reach

a place of safety."
The following comment of the when the heart beats stronger and Rev. Mr. Gillson upon the affair is a with greater love, sending the life very forcible bit of evidence by way blood of grace tingling through the of confirming what we have already whole body even to its very extremiwhole body even to its very extremities?"

The increase of missionaries, which was mentioned as the third cause of, growth, is illustrated by the fact that in 1901 there were 1,875, in 1914 there were 2,292.

Said as to the lack of a downight even attributed uner advancements belief in the supernatural among to the peculiar gentus of Protestant-ism, and got the perverse idea into their heads that it was Catholicism which had hitherto kept them back. have been to find that our modest it only needs a sound reading of European history to dispose of this

dealy sprung into almost worldwide notoriety; every poet for the last three weeks has brought letters from all over the country, not asking merely for the single copies, but first seeking under the guidance of merely for the single copies, but dozens of copies. The Church Family Newspaper 'discovered' The Angelic Guard at Mons, and reprinted it as from our 'Magazine.' The prospect of augels really doing something seems to have moved the readers of that paper with profound astonishment, and I have and I have been told that it is my the ranks of the officers referred to der of my days to asking people to believe that angels are real. And all the time one wonders mildly at so much astonishment; for the story as quoted in our magazine is surely exactly what we should all have ex-pected to happen. . . Why should it seem more strange that a regi-ment of Prussian cavalry should be held up by a company of angels, and their horses stampeded, and our in-fantry delivered from a hopeless position, than that an angel with flaming sword should have with-stood Balaam, or that St. Peter should have been delivered from the hand of Herod by the intervention of an angel? Do they really relegate all such miracles to 'Bible days,' and believe that when the Church made up the Canon of Holy Scripture she also brought to a close the age of miracles? It would seem so, but assuredly that is not the view which Cathelics hold of the interest which our heavenly Father takes in His children, "He shall give His angels charge over thee to keep thee in all thy ways, is as true, we believe, to day as when the Psalmist wrote it. And all of us must have heard from time to time stories of the ministry of the Holy Angels vouchsated in our

In justice to the Editor of The Liv ing Church we are bound to assure our readers that he has not lost his faith in the invisible ministry of angels, it is only at their visibility on exceptional occasions that he demurs. In this same editorial he says: There are angels in plenty on the battlefield. They remain invisible because our eyes are not focussed to

Yes, no doubt, the defect is in our own vision. Like Jacob we would be constantly meeting with the an-gels of God if our human eyes were better focussed. We recall to mind that Balaam's ass saw the angel with the drawn sword much sooner than did his master.—The Lamp.

#### THE CIVILIZING CHURCH

"Of all the blue-moldy accusations that are constantly being leveled against the Catholic Church," observes Father Hull, in his little excellent book on civilization and Culture, "I know of none more perverse and vexatious than the ever-repeated taunt that 'the Church is an enemy to civilization and culture."
That falsehood is one of the most precious heirlooms of the Protestant Tradition. With that familiar accusation as a major premise, it is easy to prove why England's coal mines, for instance, were miraculously dis-covered only after the people had thrown off the "yoke of Rome"; that the paucity of telephones in Spain is directly attributable to the enduring influence of the Inquisition; that Ireland's poverty is plainly due to "rampant Romanism," and that the invention of the automobile, the air-The Lamp does not presume to ship and the submarine is connected say whether the story of the troop of in some mysterious way with the angels at Mons is true or not, but | Diet of Worms, the Westminster Confession or the Landing of the Pil-grims. So the "man in the street" implicitly assumes that a nation's "progress," by which he means its wealth and luxury, can be practically measured by its attitude toward the Church, and that the extent electricity is used by a people, rather than their fidelity in observing the Ten Commandments, indicates how dear

a race is to heaven. But it is not hard to prove that even the material and intellectual advancement certain Protestant countries have made since the religious revolt of the sixteenth century is due to the initial impulse given them by Father Hull remarks :

employee of a large firm, after learning the whole business of his master by years of service, suddenly gives notice, and leaves, and sets up a new business for himself, and gradually swallows up all the trade of his former employer, taking as credit to himself all that he has learnt from another. So it was with the Protest-ant advancement after separation from the Church. For fifteen cenfrom the Church. For litteen cen-turies the countries of Europe had been in their pupilage under the Catholic Church. They had learnt the business well, and acquired the power of working onwards for themselves. They rejected the Church's guidance, and began to walk along according to their own will. They prided themselves on the results, but they forgot to acknowledge with gratitude their indebtedness. They began to glory in their own progress, with never a "thank you" to the Church who had given them their early training and thus rendered such further progress possible. They even attributed their advancements

first seeking under the guidance of the Church, God's kingdom and His justice could enjoy in due measure all "these things" of earth that they have striven for so tirelessly, and which the European cataciysm is now seriously imperiling. Mean while they would hardly be setting such little value as they do to day on the far more precious and important things of the spirit.—America.

### WISDOM ON THE WING

Duty is a pleasure with a time

A diet of wild oats is apt to pro-

duce black sheep.

Don't climb the hill before you

cross the valley.

It is a good rule to be deaf when a slanderer begins to talk.

Let us rouse ourselves and think

seriously of eternity. There is nothing trivial if you love the person to whom it happens.

Most of us get what we deserve,
but only the successful will admit it. True happiness is merely a case of

not wanting things you cannot get.

It is more shameful to suspect our friends than to be deceived by them.

Talk is said to be cheap, but many a man has had to pay dear for things

It is better to be rebuked by a wise man than to be deceived by the flattery of fools.

#### THOSE NO 'COUNT CATHOLICS

pilation of credits we like to give it

Catholics invented the barometer thermometer, sterometer, electrom eter, miscroscope, helioscope, camers obscura, and the mariner's compass They also invented the air pump, the diving ball and the magic lantern

To Catholics we owe photography accentuation, church bells, clocks stained glass, artesian wells, spectacles, organs, and the steam engine The planetary movements were first observed by Grassi, a Jesuit.

The first to discover the sun's

equator was Buscovitch, another Jesuit. Torricelli, a Catholic, was air, while another Catholic named Tournefort, was the first to group plants into genera. Virgilius, a Cath of the earth, and the Jesuit. Lans wrote the first book on aeriel naviga-

The "Gregorian Calendar" is the work of a Pope. The Catholic, Cabot, discovered the variation of the compass. Grimaldi, a priest, discovered the inflection of light. Galvani, a Catholic, discovered the electrical science of galvanism. Abbe Hany discovered the laws of crystallization The celebrated anatomist Stenson, in the sixteenth century, who demon strated that the heart was a muscle, afterwards became a convert and a Catholic Bishop. The first works on urisprudence, science of perspective, medical art, anatomy, algebra and universal history, were written by Catholics.

In line with the discoveries it might and we think should be stated that Catholics made the greatest of all discoveries. - America.

## TRY IT

"How many people have you en-thusiastically commended in the last twenty four hours?" writes a believer in the "Word that lifts." "Perhaps if we kept a written record of our heartily uttered commendations spoken directly to the one commended, we should be surprised to discover how little of it we are doing. One of the easiest and surest ways of one of the most neglected of methods. that we see in him, or of something that he has accomplished well, is tenfold more effective a way of getting him to do still better than to tell him of one of his failures."-Sacred Heart Review.

As a means of accomplishing things, one should class next to initiative willingness to do the right thing at once.

Happiness is a great power of holi ness. Thus kind words, by their power of producing happiness, have also a power of producing holiness, and so of winning men to God.

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