SEPTEMBER 24, 1921

when they were attacked. So he bade Romeo be quiet. "You are too young to know any-

thing about these things," he said. But as Romeo listened he became more and more indignant with the speaker. The crowd was growing larger and larger, and some of the men were beginning to cheer the man with the red necktie as he grew more violent. grew more violent.

Finally he swept himself into

a fury. "Down with capital, I say," he cried. "Let the workingman take what is his. These buildings and these streets, all this city was built by the hands of working men, and they ought to own it. Why should we slave when the capitalists live in luxury. Why should we work when the Government officers can ride in their fancy cars paid out of our taxes. Why don't the priests our taxes. Why don't the priests and the bankers and the Government officers come out like us and work with their hands instead of living on our money ?

This was too much for Romeo. He had stood somewhat ashamed for the moment when his father failed to answer the man's first attack on the priesthood and the Government, but now he had forgotten his father and remembered only some of the things he had studied and some of the things he had read in his Christian Doctrine and American history

"It's a lie," he cried. "It's a lie. A priest doesn't work for money. Some priests don't even get a cent. give up their lives to save 's souls, and you know it. And this Government is the best Government in the world."

Government is consternation in the rowd for a moment. The speaker looked down at the boy and then at Manuel Rossetti. The boy faced the stare boldly, but Manuel Ros-the stare boldly, but Manuel Ros-the stare baldly, but manuel Ros-the stare baldly at his son this looked shamefacedly at his son this looked shamefaced at his son the source at his source at hi

talking at once. It was easily seen that some admired the courage of the youth who had taken issue with

The speaker with the red necktie ardly murderer. was not disconcerted at the inter-ruption. In fact, he had heard the last remark, and meant to make the

most of it. "That's the way they're bringing up the children," he cried. "That's what they teach them. They know more than their fathers nowadays. They are brought up to believe all the fairy tales they tell them in the schools about their gods and their commandments and their submission to the people who have the money. That's the way they bring up our children, filling them full of lies and tommyrot." Just then another voice broke out

in the crowd. It was a man with a blue sweater, a tall man, and one whose voice was stronger and more clear-cut than that of the man with

the red necktie. "The boy is right," he cried to the speaker. "It is you who are telling the lies. Where did you come from any how ?" "Russia," said the man on the "the column of the speakers."

"Russia," said the man on the soap box, "the only free workers republic!" Are you an American citizen ?"

asked the man in the blue sweater. No, I wouldn't become the

Thomas, "you have done nobly. This year we are going to give out two Bishop's medals. And on them will go to you, the boy And one of not only knows the truth about his Country and his Faith, but who has the manhood to defend them -Daniel Doran in New York

THE MURDERERS OF FATHER COYLE

John Wiltbye, in America

On the evening of August 11, the Very Rev. James E. Coyle, pastor of St. Paul's Church, Birmingham, Alabama, was murdered. Father Coyle, whose death, writes the editor of the Birmingham Age-Herald, "leaves the community shocked and benumbed" was a foremost citizen in his community, a man of scholarly attainments, and above all, a true priest of God. Seventeen years ago at the call of obedience, he left McGill Institute in Mobile, of which he was Presi-dent, to become the shepherd of his people in Birmingham. At the time of his death, he was Dean for the Northern District of Alabama, a member of the Bishop's Council and of the Diocesan School board, and an examiner of the junior clergy. In addition to the labors connected with these responsible offices and inseparable from a large parish, the deceased priest conducted a parish monthly, and gladly gave his aid to every movement for civic betterment in Birmingham. He was a citizen of the highest type; as a pastor of souls, he was all that

poor, the sick, the troubled, and Many men in the crowd started the oppressed in this city can today

the speaker. But others were plainly angry at the interruption. "Is that your brat, Rossetti ?" asked one of them. "It's well seen "Is that your brat, and the second seco dren, who fell a victim to a cow-

According to the press accounts, the murderer was a Protestant minister, one E. R. Stephenson, a wretched hanger-on, known locally as "the marrying parson," a name which fitly indicates his character and attainments. But the press accounts are wrong. True, the coroner's warrant affirms that E. R. Stephenson is a murderer. But there are facts into which an official does not inquire, and of which the law takes no cognizance. The bearing of these facts upon the murder of this zealous priest is known to every Southern Catholic, and the Bishop of Mobile, bowed with grief as he stood at the coffin of Father Coyle, gave them voice. On his first visit to Birmingham, twenty-five years ago, said

Bishop, he had been gratified and touched by "the kindly, cordial greeting extended him by his non-Catholic brethren." But of late, that sympathy and cordiality had been lacking.

"What has brought about the change ? Who is responsible for bringing the crowd of for mountebanks to misrepresent the doctrines of the Church, to said the man with the red necktie. "Then you ought to go back to Russia where you belong," cried the man with the blue sweater. "This is no place for yon to try to graduate the the land? "The land to convince a Protestant lawyer that here at last was a priest who had no horns. The proof was rejected on the land?

THE CATHOLIC RECORD

"Romeo, my boy," said Brother homas, "you have done nobly. good man to believe all women good, he would seek to keep so terrible a revelation from the public, while using every means at his dis-posal to bring a shocking scandal to a speedy end. Least of all, would he try to make his living by exploit-ing the wickedness of lost women nor would any decent man wish to listen to his -disclosures. What, then, can be said of those who calumniate innocent women?

But in every community, North as well as South, but particularly in the more illiterate sections of the South, there are men who in no sense can be regarded as decent. The fact is evi-dent from certain Southern poli-

ticians and the favor which they The audiences to whon enjoy. they address themselves are the uneducated and illiterate. Many are vile in mind, and, as was shown by the Surgeon-General's report on the camps, very many of them are equally vile in body-as a result of sin. They feed upon carrion and refuse. They delight in turning over in their filthy minds and expressing with obscene lips, stories and tales directed against the Catholic Church. If they can read, they subscribe to the weekly and monthly publications which cater to their ow desires. In the columns these publications, they are told that we Catholics cannot be good citizens of this or any other coun-try-we who furnished soldiers and sailors far beyond our quota in the late War; who know the unblemished patriotism of our Bishops and priests; who boast that great patriot, now with God, Cardinal Gibbons, and those patriots beyond

the water, Foch, who turned back the tide of almost certain defeat; Mercier, the "soul of Belgium" and of liberty during the invasion, and Albert of Belgium kingly in deed as well as in station. The Pope, they are told is plotting

"the destruction of our liberties." All Catholics have been ordered to help him bring the country under his control. Governors, Congress, the President himself, dare not act except at the dictation of the Pope, or of the Knights of Col-umbus, or of the Jesuits, and the Jesuits are accused of having murdered Lincoln, Garfield and McKinley, for refusing to submit to Papal demands. In gross and revolting language, these publica-

tions have not hesitated at the monstrous statement that our Bishops a progidy that continues even to and priests, without exception, are the present day. icentious men, and that all Sisters are fallen women. Other fearful charges of this nature, I dare not repeat. Nor is the cam-paign against the Church confined to the printed page. What com-munity is there that has not seen its "ex-nun" or its "ex-priest," often a man or woman yet redolent of the penitentiary, occupying the Protestant pulpit, or addressing select audiences of "men only," but always with the same message that Catholics are a set of low, unprin-cipled wretches whom no country can safely tolerate?

Nor let it be said that these charges are so monstrous as to carry family whose members had been them their own refutation. with They do to men of sense, but not to the audiences of which I write, not to bigots so inflamed with hatred

that any accusation is true if brought against the Catholic Church. I myself am acquainted with a priest in the South, who just three years ago, at the request of a common friend, bared his head to convince a Protestant lawyer that

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per Packet at all Druggists, Grocers and General Stores ing toil of a Southern mission. But

God knows best. On the afternoon of August 14, his bereaved people, set of artificial teeth, which practi-cally changed me from a sick man to a healthy one.' Another re-marked 'Such an item would probled by the little children of the parish, came to the church to pray for an hour before the Blessed Sacably find a place in a strictly local paper which devoted itself profess-edly to details of every little thing, social or other, which occurred in its own limited neighborhood. But rament for the repose of soul. Within those sacred cincts he had ministered to t of his preraising his hand in priestly absolu-tion, breaking to them the Bread of I cannot imagine any newspaper of general circulation outside that locality deeming the item of suffi-Life, and there had they listened to the Word of God expounded by a man whose life was an example of the goodness to which he sought to cient interest to the wider public t call for publication; nor can l imagine any editor of such a genwin them. God rest his noble soul, and may the Almighty grant that through his death, a victim of fana-tical hatred, the clouds of prejudice against the Church and her children may be speedily dissipated.

WEEKLY CALENDAR

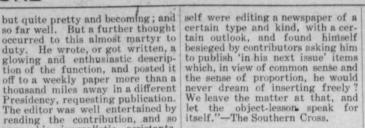
Sunday, Sept. 18.—St. Thomas of Villanova, the glory of the Spanish church in the sixteenth century, entered the house of the Austin Friars at Salamanca. Charles V. appointed him Archbishop of Valencia. He gave all his money to charity, fed each day 500 needy charity, fed each day boo heart persons, and gave a present to every poor maiden married in his every poor maiden married in 1555 it when he died in 1555 it diocese. When he died in 1555 it was said he was almost the only

poor man in his See. Monday, Sept. 19.—St. Januarius, Bishop of Beneventum, was martyred under Diocletian. His relics rest in the Cathedral of Naples. The blood is congealed in two glass vials and its liquefaction, when vials and its liquefaction, when brought near the martyr's head, is operation of the following lines:

Tuesday, Sept. 20.-St. Eustachius him to stop my copy. and companions, martyrs. Eus-tachius was a distinguished officer in the Roman army, under the Emperor Trajan. While hunting Emperor Trajan. While hunting wholly, verbatim and at once, he perceived between the horns of a otherwise I shall stop my copy. deer the image of the crucified Sav-iour. He became a Christian. He lost his position and was reduced to poverty, tilling the soil for a rich land owner. His wife and children were taken from him. Later bar-barians overran the country and Trajan called on him to lead the armies against them. He was vicstop my copy.

torious, but refused to sacrifice to the gods, whereupon he and his fallen restored to him were put to death. Wednesday, Sept. 21.—St. Mat-thew, the publican, who beer me one of the twelve apostles. He preached the faith far and wide and is said my copy did not arrive, or my post-card was not attended to, the office to have died in Parthia. mus at once acknowledge the mis-

Thursday, Sept. 22 .- The Theban take and apologize profusely for it. Legion, which marched 6,000 strong into Gaul, but on being commanded to turn its swords on a Christian If on the contrary the manager clears his office from blame and makes no apology, then there is only population near Lake Geneva, refused. The Emperor Maximian one course : I must stop my copy. "About twice a year we find our ordered them all executed, and they met death calmly, urged on by selves confronted with persons of



The editor was well entertained by reading the contribution, and so were his journalistic assistants. But when it came to the question of insertion they unanimously decided that such an item, however inter-**Our New Story** esting to the person or persons con cerned, was of an altogether too **The Red Ascent** domestic and private a nature to call for proclamation to the whole of India and the world. One of the literary staff remarked 'I might By Esther W. Neill R ICHARD MATTERSON, whose historical

R studies had led him to become a Catholic was the son of a Confederate colonel. The tale just as well ask you to insert an account of the Silver Jubilee of my opens with his departure from a seminary i sponse to his sister's letter acquainting hin with the desperate condition of the family fortunes. And so the black desert of unex-pected disappointment leads the way to "the red ascent" through struggles which tried body as well as soul, and conquers a situation well-nigh hopeless. The construction of the plot is splendid, and the characters are drawn with exceptional skill.

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LONDON, CANADA eral paper publishing items of that description.' And so the item did not appear. Three weeks later there came a letter from the sender remarking with regret that the contribution had not appeared. He went on to say that he had been a subscriber F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST., TORONTO



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SPEECHES BY

Edmund Burke (1780-1797) Henry Flood (1782-1791) Walter Hussey Burgh (1742-1788) Henry Grattan (1746-1820) John Philpot Curran (1750-1817) **Richard Brinsley Sheridan**

is no place for you to try to spread there

Others shouted out defending the soap box orator. The confusion grew general. Romeo found himself in the midst of a babel of tongues

1 %

omen in the land ? "These disturbers were brought the said horns had been caused discontent among honest men. The people of this country rule them-selves. They are a free people, and They call themselves Americans, some education and for years had if things don't go the way they want them, they have a right to vote and to remedy them. They don't want revolutions and bloodshed like Rusfine in Russia, why didn't you stay majority of the citizens of Birming-There was now a confusion of the misrepresent and dishonor them.

he meets. But who can say There was now a confusion of voices. Men who had listened to the speaker with the red necktie night after night, as if under a spell seemed to find themselves. "The boy was right," one of them cried out. "It's the man who has been telling the lies." Several joined in similar cries. Others chouted out defending the if such was the effect on his mind. what must be the result upon minds utterly divolced from judgment, justice and the commonest elements of Christian charity? Father Coyle is not the first victim of that unmeasured bigotry so fitly repre-sented today by the unspeakable "Tom" Watson. Nor will he be the

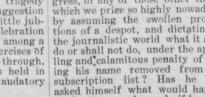
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their captain, St. Maurice. Friday, Sept. 23.—St. Theola, in whom the love of virginity was kindled by St. Paul at Iconium. She some education and for years had presided over the county court. He gave up marriage and her home to follow the saint. The Roman power was also an insidious reader of the low anti-Catholic sheets to whose fearful charges he gave unwaver-ing credence. It is not probable that he will ever be minded to take his revolver and kill the first priest

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this type, with the same result each time. Our average, we believe, is a lower one than falls to the lot of many other editors. About half of them we get up against are persons who have for years been writing most eulogistically to the editor saying how much they vrlue The Examiner, how much good it does them, how they look forward to it

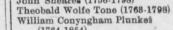
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