children for eight years. She has so little to live on—almost nothing not even the necessities of life. before I left the Island, she told me she had only one coif, and that was of him a militant civilian, in spite of she had only one coif, and that was of him a militant civilian, in spite of almost in rags, and that she hadn't his sacerdotal garb. Even the priest-

had a new veil in five years."

The mission friar stared at the radiance overspreading Katie's face. How could he know that those chance phrases uttered at random were showing Katie how to, bridge her precipice? She poised for flight scared rabbit, but her laugh bubbled out as she reflected that a worn-out hat made an easy crown of home Pat would waiting, either cross from hunger and her absence, or maudlin from Finnegan's, but Katie didn't care. She smiled again and placed in the friar's hand the bills that had been scorching her work-hardened palm.

penitential offering from a near-Judas—that's me. Half of it keep Judas—that's me. Half of it keep for yourself, won't you now, and I'd like—I'd like so much to send on the other half to that nice Sister Clare. Tell her to use it for a new coif and a new veil—don't refuse me now, not for the love of Heaven—and if you can be saying a word when you send it on, just say that it's a gift from a penitent soul-that it's Katie ey's Easter bonnet that she's wishin' Sister Clare would wear out for her ! Tell her it's come by way of

## MAGAZINES GROW BOLDER

The March number of the Extension Magazine criticises an article contributed by Marie Corelli to Good Housekeeping, and an illustration used by the latter magazine in connection with the article. The article is written, we read, "in the language of a literary common scold, to abuse revealed religion in connection with the great war in Europe. The article is headed by a picture as offensive to Catholics as the article is offensive to all Christians. The drawing shows a king disappearing from a group consisting of a Bishop, two German officers, and a silk-hatted 'statesman' or capitalist with a cigar in his mouth. The hands of a multitude of people are vainly lifted Behind this group is the figure of Christ who consoles the people turning to film.

Miss Corelli has to offer is a religion without dogma. The drawing symbolizes a Christ Who established no dogma. And there is no Christ to

correspond to the picture.

Extension Magazine might have found further cause for complaint if active. it had taken a few other expressions of anti-Catholic sentiment into consideration, as we find them in some connection with the world war, and C. V. the dangers which may arise from the surreptitious campaign carried on in the field of literature against the Church. In the Illustrated Sunday Magazine, a Syndicate enterprise and, therefore, a publication which enjoys an extensive circulation, we find some very pertinent passages from the pen of E. Phillips Oppenheim, who has contributed a story entitled: "The Sad-faced Hermit." The hero views the ruins of St. Clement's Abbey (presumably remnants of an old Benedictine Abbey in England) and remarks to the present owner, Cyril Vaux: "A magnificent ruin But you

don't seem to admire it much, Cyril; for after one look downward he had turned away with some-thing very much like a shudder \* \* \* "'Am I likely," Cyril an swered, "to admire anything which eminds me of those cursed monks?" the Irish Church through reminds me of those cursed monks? family history, which is supposed to place the monks in an ugly light. He relates a story of how his great uncle, the "largest quent visitor at the monastery. The elder Vaux, being a "Roman Cathomonks, Oppenheim has Cyril to allege that some trouble, presumably his previous will and went to the Abbot to prefer "some grave charge" The later will (of the uncle) was never found, and the

—this is Sister Clare. She has too apparent. But the same motive toiled there faithfully with the black children for eight years. She has so story, which appeared in the Saturday Evening Post, in which the author drags an Austrian Catholic ly gown is distorted into an accessory of the verbal caricature. The story is entitled: "The Honor of

the Force," and in a paragraph on "The Charge on the House," the priest is pictured as deliberately walking up to the garrisoned hous there conversing with the garrison in a free and unconcerned manner. He then walks over to the sergeant of the opposing forces. The endeavors to prevail upon him to urge the small garrison to surrender, inasmuch as he, as a "man of the ag her work-hardened palm.

be them Father, take them she urged, "take them as a tial offering from a state of the shedding of blood." The priest refuses with a smile, while "the glint in his narrowed eyes was a light in his narrowed eyes was a glint of fire and ice." Then the priest passes away, only to "call up to the garrison words of encouragement." He "paced away," according to the author, "lean and black, teetering rhythmically in his long robe, as lean, black vultures rhythmically

teether through the gutters of a

tropic town. The Saturday Evening Post prides itself on its circulation. It were better if it took greater pride in the contents and purpose of the stories it publishes. Such story-writing can serve but one purpose, that of influencing readers against the Church and its servants. But the magazines mentioned are not the only agents of an anti-Catholic propaganda. The Baltimore, American of March 1st calls attention also to the activities of a "Secret Order" before the legislature at Annapolis. "The House Judiciary Committee," we read, "gave a hearing of Mr. Humphrey's bill to withdraw State financial aid from all educational, charitable and other institutions not owned by the State. The bill hits the Catholic institutions the hardest, as they are the most numerous of the denominational institutions not owned by the State," And again: George Waldron, National Organ izer of the "Great Secret Order."

was the principal speaker in defense of the \* \* \* bill" \* \* Evidence like this is cumulative nd, in the last analysis, the purpose of these expressions and happenings can not be misunderstood. Expressions and occurrences of this characople turning to Him." All that ter have led the Baltimore Catholic Review to go so far even as to ask whether the creation of a specifically Catholic party is not desirable as a means to protect the Church and to counteract such influences as the foregoing evidence has shown to be active. While there may be some question as to the desirability of need of Catholic wakefulness, a reaother popular publications. A decided edly anti-Catholic wave has arisen in preparedness to meet it.—C. B. of

## BLESSED OLIVER PLUNKET

St. Patrick's day was celebrated at the Vatican by the reading by Pope Benedict of a decree for the beatifica-

Megr. O'Riordan, rector of the Irish college, delivered an address in which he said Ireland was to-day paying to Plunket a debt owed to him for more than two centuries. After reviewing the life of Plunket, Msgr. O'Riordan spoke of the religious struggle in the United King-

Blessed Oliver Plunket, Archbishop of Armagh and Primate of all Ireland, was born at Lougherew, near Oldcastle, County Meath. Ireland, route and at Tyburn. As Dr. Brenness and mercy He is most anxious 1629. His is the brightest name in the Irish Church throughout the official letter to Propaganda, attests, welfare of everyone? Do you admit connected by birth with the families miration, "because he displayed which had just then been ennobled, such a serenity of countenance, such light. He relates a story of how his great uncle, the "largest land-owner and probably the richest man in the country," had been a freman in the country," had been a freman in the country, and the country and the count education was attended to by Patrick Plunket, Abbot of St. Mary's, Dublin, brother of the first Earl of Fingall, lic," fell an easy victim to the Abbot's secretary, Ricaldo, "a Jesuit Ardagh and Meath. He witnessed (1) of the worst type, scheming, cunning, ambitious," who found the first triumphs of the Irish Conning, ambitious," who found the ning, ambitious," who found the land owner "an easy tool." Vaux's gifts to the Abbey, already very large, were "doubled and trebled," and "always found their way to Rome." Ricaldo induced Vaux to accompany him to Rome, and there to make "bequests to the Church which bequests to the Church which because to the Church which pacessitated his mortgaging every record was particularly brilliant. The rector, in after years, attested that he "devoted himself with such necessitated his mortgaging every The rector, in after years, attested acre he possessed," and "also got that he "devoted himself with such him to sign a will leaving everything to them?" (the monks.) Not content mathematics that, in the Roman mathematics that, in the Roman with casting these aspersions on the College of the Society of Jesus he was justly ranked amongst the fore most in talent, diligence and pro in connection with some scandal, gress in his studies, and he pursued arose between his uncle and Ricaldo, with abundant fruit the course o whereupon the elder Vaux recalled civil and canon law of the Roman with abundant fruit the course of Sapienza, and everywhere, at all times, was a model of gentleness, in-Adobt to prefer some grave charge against Ricaldo. From that night on Vaux "has never been seen nor heard of, and on that same night deputed by the Irish bishops to act as their representative Ricaldo also disappeared, and has never reappeared." "Nine tenths (of the estates) went to the Monas- wellian usurpation and the first wellian usurpation and the first years of Charles II.'s reign he most monks claimed every acre which was not entailed. That is why I am such time he discharged the duties of 

in London, using his influence to mitigate the rigor of the administration of the anti-Catholic laws in Ire-land, and it was only in the middle of March, 1670, that he entered on his apostolate in Armagh. very outset he was most zealous in the exercise of the sacred ministry Within three months he had adminis tered the Sacrament of Confirmation to about 10,000 of the faithful, some walking up to the garrisoned house which is to be placed under fire and there conversing with the garrison has a sale to announce that "during to Rome, in December, 1673, he was able to announce that "during the was able to announce the was able to announce that "during the was able to announce the was able to announce that "during the was able to announce the was able to announce that "during the was able to announce the was able to announce the the past four years" he had con firmed no fewer than 48,655.

The storm of persecution burst with renewed fury on the Irish Church in 1673; the schools were scattered, the chapels were closed, Dr. Plunket, however, would not forsake his flock. His palace thence-forward was some thatched hut in a remote part of his diocese. As a rule in company with the Archbishop of Cashel, he lay concealed in the woods or on the mountains, and with such scanty shelter that through the roof they could at night count the stars of the sky. He tells their hardships in one of his letters: "The snow fell heavily, mixed with hailstones. which were very hard and large, a cutting north wind blew in our face, and the snow and hail beat so dreadfully in ental, and scarcely been able to see with them. Often we were in danger in the valthe snow, till at length we arrived at returned for a pleasant chat, the house of a reduced gentleman "Every passenger in the who had nothing to lose. But, for our misfortune, he had a stanger in to be recognized, hence we were placed in a garret without chimney, and without fire, where we have been for the past eight days. May it redound to the glory of God, the salvation of our souls, and of the flock entrusted to our charge."

Writs for the arrest of Dr. Plunket were repeatedly issued by the government. Bt length he was seized and cast into prison in Dublin Castle, December 6, 1679, and a whole host of perjured informers were at hand to swear his life away. In Ireland the character of these witness well known, and no jury would listen to their perjured tales, but in London it was not so, and, accordingly his trial was transferred to London. In fact, the Shaftesbury Conspiracy against the Catholics in England could not be sustained without the upposition that a rebellion was being organized in Ireland. The primate would, of course, be at the head of such a rebellion. His visits to the Tories of Ulster were now set forth as part and parcel of such a robellion. A French or Spanish fleet was chartered by him to land an army at Carlingford Bay, and other such accusations were laid to his charge. But there was no secret as to the fact that his being a Catholic bishop was his real crime. Lord Brougham, in "Lives of the Chief Justices of England," brands Chief Justice Pemberton, who presided at the trial of Dr. Plunket, as betraying know no man that prays. the cause of justice and bringing disbench that there could be no greater crime than to endeavor to propagate the Catholic faith, "that which (he declared) there is not anything more displeasing to God or more pernicious to mankind in the world." Sentence of death was pronounced, as a matter of course, to which the primate replied in a joyous and emphatic voice : " Deo Gratias."

On Friday, July 11, (old style the 1st,) 1681, Dr. Plunket, surrounded by a numerous guard of military, was led to Tyburn for execution. understands what is best for each of He was all were edified and filled with adsuch a serenity of countenance, such ered a discourse worthy of an apos-tle and martyr. An eye witness of He witnessed the execution declared that by his discourse and by his heroism in death he gave more glory to religion than he could have won for it by many years of fruitful apostolate. His remains were gathered with lov ing care and interred apart in St. Giles' churchyard. In the first months of 1684 they were transferred But it makes a man feel small. It to the Benedictine monastery at Lambspring in Germany, whence, after 200 years, they were with due man of his self-reliance and effiveneration translated and enshrined in St. Gregory's College, Downside, before, I know of no man that

#### 301,960,485 CATHOLICS IN WORLD'S POPULATION

ONE-THIRD OF THIS GRAND TOTAL IS

FOUND ON WESTERN CONTINENT of Great Britain for 1918, the total estimated Catholic population of the world is 301,960,485. Figures of this kind can only be accepted as approximately correct, and the presentation of the control o effectually pleaded the cause of our ent great war is a factor which must had hurt his hand. He quieted my greatly affect any estimate of numbers, fears by showing me the rosary he introducing an element of uncertainty for which no doubt due allowance has been made by the compilers There is a saying that one loses interest in any utterance or action when the evil motive thereof is discerned. The motives, in this case, the desire to sow hatred of the Bishop of Ghent, assisted by the Church and its institutions, is only

are estimated to number 13,296,617, a reduction of 4,225 on the figures given a year ago and clearly a reflection of e terrible conflict in which so many Catholics have died.

The 92 867,000 Catholics assigned to America include North America and South America. Last year's figures for the United States were 17,022,879.

There are 4,532 priests in Great

Britain, of whom 3,014 are secular clergy and 1,518 members of the regular orders. About 250 seculars and 200 regulars, included in the above totals, are serving as Chaplains with the forces. There are 2.352 Catholic Great Britain, 454 of which are in Scotland. The building restrictions are, of course, the explanation of these figures, being practically the same as last year's. During the War the erection of churches has been suspended.

### A CONDUCTOR'S CONVERSION

(By Rev. Peter Geiermann, C. S.S. R.) "Praying again? I would like to know what you get out of prayer?"
The priest looked up from his breviary and saw the conductor smiling pleasantly at his side. There were few passengers on the Transcontinthe stations in that our eyes that up to the present we have section of the country were few and far between. With little to do the conductor had repeatedly sought leys of being lost and suffocated in the priest's company, and had now

"Every passenger in the immigrant car could answer that question," replied the priest as he closed his house, by whom we did not wish his book and made room for the conductor.

"Their company doesn't appeal to said the conductor, still smil-"You have given me new ideas ing. and have been agreeable company, so I have begun to gravitate towards you whenever I have nothing to

occupy my attention."
"Thank you for the compliment," remarked the priest. "You have already solved your own difficulty," he then added as he smiled with satisfaction. "We pray or associate with God, to receive new light and suggestions from Him, so receive His help, and to profit by His company. You see, the very act of raising our minds and hearts to Him checks the perverse tendency of our lower nature and develops our nobler faculties. And besides, God loves us with a father's love, and is not only anxious to help us but has solemnly promised to hear our prayers."

"I never thought of prayer in that way," confessed the conductor. "I was not taught to pray as a child. Since then I have heard it said that prayer is soothing to nervous women and little children, but that men posts.' ought to be above such weakness. Thinking this the truth I have made it the rule of my conduct. I am esteemed by my associates, try to do what is right by my family, and enjoy the fullest confidence of the officials of the company. In fact, in the whole circle of my acquaintances I And here you are like a traveller from another grace on the English bar. This world advocating a theory that is unfile of the working men. How do you account for it? Before we proceed to discuss the

conduct of other men," resumed the priest, "let me ask you a few personal questions. May I take it for granted that you believe in a personal God and acknowledge your absolute dependence on His good pleasure?" The conductor nodded. And are you willing to admit," proceeded the priest, "that this personal God not only knows all things, but that as His creature you have an in-born obligation to adore and to must appear before Him in judgment and be found worthy either of eternal happiness or of eternal misery?'

"Go easy, please," pleaded the conductor, "you are not only rushing me into new realms of thought, but make me realize that my conduct in the sight of God has a very vital bearing on my personal happiness. Viewed in that light I see that prayer is both beneficial and necessary

Do you know Jim Trahey, the engineer of the Coast Limited? He told me he never starts on a run without kneeling in his cab first to ask the protection of Providence, and has an image of his crucified Saviour sewed in the glove of his right hand so that the God-man may aid him According to the Catholic Directory | run his train in safety. And there is was quietly praying. My dear sir, prayer corrects the perverse tendency of corrupt human nature, cures us of



hoods," remarked the conductor with

"I will do more," replied the riest. "I will make a Catholic out priest. ver Register.

## ONLY THE CROSS

"Today, in the general devastation of war, the only thing left standing up right is the Cross," attests Lieutenant Antoine Redier in his recent book, Comrades in Courage." He then describes as follows a wayside crucifix which the shells have wonderfully spared:

"Above that rise of the ground. which hid it until now, stands the thin silhouette of a cross. iron and the Christ is dolorously bending His head. About its base are four stumps cut off almost level with the ground. They are all that remain of the beautiful trees which once sheltered this pastoral shrine. It stands alone amongst a labyrinth of boyaux. . trenches, in this region, curve for ward in a salient. It is as if the enemy had been obliged to draw a respectful half-circle round the image of Christ. . . Resting on the pierced feet is a bunch of withered flowers. . . At the change of guard we pass beneath the extended arms of this Christ, on the way into

the front line. I don't know whether many of us say a prayer to Him when we cross His gaunt shadow in the moonlight, but God will remember the one, be he ever so humble, who once put down his flowers and called on Him there. He has commanded that His image be not destroyed and that it remain here on our horizon. With head gently bowed and wide-open arms, He watches over the dead of the plain and blesses the living, devout or otherwise, who, covered with dust, their backs bent under the weight of their knapsacks—go in long silent columns to take their fighting

That crucifix, standing upright,

unharmed by shell-fire, and with a passing soldier's little offering at its feet, strikingly symbolizes the revival of religion in France. This reawakening had actually begun some years before the War broke out; for the brilliant sons of skeptics and unbelievers were seen going to Mass and Communion, valiantly defending the Church with voice and pen, and in principles to practice. But since the present conflict began the religious revival has been more remarkable still. The War has made Frenchmen pause and their destiny, and, willingly or not, they turn to the God whom they learned to know and pray to at their mother's knee, and those who in civil life took care to hide the little faith they had, now at the front, fearlessly profess their belief in Catholicism and practise their religion even

ostentatiously.

The remarkable spectacle presented by the renewal of Catholicism in France can also be observed in other welfare of everyone? Do you admit countries The recent attacks made on the Holy Father by anti-Catholic tsatesmen and journalists have called thank Him, to obey Him and to make forth from the clergy and laity of reparation for disobeying Him, to promote His glory and to ask His help in doing so? Do you realize that at the moment of death you that at the moment of death you restart the form the clergy and laty of America, Ireland and England such loyal and indignant protests that the Pope-baiters quickly subsided. Numerous before Him indignations of the from the clergy and laty of America, Ireland and England such loyal and indignant protests that the Pope-baiters quickly subsided. Numerous before Him indignations of the clergy and laty of America, Ireland and England such loyal and indignate protection for the clergy and laty of America, Ireland and England such loyal and indignate protection for the clergy and laty of America, Ireland and England such loyal and indignate protects that the moreover, are constantly being made in the Allied armies, for the Protes tant and unbelieving soldiers in our training camps and at the front have begun to realize that, though other religions may perhaps be quite de sirable to live in, Catholicism is the only safe one to die in. Without question, amid the carnage and devastation of the present conflict "the only thing left standing upright is the Cross," and the one institution that is sure to emerge from the War with her holiness and beauty spiritual power increased is Catholic Church, which is always the invincible defender and the only unerring interpreter of the Cross .-

# "OUGHT TO BE " CATHOLICS

Every now and then we are made conscious of the great number of ought to be's" in our midst. They are among our business and social friends; and we are prone to wonder and regret why men of such pleasing manners, such unblemished lives, such goodly abilities are not of the household of the faith.

At times, we have thought of card indexing an hundred of them among our acquaintences, entering with particularity what they have told us, or what we know, or what we can

years ago in a Catholic paper—the enthusiasm. "I see I have been death of Dennis Kelly, a Catholic, mistaken. Teach me to pray, will his funeral calling together seventy-gight children and grandchildren, all lost to the Church!

Mixed marriages and secret socieof you, and give you a first-class ties are two of the chief five or seven ticket to heaven. It's a pleasure to causes that operate to make aposmeet an honest man like you."-Den- tasies. If the secret society is less now than formerly a cause, that is due to the fact that we have intelligently developed a counter influence. But the mixed marriage influence has grown and is growing.-

> A service flag with 205 stars has been unfurled at the Catholic Univer-"One year ago we had 450 stusity. dents at the university; today we have scarcely 200. "God bless these brave young men who have joined the colors," said Bishop Shahan, when the flag was put in its place.

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