But at length he fell on the road from exhaustion. He was thrown into a wagon. At the halting place his bruised and broken body was flung onto a heap of stones covered with nettles, and there his friend had to prepare him for death. The Abbe Sueur risked his own life in protesting to his captors, and with such fervor did he speak that he actually obtained for the dying Jesuit shelter in a devastated chamber. There he was carried and there the Abbe watched over him all night. In the morning of Our Lady's feast Father Veron died in perfect tranquillity. A few days afterwards his friend was rescued by the English. — Church Progress.

PRAY FOR THOSE WHO ARE DYING IN WAR

There seems to be something pro-hetic in the choice of the November tention recommending prayers for cose dying in war. It was chosen by one who is now dead. It comes to us at a time when the number of dying is unusually large. The Holy Father, Pope Pius X., was quite well when he wrote those two words, "the dying," but he was one of the dying. He did not know it, but he was failing and uncersional and uncertainty.

ing and unconsciously approaching what we call the end.

When he wrote it, there was no thought of the awful war that broke out so suddenly and brought death to him and to so many of his devoted children. Perhaps he felt it coming, and in the intention expresses the cry of his heart.

hy, all of us are dying. There are thousands of classes in the world, but the dying is the only class world, but the dying is the only class that embraces all. We begin to die as soon as we begin to live, and growth is only the ripening of that which must surely die. Care and skill can do much to delay death and to make it painless, but at length the time comes when we want out. the time comes when we must sub mit and enter into that other life for which this is but the prelude.
Our heavenly Father sends us into
the world to earn a place in heaven.
We are to till our field until the harvest, and then we shall leave it and receive a reward according to our works. We do not know the time of the harvest. We do not know when or where we shall be called. Some are called while they are planting; others from the growing grain; while some are left to see the field ripe and the court toward.

the corn stored in the barn. We know that our call may come suddenly. We find a list of sudden deaths in every paper we read. Every day one or two are killed on the streets of our city, fifty three, they tell us, in a month. When we go out to business, we know not if we shall ever return. Surely, it behooves us to be ready. "Blessed is that servant whom, when his master cometh, he shall find watching."

Then there are the accidents in mines, and in mills, in factories, and on railroads. Almost every hour we hear the sharp clang of the ambulance bell as it hurries through the streets bearing some one who has suddenly fallen, beneath the whels of the great car of life. of the great car of life. The world is large, and we are so scattered that we do not appreciate the fact that we are losing so many every day. We read the death notices in the paper. Sometimes the list is long enough to impress us, and sometimes we see the name of one whom we saw only a few days before, and these facts strike us, but we forget almost as soon as we have laid the paper down. We hear the names of the recently dead each Sunday when we go to church : do we ever think, my name will be read out there some Sunday, maybe next Sunday?

IN DAYS OF BATTLE

In these days of battle, think of how many are dying! The flower of five nations, the greatest nations in the world, armed with the most deadly weapons genius has been able to con trive, are mowing one another down, wounding unto death, and killing outright tens of thousands who n God sent into the world to live, to labor, and to help. Death comes to them in its most dreadful form. It comes with the swiftness of lighting. It sears and tears and crushes. On the fields, in the woods by the roadside, by the river bank, in the trenches, they are the are they are the they are the are they are they are they are the they are lying in pain, ground under horses' hoofs and cannon wheels, thirsting, bleeding, dying, unattended and alone. As we walk along the street, we can scarcely go through a single block without passing some house in which there is some one dying. Perhaps it is our next-door or. If ever there was a truth forced upon us, it is the truth that we are to die, and that death is unavoidable.

We can not control death, but we can prepare for it. We can use life ime, so that when we are called or stricken, we shall be ready, our cord fit for inspector, and our work finished, so far as we had the time. We know not the day nor the nour,

but we do know that there is a day and an hour. We know that nothing defiled can enter heaven. We know there is only one life, one dea h, one judgment. There is no such thing as another chance. There is no appeal from the decision of God. We ail knowthis. How can we then live as if the kind of life did not matter, as if eternity did not depend on our filelity and our diligence? Of course we make mistakes To err is human. But we should not a low our mistakes to endure. The wise man retra ses his steps as soon as he sees he has left the road. The prudent man

confines, he seeks the hills, that he may escape illness and death. The soul is worth more than the body. The life and health of that soul is infinitely more important. On it depends eternity. We choose our own eternity. A God offers an everlasting peace. "Eye hath not seen, ear has not heard, nor hath it entered into the heart of man to conceive the things, that God hath prepared for those who love Him." Surely we should not allow anything to render its attainment impossible or uncertain. certain. When God calls us, or warns us, it

When God calls us, or warns us, it is worse than folly, it is a crime, to refuse to listen. "In whatsoever day you hear the voice of God, harden not your heart!" God does not need us, but we need Him, Without Him is ruin irreparable. What shall we say of him who hears that diving voice, that blessed invite. that divine voice, that blessed invita-tion, and defers His answer, or worse, refuses to answer and accept? We are wounded when our friends decline our invitations. If they de-cline two or three, we send them no more. We feel that they have ceased to be friends. If God were ceased to be friends. If God were to treat us as we treat one another! Some people are afraid to think of death and to prepare for it, and often it happens that through an inexcus-able dread they are not able to re-ceive the last Sacraments. This is inexcusable. The friend of God longs for the visit of the priest, who can help him to prepare for that can help him to prepare for that great journey. The criminal longs for the visit of an advocate who will defend him; why should we not look for him who can help us to examine our conscience, who can exercise the power of forgiveness, and who can give us that Bread of Life, which will strengthen us and comfort us as we pass away? There is nothing in the world like the Holy Visticum. It is the means our Saviour takes to be with us in our agony, to take us by the hand and lead us out through the darkness into the everlasting light. Those who know God and lead the lead to th love Him have no reason to fear

While we have health and strength we should prepare for that evil day. We should try to find out the will of God, and do it. When we make mis-takes we should at once undo them by sincere repentance. We should think of ourselves, and particularly of those who are dying, far and near, neighbor and stranger. If we pray for them, surely they will pray for us, and they will, perhaps, inspire a thousand others to make intercestion for the these districts. sion for us. How to die well is the most important thing to know and to accomplish.—Rev. John Belford in

AMMUNITION FOR THE ENEMY

It is unfortunate, to say the least, that reputable Catholic publications continue to give publicity to statements so derogatory to the welfare of the Church as that which is scatof the Cauren as that which is scat-tered broadcast in an article entitled, "Stopping he Leakage," reprinted from the June issue of "The Queen's Work" of St. Louis. According to the learned editor of this publica-tion, the Catholic Church in America has suffered a loss of 10,000,000 souls during the past century by defections from her ranks. He generously admits that "the statisticians are still disputing over the precise number of the Catholic immigrants and their children who have been lost to the probable estimate.'

ly, and we all deplore them, no matter how small they be. But nothing can be gained by exaggerating these losses, and much harm may be done and, no doubt, is done, by supplying our enemies with ammunition of this kind to use in their warfare against the Church. Let us see what truth there is in the writer's assertion that the Church has suffered a loss of at least 10 000 000 souls who ought to be numbered among her children.

Where did " the statisticians " get the figures upon which their esti-mate is based? If they started from false premises their conclusion can-not be true. The only sources of reliable information on this point are the official statistics of the United States Census and of the Commis sioner of Immigration—and these tell no such story of Catholic losses On the contrary, they clearly show that the present Catholic population of the United States is nearly as large as it should be, when we take into consideration the number of Catholic immigrants, who have found a home in the United States during the past century, and their natural increase. We have an admirable summary of the figures, taken from official sources, in a pampblet issued two years ago by the Right Reverend Bishop Canevin of Pittsburg which he gives the result of a his-torical and statistical examination into the losses and gains of the Catholic Church in the United States from 1790 to 1910. This is the most reliable and up to date work on the subject which we have and it furnishes a complete refutation of the charge that the Catholic Church in the United States has sustained a loss of 10 000 000 or even of one fifth of that number during the

past century.
From data furnished by the census has left the road. The prudent man reports and the reports of the Comtakes medical advice and remedies as soon as he finds himself weak or in pain. He gives up the work that

their natural increase of the highest percentage the whole number of Catholics to be accounted for in the United States in 1910, was 18,488,820. The Official Catholic Directory for 1911, places the Catholic population 1911, places the Catholic population at 14,618,761, a very conservative figure as every oue admits, who knows how its statistics are gathered. This discrepancy does not mean that 3,864.559 Catholics are to be counted as lost to the Church. It is offset by the "2,800,000 Italians, including their children, and nearly a million more made up of later immigrants from France, Belgians, Cubans, Spanish Americans, and their descendants, of whom not more than 30 per cent. would be included in the usual parish census from which the statistics of the Directory are compiled. Yet nearly all of this eclipsed tenth are as Catholic to day as the same class of people as the same class of people in the countries of their ances tors. Besides the merely nominal Catholics that are passed over in the parish census, there is a very large number of real Catholic immigrants, foreigners 'as they are called, scat-ered all over the United States.

If the directory included all these, the discrepancy would be greatly re-duced, if it did not entirely disappear." In estimating the Catholic population of the United States it must not be forgotten that of the millions of Catholic immigrants who have come to this country since 1800, many have died, and the statistics of immigration show that at least 40 per cent. did not establish permanent homes here.

Notwithstanding this, is it not trange that "the statisticians" have succeeded in attributing to the Catholic Church a loss of from 10, 000,000 to 30,000,000 of adherents during the past one hundred years. In view of the story told by the offi-cial statistics to which reference is here made, one need not be an ex-pert statistician to understand how utterly false is the assertion, so frequently made, even by those who have the interest of the Church at heart, that defections from her ranks in America are not to be counted by the tens of millions. It is time place all such statements among the exploded fallacies of the past and allow them to enter into the eternal sleep of oblivion.—St. Paul Bulletin.

PUTTING THE LID ON SLANDERERS

Nothing brings a character assas sin to time so quickly as a touch of the law. If there is anything that kills the activity of a slanderer and neutralizes his efforts it is to bring him before the court and ask him to prove his assertions. In nine cases out of ten he whiningly throws himself on the mercy of one whose re-putation he would destroy.

We have already noted several in-

stances of this in these columns. We take pleasure in recording another, because we believe that too much publicity cannot be given to cases in which a threat of legal action has brought a bigot to his enses.

Some time ago one Ernest Whittaker of Coudersport, Pa., made state-ments reflecting on the character of Rev. D. S. Sheehan, of that city, as a citizen and a priest, and was promptly called to account for it. After the case had been entered for trial, the defendant begged for mercy and, on September 9, signed a re-traction in which he admitted that Church here in America during the past century. Some estimates place the number as high as 25,000,000 or that, after a full investigation, he ado on that or at the most. 15,000,000, is a more there was no truth in these charges which he now regretted having made. He agreed to pay all the costs of the suit and have his retraction published in the newspapers. Father Sheehan accepted this dis position of the case because his primary object was to vindicate his character and not to get damages.

whittaker made the mistake of many another bigot whose career of slander ended in a court of law. He failed to make "a full investigation" of the charges before spreading them broadcast. In future he will be slow to believe rumors and slower still to spread them—a lesson which could be profitably learned by others of his class.—St. Paul Bulletin.

MUSIC AN INSPIRATION TO THE SOLDIER

Joseph O'Connor, of New York, who was in Washington last week, in an interview said: "It's a remarkable thing that the rallying song of the British Irish title. The power of music to inspire and lure the soldier has always been recognized in every age and every country. The British war offices know the potency of the right kind of an air, and they have never failed to utilize it whenever they wanted to stir the patriot ism of recruits or encourage enlist-

"In 1772, before the Revolutionary war, the recruiting song of the Brit-ish was, 'On the Road to Galway,' sung to the same air as 'Yankie Doodle.' In the Napoleonic wars, when Britain needed soldiers, and every resource was exhausted to induce men to enlist, 'The Rocky Road to Dublin,' brought more recruits than all the patriotic speeches and pleadings of orators.

"It was in the South African war

that the English adopted 'Garry Owen 'as their recruiting song, and it had the desired effect.

The latest recruiting song is "It's a Long Way to Tipperary," and while this song is being used with with the same enthus in other times.

"But there is no question about the efficacy of a rollicking air to in-spire patriotism." — Philadelphia Standard and Times.

WAR OF NATIONS FOLLOWS WAR ON RELIGION

* * * Had Europe listened to his (Pius X's) voice and looked to his his (Pius X's) voice and looked to his example long ago, we would not to-day have before our eyes fields filled with carnage such as not the whole history of the world ever witnessed before. But they did not heed. On the contrary, almost every country in Europe persecuted the Church, robbed the Church, trampled on her rights and regarded her as not to be robbed the Church, trampled on her rights and regarded her as not to be listened to. Now they are paying the penalty; their eyes are being opened and kness are bent to earth to-day that had not knelt for ageneration, pleading for that mercy which they had mocked at. It is the old, old story, redemption is by blood. The churches in Europe, in every country that I visited, were filled with men as well as women praying with men as well as women praying With men as well as women praying God for mercy, men going to the sacraments who had not been there for twenty, thirty, forty years before. I saw this in France; I saw it in

Austria; I saw it in Italy; I saw it in Switzerland; I saw it in Germany. They are awakening. God grant that the prayers for peace which our good President in his wisdom has called for on this day may go up to the throne of heaven, have a merci ful reception there and that peace may soon settle down on this warring world.—Cardinal Farley.

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