AUGUST 18, 1917

pleasantly. There was no trace of patronage in Mrs. Pierce's manner and Mrs. Rutherford forgot that they did not meet on an equal footing A few minutes had wrought a great change in her. She had forgotten the cold, she had forgotten her pov looked younger-years erty. She younger. Her natural wit. asleer for many a day, asserted itself unexpectedly ; and she said such piquant, clever things that the room rang with Mrs. Pierce's low laughter.

Then, suddenly, her forgotten bag slipped from her lap and fell with a thud to the floor, reminding her of her errand. Her short dream was ended. At once the haggard look returned to her face, and the pain in her heart awoke. She was poor again-penniless, old and broken. "But, I am forgetting my errand,

Mrs. Pierce," she said in a changed tone, after she had hastily picked up her bag. "I came here to—well, not to beg, but to try to sell you some hand-made lace.

Drink your tea and take another sandwich," Mrs. Pierce urged. "After that I'll be glad to look at your pretty things.

But Mrs. Rutherford would not. The tea had grown tasteless; she had remembered that she was not a Replacing her cup on the tea guest. table, she opened her bag, and, drawing forth carefully-folded pieces of lace, began to spread them out as enticingly as possible, with her thin and trembling hands. As she did so Mrs. Pierce was looking not at the lace, but at Mrs. Rutherford's sweet. mobile face. It seemed to interest

"This piece is a dollar and a half a yard," Mrs. Rutherford said in a businesslike tone, which she had been at pains to cultivate; "and this is seventy-five cents; and this other one, a dollar.'

Mrs. Pierce took the first piece between her fingers. "What lovely work !" she exclaim

ed. "I'll take all you have of this; and I must have some of that."

How kind you are !" Mrs. Rutherford answered, and for very joy her lips quivered and tears poured over her cheeks. She had always kept her sorrows to herself, but, meeting Mrs. Pierce's tender smile, as she hastily wiped away her tears she said, half sobbing: in the parish school is taught his "You are so kind! I—oh, I'm religion, and the precepts of Catho-lonely and hungry! I've been lic morality. "The Catholic idea is hungry for many a day. I haven't a not that religion should accompany dollar in the world ; I have no home. It's hard when a woman is as old as I, and all alone. I lost my hushand selves be pursued under the aegis of many years ago, and my daughter Christianity, so that at no time durdied when she was little-only five years old. I've tried not to com-removed from its sanctifying influplain. I might have known that God would not forsake me. He the crucifix and sacred pictures-are didn't. He sent me to you, and you are buying my lace."

Mrs. Pierce gently stroked her and. She waited until Mrs. hand. Rutherford was calm again before she began to speak. "Listen to me." she said. "I am not being kind. The lace is lovely. I am glad to have it, and I can always buy what-ever I like. I wish I were making some sacrifice to take it—I wish it with all@my heart. I wish—" She She broke off abruptly-she who was never abrupt-and added significantly, after a pause : 'You know, children are taught to recognize in sometimes people give away what

they really need." "Sometimes," Mrs. Rutherford agreed wonderingly. She could not imagine what was in Mrs. Pierce's welfare. And especially when teachmind; but agitated as she was, ing civics the children are imbued understood that some special mean ing lay hidden under her words.

ing lay hidden under her words. "I know what it is to be poor—I know so well !" Mrs. Pierce went on, the authority looking away from Mrs. Rutherford, rather than conscious that she had a who have given up the world to



thing in the failure of the Mutual Trust Company. She had gone to see him on her way to the church he remembered, and had told him that the only money she had in the world was a \$20 bill in her purse. Andand that was the bill she gave me." There was a long, long silence before Mrs. Pierce leaned forward, and, taking Mrs. Rutherford's hands in hers, said very softly : "You will let me pay my debt-my

great debt-won't you ?' For a moment Mrs. Rutherford hid her face in her hands. When she tried to speak she could not say a

and civilized by the missioners that word : but, before Mrs. Pierce could prevent it, she had slipped on her went out from Rome. This is no fanciful picture but a fact of actual knees beside her, and, clinging to her, she wept aloud, because her joy experience. Such is in brief the principle on was too great for her heart to hold. 'You were so sweet and good I which the parish school is based. It

rests on the firm foundation couldn't help it !" she murmured at last.-Florence Gilmore, in Ave Christ's command, which the Church through long ages has ever striven Maria to fulfill until she has accumulated

WHY PARISH SCHOOLS ARE THE BEST

limitations. And with these in mind she knows that the only way to train up good citizens, good fathers and "Evidently Catholics are determined to have their children educated in the Catholic way," wrote Cardinal Farley, in a New York daily others, is through the teaching of the faith once delivered to the saints. paper. After giving a summary of the parish schools in New York, the adequate. For man needs to learn cost of maintenance, etc., His Eminto bear the yoke from his youth if he ence proceeded to show what "the Catholic way is." is to grow up a useful and law-abid-ing member of society; and that

process of subjecting the intellect To begin with the Catholic child and the will to the higher law can not be accomplished by any means that has not back of it the sanction and authority of religion. In the words of Cardinal Newman : "Quarry secular training and stop there, but that the secular studies should themthe granite rock with razors or moor the vessel with a thread of silk ; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the ences." The symbols of religionpassion and the pride of man." Nor will it be denied that the among the fittings of the class-room

large measure of individual liberty

enjoyed by citizens of our republic

They are constant reminders of the value God placed on the soul.

calls for higher motives of conduct And the prayers recited at the than any man-made methods of conbeginning and the end of the day's trol of human actions can furnish. Monarchies, it is said, largely rest on work and at frequent intervals be tween remind him, (says the Cardinthe honor, but republics on the virtue al) of the ever abiding presence of of their subjects. Taking this for His God. In addition to this the granted, it applies more pertinently to the people of this nation than to teachers while not obtruding religion do not hesitate to bring it into the any other living under a kindred form of government. The vastness treatment of those secular studies with which it is connected. For and variety of our population gathered from the ends of the earth within example, in the history lesson the the brief span of little more than a the course of human events the workcentury, of every and no form of religious belief, call loudly for the ing of Providence and the role of religion, and the readers contain religious training of the rising gen--Sacred Heart Review. erations. welfare. And especially when teach with the idea that obedience to civil A MAN'S BELIEF rulers is a religious duty since back of the civil authority is of God. More-By Wiliam H. Sloan, M. A., in the Missionary the teachers themselves

THE CATHOLIC RECORD

centuries, have been notably free from those hasty experiments with novelties that have done so much to impair the efficiency of other educa- on this subject; and it does not impart the enciency of other educa-tional establishments. Not all move-ment is progress, and while we are glad to improve in every possible way, and are not wedded to a blind conservatism, we have never suffered court echeck to be converted in the subject; and it does not make much difference what a man believes respecting it." Does it make no difference what a seaman believes about charts? Suppose the captain of a ship should say, "I our schools to be converted into experiment stations for inflicting on three fathoms of water, that here the bewildered and mystified children are two, and that here is one, but I do not believe it; I know that my the latest pedagogical fads. And now, before concluding, I steamer draws thirty feet of water, would like to indicate another field but I believe that I can run it over a

in which the parish school has wenty foot bar "-does it make no wrought a blessing. It has free difference what he believes ? It quently happened that a pastor sets up a school in a district where pov-shipwreck and safety. Throughout difference what he believes? It makes all the difference between shipwreck and safety. Throughout erty and ignorance walk hand in hand. The children are gathered in the whole realm of physical truth, a man is bound to believe, not only and gradually through them there is introduced into the homes a sincerely, but 'correctly. In bus-iness, in manufacturing, in navigaleaven of true culture which could not otherwise have been imparted. tion, in all things that relate to the conduct of men in secular affairs, Without any officious meddling with the private lives of these people the men must be right-not merely sin

cere. Church becomes a source of better-ment even in the things of this life, Take one thing further. There are affectional and social truths. Does it make no difference what a the parents benefitting as well as the children, and an acute observer man believes in respect to these might after a few years recognize the Catholic Church at her old but never Is there no difference between pride. vanity, and selfishness, on the one abandoned task of healing the na-tions, as though the ancient days hand, and tenderness, sympathy and love, on the other? If a man has were come again, when Goth and social intercourse, does it make no Saxon and Celt were Christianized difference what view he takes of

these things? Will it make no difwith his conduct, if he ference thinks that pride and love are about the same thing, and that one is a proper substitute for the other His sincerity makes the mischief worse, in such a case.

It is only when we come to moral and religious grounds that men begin to urge the maxim that it a store of experience that places her makes no difference what men befar beyond all possible rivals. She knows the human nature with which lieve, with any considerable degree of confidence. They reject it in its she is dealing, its capacities and its application to material truths, to physical sciences, to business, to cial intercourse in life, and in all this they hold to the necessity of correct belief. It is not until they come to religious truths, like the difference between Catholicity and Protestantism, that men begin to say, "It does not make much differ-

ence what a man believes." Let us take the lower forms of moral truth, and see if it is so in our daily intercourse. A non-Catholic who has a sick son at home, goes to church, and he hears a minister preach about the necessity of believing only certain great doctrines, and on his way home he says, " It is not of so much importance what a man believes, if he is only sincere in it."

When he gets home, he finds there has been an altercation between his sick son and the nurse. There is a lie between them somewhere. And the child calls back his father's theory, and says in respect to the sinfulness of lying," Father, I do not think it makes much difference what believes if he is only sincere.' What will our non-Catholic friend think about it then ?

Our friends of other faiths are trying to bring up their children to follow in the footsteps of the fathers in regard to a virtuous life. Do they not desire to bring them up to believe that honesty is the best policy? Do they not desire to bring them up to believe that purity stands con-nected with their prosperity in after life? Do they not feel the greatest solicitude about the teachings they are receiving? Are they not deter mined that they shall be brought up to distinguish between truth and falsehood, honor and dishonor, purity and impurity, temperance and drunk enness, nobleness and vulgarity? They do not look for a special In regard to the physical economy providence of some kind to overcome of the globe, does it make any differ. in later life, erroneous education. As



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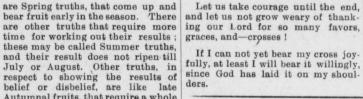
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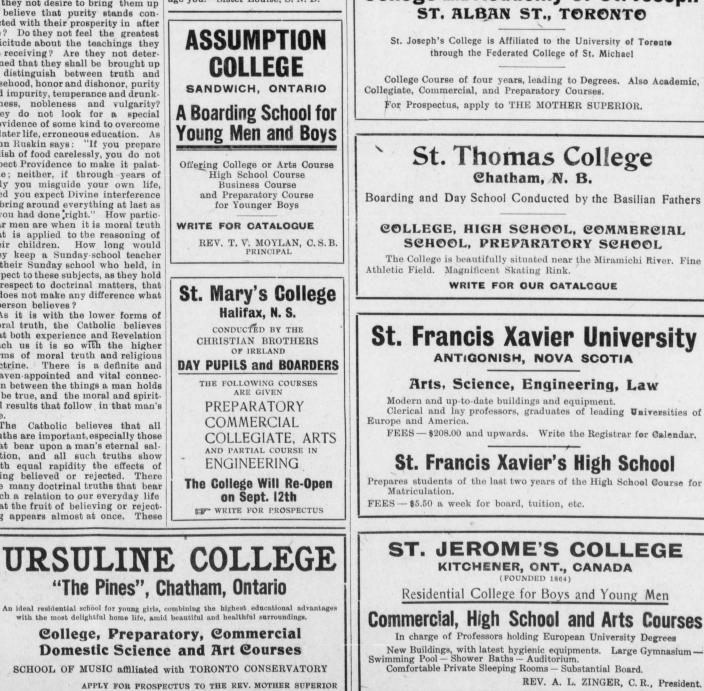
Autumnal fruits, that require a whole winter to develop their proper juices. But in these last the connection between belief and conduct is just as certain although it is longer

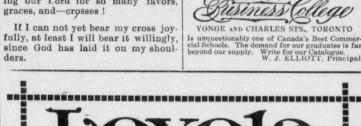
in making itself appear. On this subject the Pittsburgh Observer wisely discourses : "It has been truly said by a recent

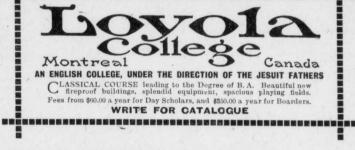
anonymous writer that the pessimism and weariness of life from which our age is suffering so severely is due. not so much to any one of those minor causes to which the wise ones of the world are so apt to refer it, as to the absence of that strong and allconquering faith in the existence of God and in His constant guidance of the individual life which Christianity emphasizes and confirms so strongly and without which human nature at best remains sadly imperfect and in complete.

How often in these days of doubt and uncertainty, of wavering and wandering, one is reminded of that faithful saying of the great Cardinal Newman—'Either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go

What our Lord does is well done we have but to submit. Do not com plain of trouble, it will be well repaid, a rich recompense awaits you in heaven ; let this thought encourage you.-Sister Louise, S. N. D.





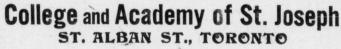


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"I was once friendless and listener. enniless in New York. When I was eighteen I went there to study artwent there with all a young girl's of that self-renunciation which is at the root of true character-training. happiness. But I did not succeed. starving. I was growing desperate. The day I spent my last cent—it was the 8th of December, I remember-I stopped in the church on my way back to my cold attic room. I sup-pose my face told a story for as I prayed a woman, whom I had long admired from a distance-touched me on the shoulder. 'I see you are in trouble,' she said, 'Is there anything I can do to help ?'

'She spoke so sweetly that before I knew it, proud as I was, I had told her all. She gave me a \$20 bill. Somehow I did not mind taking it from her. And she gave me what I needed quite as much tenderness and encouragement."

Mrs. Rutherford had dropped her lace. She clasped her hands together and looked into Mrs. Pierce's averted face.

"The next day." Mrs. Pierce continued, "I took my best water color from one dealer to another. I did not have to save car fare. I had placed it before noon, and it was sold a day or two later. The buyer asked to see more of my work, and my day of bitterness was past. He, the buyer, was Mr. Pierce."

She smiled, looking again at Mrs. Rutherford ; then added quietly :

"All that came long afterward, but it was only a little while before I tion that the time given to religiwas able to save \$20, and ous instruction must be taken then I began to watch for my bene-from the other studies, by pointfactress to repay her. Day after day I watched, Sunday after Sunday, but tions in which parish schools and she was never in the church. At length I went to see the pastor, and To see the religious teachers in asked him for her address. He could session each year at educational conanot give it to me. She had left the parish and (he thought) New York. He, being comparatively new there,

work for God in the instruction of youth, and the very sight of their habits serves as a constant example. of that self-renunciation which is at And when such a teacher demands grew poor and poorer. I was the obedience and respect of his young charges his demand is enforced by the fact that he himself is living in a state of constant obedience to his own superiors.

over

Every patriotic citizen, no matter what his creed, ought to thank God that in a land where reverence for law is none too common there are

schools where submission to tautor ity, civil as well as religious, is in-sisted on as a religious duty, and that words only but by the imity, civil as a religious duty, and that sisted on as a religious duty, and that not by words only but by the im-measurably more eloquent voice of example. Then again the children are brought regularly to the parish church for confession and Commun-church for confession and communtraining of the week or they are required to hand in a synopsis of the sermon. In short, the whole school the more sincere they are if they are permeated with the atmosphere wrong, the worse they are off. In the latter case, sincerity is the malof religion, not a religion of mere pretty phrases and weak sentimentallet that drives home the mischief. ity, but one that has definite and How is it in respect to commercial clearly grasped doctrine for the basis matters? Just now a great many are manufacturing weapons and supof its moral teaching. Is it any wonder that children so trained grow lies for the embattled hosts of Eur-

their country?

up to become useful law-abiding ope and Asia. Does it make no difcitizens, loyal to their God and to ference whether a man thinks that wool that is mere dust and sweep The Cardinal meets the object

ings of wool is as good for blankets as honest wool? Does it make no difference whether a man thinks that corn-stalks and sticks are as good as machine guns and rifles Does it make no difference with the sale of a man's goods, whether they are manufactured of one material or another? If a business man believes right in respect to his business, he prospers ; and if he believes wrong, he does not prosper, however

had not known her well; but this he did know: that on the very day of which I spoke she had lost every-behind them the sound traditions of

ence what a man believes? Would John Ruskin says: "If you prepare it make any difference to a machin- a dish of food carelessly, you do not ist whether he thought lead was as good for tools as steel? Would it able; neither, if through years of make any difference to a man in respect to the industries of life, it he need you expect Divine interference thought that a triangle was as good as a circular wheel in machinery? if you had done right." In respect to the quality of sub-stance, the forms of substances, the combinations of substances, and the their children. How long would nature of motive powers, does such they keep a Sunday-school teacher cess depend upon sincere believing or on right believing? Suppose a respect to these subjects, as they hold man should think that it made no in respect to doctrinal matters, that difference what he believed, and it does not make any difference what a person believes? As it is with the lower forms of moral truth, the Catholic believes that both experience and Revelation teach us it is so with the higher forms of moral truth and religious doctrine. There is a definite and

heaven appointed and vital connection between the things a man holds to be true, and the moral and spiritual results that follow in that man's

The Catholic believes that all truths are important, especially those that bear upon a man's eternal salvation, and all such truths show with equal rapidity the effects of being believed or rejected. There are many doctrinal truths that bear such a relation to our everyday life that the fruit of believing or reject ing appears almost at once. These