### SEPTEMBER 3. 1918

Guilio say: 'Now, make yourself at home. I mus' go hear confession. Nice park down there-maybe you like to go walk and see lake after awhile?' Verra well, verra nice; we do as he say-park verra pretty-mot grand like Napoli-no matter, pretty home to supper. Guilio come

supper. After while, he say again: 'I mus' go hear confession. You tired, go to sleep; don't wait up for me, because the men, they some-times come talk about somethings after confession.' That's all right Maria and me say; we know he cannot stop a his work for us-we tired sure nough ennyhow; we have had evidently inherited his mother's sincere plety and he was unsparingly

handsome, Guilio in vestments-fine vestments he have, too. We go Lord. home; he come eat breakfast; while we eat, telephone ring and say 'Accident down road and can he come quick ?' Guilio say 'Yes.' He come tell us and say he come home soon maybe, maybe not. Give us New "Then he does not in the least hold York paper to look at, say have nice time, sit on porch in sunshine, walk such a laborious life for him ?" down to park, go where we want. Ever'ybody can tell us way homeno danger gettin' los'. Company come see us some time soon, he say; then go off to where accident is. Cook, she get mad—'Always acci-dents,' she say. 'Don't let the Padre you waat your sons to have nice a

dents, she say. Don't let the Padre you want your sons to have hice a have three meals a day in peace!' easy life, not work-a hard, don't "So we do as we please; after while dinner time-cook she say: 'We no wait for Padre-he come when he come-they give him dinner, maybe; if had accident, maybe he not come all day.' Sure 'nough, no more Guilio till supper time. Maria, she sure! Maria and me, we naturalthink it fine he go off 'to help hurt people. We take siesta and after people. while company come see us—nice-a people, some of them from Italia. An' I tell ever'body how hard he Guilio come home before they go and work."

people in the accident all day, and María and me tired walkin' aroun' about the ecclesinational life intime.

and havin' company. "Next day, Monday, we have nice a time. Guilio, he take us roun' town what scandal—easy going Tony might have disseminated, all the more to be regreted because, for all his and we stop to see some peoples he know well and they say we must eat lunch—but Guilo he say he mus'run to be a witness on the other side—a down to mines to see how hurt witness all the more eloquent peoples gettin' along. Maria and me, we stay to lunch with his friend and definitely changed his opinions. His we stay to function with the friend and have fine 'Merican meal and then we go home and have siesta-make-a you tired walkin' roun' all day. Supper time come, but Guilio he not there—cook say: 'I look for Padre when he come.' After supper more friends come to see us -we find out Guilio have plenty friends. We and out Guilio have plenty friends. We sit on porch and have nice talk; they say how ever'body lave him—how he do far ever'body and never get tired. Say he good doctor, too— Maria and me, we not a know he good doctor. That night we go to hed hefore he come home

bed before he come home "Next day we think we have him all day. He start out and take us to mine after breakfast. All neares' along street we feel proud-hats off ever where to Guilio. We stop, talk to some peoples; he introduce his papa and mama-all peoples 'crazy' you say ?- about him. Verra proud, me and Maria—si! At mines, same thing—men callin' out to him: 'How do, Padre?' makin' way for us with their caps off, like we was a gran' procession—that's what we feel like, me and Maria walkin' these away with Guilio—like gran' procession—like long time ago when king and queen come to Napoli. Verra nice it was—but I'm tellin' you the truth, it was almost the las' we saw of Guilio-las' good long time

"We have with him. "We go home and poor woman waitin' for him—will be go see her sick man? All afternoon he gone— cook say maybe makin' sickcalls. At night after supper we think we have nice time with him—but no, Guilio mus' go to Men's Club—maybe you come, papa? I go to see how he do an' to be roun' where he is. He fine —you ought-a hear gran' speech he give. On the sly, men tell me what fine priest he is, what fine man; they say how much he know about ever'thing, about business and how they do in mines and ever'where. I like the Men's Club, but Maria, she not there. Oh, well, we say we see Guilio other nights. But ever'night the same thing-Wednesday night, May Devotions; Thursday night, Holy Hour ; Friday night come 'roun' May devotions sgain; and Sat'day night, confessions. All day long something-telephone ringin' before we wake up-will he go see sick man? When he come back, somebody waitin' for him in the parlor -will he baptize the new baby ? "An' ever' day so it goes—some-body havin' weddin', funeral, bap tism, sick-call, or club or sodalities have meeting. Guilio, he so polite, he hate to leave us an' he have whole lot nice a people come to see us and they take us drivin' roun', an' havin' us eat fine dinner at their house an' supper-parties, but Guilio, he can't me all time, an' we get used to come all time, an we get that to havin' him snatched away. It ain't jus' like sittin' on portico with him long time, smokin' in garden." (Tony always seemed to include Maria in these smoking parties). "Maria, she say: 'Tony, I don't want Guilio tie to my apron-string. He fine man now: he pious, gool priest; he mus' work for his peoples an' we mus' be glad.' I tell you, signorina, Guilio work harder than Maria an' me work—even in old hard days we have siesta; we not-a work in evenings; after supper we go sleep havin' him snatched away. It ain't

Tony threw back his head and laughed at the suggestion. "Worn out? Non, non! He's gran' big strong boy! He happy as lark! He say he like clock—wind him up once a day an' he run all day and all night, if anybody want him." I drew a breath of relief—Guilio head aridently, inbaritad his mothan's

"Tomorrow we go to Mass—verra "Tomorrow we go to Mass—verra This was a different routine from that Tony had anticipated, yet could see he was genuinely, yet I could see he was genuinely, almost fatuously, fond of his clerical son and actually proud of his toil—however, I could not resist a thrust:

it the stain of Original Sin on its soul. Mary, the Immaculate Mother of God, was an honorable exception to this universal law, but she was the only one. When Original Sin has been cleansed from our souls by the waters of Baptism we become the adopted children of God-Chris-tians not only in name but in truth and reality. This made Saint Charles Borromeo exclaim in his colloquies with God, "How happy I am when I call to mind that The art my Father and that I am Thine own child, that Jesus is my Brother

When God adopts us as his children He bestows on us the gift of faith and makes us members of His one true Church. Faith is a wonderful gift; it is a precious possession, one that we should guard jealously last we lose it and then expose our souls to be lost in turn. No worldly misfortune can equal the loss of faith; rather than renounce it the martyrs and the confessors of old were being led out to death.

home ; if they die in their innocence

essential condition of heirship to Heaven, those who survive the criti-cal years of infancy and reach the

tions to fulfil; and the legacy of Heaven will be theirs only on other conditions. "The Kingdom of Heaven suffereth violence and the violent bear it away", (Matt., 11-12), is Our Lord's graphic way of sending home the plain truth. While the

# THE CATHOLIC RECORD

which may be learned from the pres-ent month's Intention. We mem-bers of the League will do our share if we pray for the spread of the sacrament of Baptism throughout the world. May our prayers help to multiply the number of true children of God m earth 1 of God on earth !

PRISONERS

required that the work

January, 1915, the Pope instituted at Padderborn an office to conduct

this work in connection with the

office of the Vatican in Rome; and soon afterwards established

and soon atterwards established another at Lyons, in France. Owing to difficulties raised by the infidel rulers of France, the Lyons office was not a success; and the Holy Father then opened an office in Friburgh, in Switzerland. In April, 1015 M. Stream external

915, Mr. Storer returned to Amer-

ica; and his place was taken by Very Rev. Dominick Reuter, also an American, who, with his breth-

ren, have devoted himself energet

ically to the work ever since. In May, 1915, when Italy entered the

war, an office was opened for the benefit of Italian prisoners, under

the Deputy of the Papal Secretary of State. An office was also open-ed in Vienna for the benefit of Italian

prisoners in Austria. Under these

main offices there is an immense net work of sub offices stretching

from London to Constantinople, and from Palermo to Stockholm. The

deep gratitude of thousands and thousands of families in Europe

and in North America has gone out

to those in charge of these offices. The work is assisted by the mem-

bers of several religious orders, male and female. Of the latter,

six or seven orders are at work.

Laymen also, in large numbers, take part So far, over 400,000 appli-

cations have come to the Vatican, forwarded by Cardinals, by Bishops

by associations, Catholic and secular

all asking for missing soldiers to be traced for them. Of these, the vast

majority have been discovered and put

lies all over the world. The bureau

France,-Germany, Austria, Holland,

is in daily communication

communication with their fami

in

was

Clink, clank, clink, like a harp note, sweet and low, Clink, clank, clink, and a big moon E. J. DEVINE, S. J. climbing slow

Though youth is far from me tonight, and far is Closharink, My senses thrill to hear it still, that THE POPE'S WORK FOR clink, clank. clink -REV. J. B. DOLLARD

king of Closharipk?

MUTES AS AIR FIGHTERS

that flames on danger's brink, yeled torque for Angus who is

FLYING SERVICE OFFERS NEW FIELD FOR DEAF

The Rome correspondent of the Western Watchman gives partic-ulars of the Pope's work for prison-ers of war. The Prisoners' Bureau Army officers of the Mineola avia-ion field believe that the ideal air fighter has been found-the deaf-mute. As a result of tests made with recent graduates it is believed that the war department will soon author-ize their enrollment in the flying service and that a new field of war endeavour will be opened to thou sands of young men all over the country.

Curiously enough it has been disinformation and to discover facts. The megaitude of the covered that deafness eliminates one of the most dangerous factors in the training of military aviators. The man who was born normal, but who has lost his hearing, has no sense of ador at Vienna, was then liv-ing in Rome; and to him His Holiness confided the direction of the work. This gentleman contin ued this work for some time. In



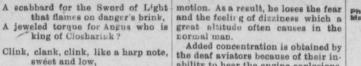
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the dear aviators because of their in-ability to hear the engine explosions, it was explained, and a lack of dizzi-ness renders them particularly in-trepid almost immediately they take to the disc to the air.

The idea of trying a deaf mute as an aviator is said to have origin-ated at the war department, and a young man named Radcliff was first experimented with. The result was so successful that others were taken to Mineola, and in every instance deaf fliers astonish their instructors. -Catholic Union and Times.

He that gets the name of early ris-ing may lie in bed late. Sherman evidently was right !it seems that we'll never get out of it.



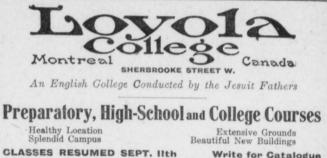
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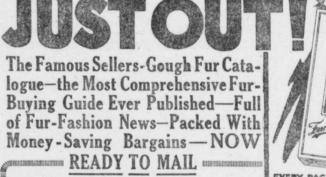


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"Ma, mon, signorina! I tell you he like it—he what you 'Mericans mente never stay right in priest's house before, so we not a know-I

and that His Mother Mary is my own dear Mother, too !" about the ecclesiastical life—indeed, what scandal—easy going Tony might have disseminated, all the more

were willing to undergo tortures and death. "We are Christians," "we are children of the true God"; "we have been baptized", millions of them exclaimed triumphantly while they

But filial adoption, Christian faith, and the rest of it, are only steps towards the final goal, which is eternal bliss. Baptism prepares little children for their heavenly

after having received the sacrament, they will surely go to enjoy the vision of God forever. However, while baptism is an

age when they can distinguish be-tween good and evil have other responsibilities to bear, other obliga-

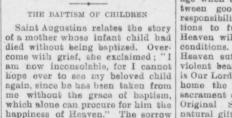
of this ancient mother was natural, but God performed a miracle for her of Original Sin, nor does it restore to and restored her child to life in order souls the integrity which Adam that he might receive the sacrament. possessed before his fall. There Saint Augustine tells us that when remains the incentive to sin, or con-

sense of humor-to share with me some day in talking over his doting

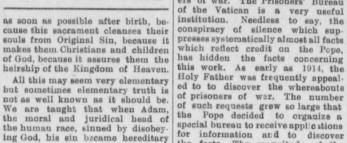
GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE BAPTISM OF CHILDREN



## Italy, England, Scotland, Russia, Switzerland, Sweden, Turkey and Bulgaria. There is no charge what ever. Letters to the bureau should mention the full name, rank and sacrament of Baptism takes away Original Sin and confers superregiment of the missing man; when he is supposed to have been taken natural gifts and graces, unhappily prisoner; and any other detail the writer may think useful. No cost. The Vatican has twice warned the public against fakirs who seek to charge for putting their case before



All this may seem very elementary but sometimes elementary truth is not as well known as it should be. We are taught that when Adam, the moral and juridical head of the human race, sinned by disobeying God, his sin bacame hereditary the and was transmitted to all his descendants. Consequently every war done on a large scale. Mr. Bellamy Storer, former American Ambasschild entering this world brings with

remain a warning to all Christian and all his pomps, and I will belong addressed to His Holmess Benedic parents. The lives of new born to Jesus Christ now and forever," is children are frail; it takes little to quench the vital spark which ani-mates their bodies, and if they die without having received the essential that moment, the record of which is kept in Heaven. The sponsors make that moment of Desting and the spark of the spar sacrament of Baptism their parents will not meet them in Haavan, Parents cannot hops that God will keep it. If he is not faithful to his renew in their favor the miracle He wrought for the Egyptian mother. baptismal promise he cannot be disappointed if, in the end, God dis-True, the souls of unbaptized chil- appoints him. True, the sours of unsapplized chil-dren are not lost in the sense un-usually attached to this word, but they are shut out from the grace of Heaven and shall never see the face of God, the vision which is to be the happiness of the Biessed. What, matters for the moment and what we then, are we to think of those Catho-believe is the spirit of the Intention lic parents who risk the souls of their which the Holy Father presents to little ones by putting off their Bap. tism for days, sometimes for weeks? Baptism of little children, not the because human respect has its grip ly he has in mind not merely the on them? or is it because they do not know what Baptism means for the human soul? All who have the tism, but also the large number of spiritual responsibility of children children torn in the Christian sects should study the doctrine of the who receive no Baptism at all, or on Church on this important question. Their catechism will tell them that Baptism is the foundation of the Conformably to the wishes of the other sacraments; it constitutes for Holy Father we can marely ask our all mankind, as the new Code of Catholic parents to be diligent in

XV., or to the Cardinal Secretary of State, at Rome, will reach the

### THE SILVER ANVILS

There was a rath I used to love, in Ireland long ago, An ancient dun in which they dwelt

-the Fairy Folk, you know. All belted round with hawthorn was

this Rath of Closharink. And one could hear, when straying

near, their silver anvils clink ! O, clink, clank, clink-hear the fairy

hammers go; Clink, clenk, clink, in their caves of gold below !

What were they a forging in the dun of Closharink

Upon their silver anvils tapping-clink, clank, clink ?

When all the thorn was blossomed white, and yellow was the furze You'd hear them in the noonday

hush when ne'er a linnet stirs You'd hear them in the evening when the sun began to sink

And purple glory flushed the hills that smiled on Closharink.

O, clink, clank, clink, hear the fairy hammers sound-

Clink, clank, clink, in their forges underground;

What were they a patterning, the Sidke of Closharink, With all their silver anvils sounding

-clink, clank, clink ?

What were they a fashioning-A helmet for Cuchulain, or a shield for Lugh the Brave :-

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