

would be loyal Catholics still; but we would say to the Pope: 'We shall render unto God the things that are God's.' Yes, but we will render unto Caesar the things that are Caesar's."

In conclusion, we would urge the necessity of dogmatic bigotry in the practice of religion. Every child of the Church should recognize that he has a stringent duty toward his non-Catholic brethren, which can and ought to be performed without the slightest danger of giving offense, much less of meriting condemnation. He is wanting in both charity and courage who tries to minimize his duty in this regard, and in most cases receives and deserves the just contempt of those whose good will he is trying to secure or retain. If a man is weak with regard to what he knows to be his duty to God, he will surely not be strong in fulfilling what his duty to his neighbor may demand. This then is our sacred obligation: to stand up manfully for what we believe to be the truth; to be intolerant of every creed that contradicts that truth, and when no occasion arises, to defend our faith against the assaults of ignorance and defamation. If this be bigotry, then bigotry is something ardently to be desired. Were there more of such bigotry abroad in the land to-day, there would be less fanaticism and less decay in the religious temper of our times. Our beloved country would then present to the world a striking proof that men can differ with regard to religion, without ceasing to be friends. There would be no room for such a degrading and disgraceful society as "The Guardians of Liberty," and the death knell would be rung for such filthy sheets as some of our journalistic anomalies edited by self-styled "patriots" who are to day, greatly to the disgust of all decent Protestants, calumniating our clergy, insulting our devoted nuns, and vilifying that faith which millions of their fellow-citizens hold dearer than life itself.

It is, indeed, a source of encouragement to note that the Protestant mind is beginning to catch a spark from the temper of our own. Those outside of the Church, who have any faith at all, are fast tiring of the many makeshifts that are designed to put sentimentalism in the place of objective religious truth. Many such souls are beginning to realize the utter helplessness of Protestantism to cope with the situation, and are casting imploring glances in the direction of eternal Rome. Experience has proven that "Protestant tolerance will not stand the test of enthusiasm," with the inevitable result that the tide of conversion is sweeping multitudes back into the ancient faith. In the United States alone thirty thousand non-Catholics are entering the Church each year, and it is safe to say that there would be ten times as many more if the Catholicism of the country would but show the proper enthusiasm in furthering the cause of our holy religion. Is there not something pathetic, though laudable, in the flickering efforts of dogmatic Protestant Christianity to quicken the dying embers of a smouldering faith?—Richard J. Keefe, LL.D., in the Catholic World.

VILEST SHEET EVER READ

ANDREW P. RIVES TELLS THE EDITOR OF THE MENACE HE IS FOMENTER OF HATE AND PURVEYOR OF FILTH

Andrew P. Rives lives in Cuthbert, Ga. Like many others in parts of the south where intolerance is thought to be strong, Mr. Rives was induced to subscribe for the Menace, believing it to be an anti-Catholic paper, but not understanding that it was an anti-Christian and anti-American, a fomentor of hate and a purveyor of filth. In a recent letter to Judge Rives of Lebanon, Ky., a cousin of the writer, Mr. Rives says: "After seeing three copies I had enough, and so to partly pay for my mistake wrote the letter, a copy of which I am enclosing, as I think it is due your folks—I mean your church organization—that they should know how intelligent people of the Protestant faith feel about such things. You are at liberty to make use of it as you please."

The letter referred to was turned over to the Lebanon Enterprise by Judge Rives and appeared with the following stinging comment on the Menace and other like publications: "The letter which is published, below should, and the Enterprise believes it does, express the feeling of every intelligent citizen. The paper is glad that it can truthfully state that there are few—very few—in this community so ignorant as to be led to encourage such a publication, or to be influenced by it in any way. Publications of the kind really do little harm, save among the densely ignorant and unthinking, but they should be barred from the United States mails, just as they are barred from the mails in Canada."

Here follows the Georgian's letter: Cuthbert, Ga., June 24, 1914. The Menace, Aurora, Mo.

Gentlemen—Some weeks since I was induced by a friend to subscribe for my wife to your paper. We have received three copies—the three is sufficient religious garbage to last the balance of our days. You can discontinue it and place the balance of the subscription in the hands of your county house of correction authorities to aid in reforming those led by your ungodly of hate into commission of crimes against the

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peace and good order of society. No man is too high or too low for your venom—from the President of the United States to the humblest worshiper of Catholicism your hatred goes. Yet all men know that this administration, if anything, is the very antithesis of Catholicism. The Presbyterianism of Mr. Wilson, Mr. Marshall and Mr. Bryan is too well known to admit of controversy, and this stalwart Presbyterianism of theirs, broadened by the learning and religious tolerance produced since John Knox, is like that of Knox, the deadliest foe to Catholic domination; but it does not have to descend into Billingsgate to express its views, or rake the sewers of hate for venom to besmirch its enemies. As President Mr. Wilson must need know no creed when selecting his advisers and servants—as such no doubt he selected Mr. Tumulty as private secretary, looking not to his religious creed, but to his probity and capacity for service, just as President Taft, himself a Unitarian, the farthest in belief from Catholicism, in looking for a chief justice of the supreme court, took Justice White of New Orleans—looking not at his southern birth nor his Catholic religious belief, but to his prominence as a lawyer and his judicial leanings as an interpreter of that constitution for which your kind seem to feel such contempt.

Now don't mistake me; I am not a Catholic, nor a Catholic sympathizer. Am descended on one side from the Friends on the other side the Primitive Baptists—neither of which has ever affiliated with, and both of which have suffered at misguided churchmen's hands. There are abuses in all vallant creeds—always has been and always will be so—but the abuse of the Hebrew privileges by Eli's sons did not make God do away with the Levitical priesthood, neither will the abuse by ignorant fanatics like yourself for the Protestant churches, nor the abuses by ignorant priests make Him shut off either agency which is being used to spread the gospel of the Son of the Most High throughout the length and breadth of the earth. Such efforts as you are putting forth retard and hinder the coming of the day, but do not stop the coming of the time when "The kingdoms of this world shall become the kingdoms of our God and He will annihilate One." Pardon me if I have "cast pearls before swine." My business is not to look for swine snouts on men, but to speak my mind, even though it will do no good. May God help you to repent of your sin against Him in attempting to spread hatred among those who, while not of the same fold, yet belong to the same Shepherd—of your treason against the government under which you live in holding up to contempt our chief magistrate, and of your blasphemy of all that is good by claiming pure motives as the rule of your conduct. I am hoping for the best for the vilest sheet, but none, it has ever been my misfortune to try to read.

Your fellow-citizen,
ANDREW P. RIVES.

SACRILEGE IN ROME

From Rome comes word of a sacrilege committed in the Basilica of St. Paul Outside the Walls. A band of burglars broke into the edifice, pried open the tabernacles and possessing themselves of the ciborium, threw the sacred particles on the floor. They then began to detach the valuable marble from the altars, some of which they successfully made away with.

They had already begun operations on the sacristy door, knowing evidently the valuable vessels, books, etc., contained inside. Happily, one

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of the monks on his way to visit the Blessed Sacrament during the night, noticed the dilapidated altar and at once gave the alarm. The monks were soon on the scene and after some time the police put in an appearance, but by this time the burglars had disappeared in the surrounding campaign. Had the sacrilegious wretches been allowed more time they would have done untold damage. When St. Paul's was being rebuilt many sovereign and eminent persons sent columns of marble and rare and precious stones for the altars.—Church Progress.

THE CATHEDRAL OF RHEIMS

The Cathedral of Rheims is in ruins. These words sent a pang of sorrow through the civilized world. For centuries it stood as a monument of Catholic piety—an architectural triumph of the ages of faith when men believed and strove to body forth in art the convictions that dominated their lives. Let us try to transport ourselves in imagination to the time when the builders of Notre Dame of Rheims sought to express in stone their appreciation of what the Son of God had done for mankind by remaining with them not figuratively but actually in the Blessed Sacrament of the Altar. From the master-builder down to the humblest worker, the inspiring motive was the same—a consuming desire to make for Christ the noblest temple human effort was capable of erecting.

And so they wrought day by day, week by week, month by month and year by year, till at last their labor of love was ended. When the great Cathedral was completed they associated with it the name of the Mother of Him in whose honor they had erected it. "Our Lady of Rheims," is the name by which it has been known through the ages. When the news came that it was in ruins an American poet thus voiced the universal sorrow over the irreparable loss:

"Man made these beautiful, yes
Their hearts flowed out as they
wrought;
Thou wast builded not for a day,
For an age thou wast builded not;
And they carved thy portals and
towers
For peer and burgher and clown,
That the Book of Our Lady's Hours
Might endure tho' the sun burned
down."

The Cathedral was destroyed whilst the City of Rheims was under bombardment. The French press assert that it was a special target for the German guns. The German press indignantly deny this charge. It's version is that German troops had been instructed to spare the Cathedral. As the French fire came from the quarter of the city in which stood what has been called "one of the first glories of European architecture," the German guns had to reply to it. It was a necessity that Germans regret as much as we do. The latter, however, see in the destruction of the Rheims Cathedral an opportunity to create an anti-German sentiment and have eagerly availed themselves of it.

Thus Anatole France, the well known French author, writes to the editor of La Guerre Sociale, an anti-Catholic organ: "I send to La Guerre Sociale my indignant protest against the destruction of the Cathedral of Rheims. Barbarians have burnt, invoking the blessing of the God of the Christians, one of the most magnificent monuments of Christianity. They have thus covered themselves with eternal infamy, and the German name has become execrated by all thinking men." The French newspapers which publish this shaft represents the views of Frenchmen who have no use for Catholic Cathedrals and Churches. One of the present French Cabinet, openly boasted that he and his anti-Catholic colleagues had succeeded in putting out "the lights of heaven, never again to be relit." This was a rhetorical method of stating that the Church's enemies in France had succeeded in eradicating the religious faith that made possible the Cathedral of Rheims.

The monuments to the piety of countless generations of French Catholics in all parts of France have been consecrated by an anti-Christian Government, that now affects to be horrified because one of these consecrated monuments has been partially destroyed by the fortunes of war. The Germans have not hesitated to deplore the loss of the magnificent Cathedral whose architectural beauty was the joy of all lovers of art, whatever their nationality might be. We

have yet to hear of anti-Catholic Frenchmen regretting the material ruin they have brought upon the Church of their fathers—the Church that led the French out from the darkness of heathen barbarism and placed them in the forefront of civilization. Great as is the loss of Notre-Dame of Rheims, far more disastrous is the ruin wrought by the French enemies of the Church who are endeavoring to arouse an anti-German sentiment throughout the world, over the loss of a Cathedral which they already had stolen from its lawful owners.—N. Y. Freeman's Journal.

SOME EFFECTS OF THE WAR

A contemporary, in an earnest appeal for peace, sums up the evil effects to date of the present European war. A hundred thousand men have died from bullets or disease, half a million are in the lists of wounded or missing, a hundred cities and towns have been ravaged, a hundred million acres have been devastated by tramping armies, countless families have been made homeless, countless wives have been widowed, countless children have been orphaned, countless artisans, farmers, teachers have been deprived of a livelihood; and while the mills and machines of Europe are rusting and crops are rotting for want of harvesters, and home trade is at a standstill and foreign trade has shrunk fifty millions a day and eighteen nations have declared moratoria, two billions of dollars are daily wasted on war. For every further day of war hundreds of days are added to the period of recuperation.

The list is neither exaggerated nor exhaustive. It omits probably the worst evil of all, the ill-feeling and hate and age-long recriminations that war generates and intensifies in peoples who should love one another. But even war has its compensations. Dulce et decorum est pro patria mori was sung of the heroic few; to day we are witnessing the inspiring spectacle of millions of men ready to lay down their lives and cheerfully stepping into the ranks of death, not for self or spoil but for love of country. Whatever we may think of the prime movers, the men of the ranks, Germans, French, English, Russians, Belgians, Austrians, Servians, are fighting for fatherland. It reduces the charge of offensiveness and decadence that was brought against our age. The age and its people are not effete but virile and productive, when practically all its manhood is ready to die for duty.

From this heroic loyalty many other virtues spring or find expression. We read that the churches are filled, in France as well as in Belgium and Germany, that the soldiers gladly seek remission of their sins from the priests in the ranks, that the Governments which expelled priests and religious, and confiscated the goods of the Church, are seeing or being made to see the evil of their ways, and are planning reparation, and thus, the warring nations that disregarded Him in peace are now turning their eyes toward the representative of the Prince of Peace. Many are the evils of war, but there is no evil from which God can not draw good.

Those of our anti-Catholic propagandists who are preaching antagonism between the religious and civil loyalty of Catholics can learn a much needed lesson from this present strife. The subjects of the Pope are on every battle line, and we do not hear that their allegiance to Rome has weakened their allegiance to their country. Rather the one has strengthened the other, for their religion stimulates them to do strenuously what they hold to be their duty. The German or French or Polish or British Catholic's gun has not been less sure in its aim because it might find a Catholic victim; nor has this consideration made Catholic Belgium falter. The ecclesiastical representatives of all these warring countries met in Rome to elect a successor to St. Peter, and, despite national antagonism, were able to elect harmoniously and speedily a new head for the Catholic Church; and the Catholics on either side of the Marne and the Meuse and the San and the Visula all hailed him loyally as their common Father in Christ, while they went on to battle stoutly for their respective countries. They had learned how to give to Caesar what is Caesar's and to God what is God's; and have taught, let us hope, certain Americans to realize the distinction.—America.

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