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The Catholic Record

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THE ABUSE OF SPEECH

Every great preacher from St. John Chrysostom to Newman has waxed eloquent on the topic of the tongue's abuse. But now we know more than our forbears knew about the machinery of talk, and should be more merciful than they in our judgments upon offenders. Not to mention heredity, with its strange possibilities and obscure tendencies, it is clear that the influences of our environment unconsciously sway our feelings and dictate tones and expressions which come to be characteristic. Hence arise those social barriers which divides men and women into classes, besides creating distinctions that result in much vain controversy concerning rights and duties. We sometimes hear of lifelong separations which have been brought about by the process commonly known as " having had a few words." It is pathetic when friends fall out over some matter which is trivial when compared with the mutual interests involved. Those good people who sacrifice so much for so little should reflect upon the wise silence that may be more eloquent than cutting speech. In one of Dr. Johnson's plays a garrulous talker elicits the shrewd comment : "This man might have been a counsellor of State had he kept his mouth shut; now we know he is only fit to be a beadle of the ward." All admit, but too many are apt to forget :

"That fools to talking ever prone, Are sure to make their folly known."

THE GARRULOUS

There are gentle forms of self-deception which claim our tolerance even if our hearty sympathy be denied. Thus young parents tell long stories concerning the teeth and talents of their hopeful children, never doubting that our interest in the engaging narrative will correspond with their own. It would be pleas. ant to think that the accounts given of later doings at school and college bore some real proportion to the facts as they are known to their teachers ; but, alas, human nature is what it is, and the parent's vision is colored by the unique relationship which singles out the child of so much exclusive love and care ! Certain juvenile callings are apt to give birth to erroneous expectations. We have all heard of the muttered growl of the old apple woman as the white-robed altar-boys issued through the sanctuary door of the cathedral in sight of the admiring party of tourists, "Ab, yes, they thinks you're angels, but I know ye !"

superficiality in religious practices, oo frequently the result of the commercializing spirit of the age, will only make doubly difficult her task. Loyalty to Catholic principles, frank, whole souled profession of Catholic faith, without compromise or concession—here is the Catholic layman' power, here lies, with God's grace, the countiful source whence succes must come to crown the Church's labors.

A GOOD POINT

A contemporary very neatly pillor. ies a class of critics who think they can do things better than they are being done by those in charge. It says very aptly : "There are plenty of people who could teach a better school than those who teach, preach better sermon than those who preach, run a better business and publish a better paper than those who do their best." Yes, the woods are full of them, but they neither preach, teach, run a business nor publish a better paper.

KEEPING AT IT

The increasing strain upon the human organism is now felt so acutely that all kinds of short cuts to efficiency and royal roads to learning are advocated. Physical development and mind training ; aids to memory and hygienic devices to outflank life's secret foes; summer schools for teachers and special courses for all those who would fain win prizes in the professional or mercantile arena -these and other attractive allurements are held out to stimulate ambitious youth. As for the older ones who have found out their limitations, they cannot easily persuade them. selves that fate has any better things n store for them. Yet so many intances of unsuspected reserve force breaking forth at the right moment. not only in the lives of the great and distinguished, but in the ranks of the plodders at some lowly craft, are on record for our encouragement that none need despair of a reasonable success which will bring true happiness in its train. The mistake so many make is to fancy that the insignificance of their position and task implies inability to transcend its limits. Now the fact is that even the lowliest work demands that we should rise above it. Only those who bring to their day's toil more ability, more thinking power than ft seems to require ever develop the higher possibilities either of the task or their own nature.

IRISH OPINION AND THE CRISIS In a leading article recently, the Freeman's Journal, discussing the risis, said : " The stakes are far too great to have been put upon the able merely over the question whether Austria should be allowed to punish Servia for her truculence. The Servian incident is obviously merely the excuse. We are in pres ence of the dreadful outbreak which the friends of peace vainly urged would be the inevitable result of the mad competition of armaments. At some stage the point was bound to be reached when, merely to escape from the nightmare, the Great Powers involved were certain to put all to the trial. With German credit break. ing down, with Austria confronted by the rise of new forces in the Bal ans and the check to her ambitions owards the south east, with Russia threatened by the final defeat of her cole in the Turkish Empire, with France strained to her last man to naintain her frontiers intact, and with England confronted by the rise of a new naval Power whose maste claimed to be 'Admiral of the Atlantic,' the restraining influences at last gave way, and we are confronted last gave way, and we are controlted by an Armageddon as the climax to all our boasted modern progress. It has often been the happy fate of Ire-land, however her sympathies may have been on over, to be the detached spectator of foreign wars, and even of wars within the Empire. But no nation that is free, or hopes to be free or to maintain its freedom, can escape the fortunes of this conflict. All our fates are about to be decided It is a moment to draw together an to realize the responsibilities of nationhood. There is but too much ground for the belief that the mad

reaching of civil strife in Ireland

was one of the influences determin

ing the engineers of this monstrous

in the House of Commons. Mr. Red-mond deliberately abstained from in-troducing into his speech any con-troversial topic beyond expressing the hope that out of the situation there might come a result that would be good not merely for the Empire, but for the future welfare and integrity of Ireland."

THIS TOOK PLACE IN ENGLAND

AND THE "BENIGHTED LATINS HAD BETTER SIT UP AND TAKE NOTICE

The New York Evening Post, one of the oldest and most representa-tive newspapers in the metropolis has been running in its columns var-ious items of interest taken from its files of one hundred years ago. Among these we note that in the Evening Post of June 29, 1914, there appeared an account, taken from a London paper, of the sale by a man of his wife at public auction. The lady "went" for the handsome sum of 29 shillings. The account of the transaction reads as follows: "Another of these disgraceful trans actions took place in Smithfield on Saturday last, where a man, by trade a shoemaker, and who added to it the profession, though not what it preacher of the gospel, exposed his wife, a decent looking young woman, apparently about twenty fire where, a deceme rooking young workan, apparently about twenty five years of age, to sale, at the public railing with a halter about the waist. She was purchased by a hay salesman for 29 shillings, and was delivered to him with all days form "

him with all due form." The wording of the article-'another of these disgraceful transactions " shows that this custom of wife-selling was not at all uncom mon. And this in England, the de luxe of Protestantism and of the great Anglo Saxon race at the opening of the nineteenth century! The fact that the offender was a preacher of the Gospel " makes the

nformation all the more enlighten. The "benighted " inhabitants the Latin countries who, principally because of their Catholicity, are set down as vicious and degraded in so many of our modern chronicles, had better " sit up and take notice," sit up and take notice,' or they will lose their laurels.

IRELAND AND MR. RED. MOND'S DECLARATION

Recently the Freeman's Journal 'The deadly trial of strength aid : between Great Britain and Germany for the mastery of the seas has, therefore, begun. It is a moment in which the fate and the fortunes of every citizen of the British Empire are at stake. Mr. Redmond has given Ire-land its lead in the fateful orisis, and has not merely sealed the solidarity of the nations of the Empire in the struggle, but brought the union of Irishmen themselves perceptibly nearer. His declaration has been endorsed by a united people. Our correspondence columns to day show how the action of the Irish leader has touched the heart of every Irish Unionist not poisoned by merely sec. rian rancour. The Earl of Bessbor ugh calls upon his friends in the South to rally to the support of the Irish Volunteers. A Ponsonby, unless he was false to the traditions of his nouse, could do no other. The fic tion that Imperial patriotism and the national flame were irreconcilable has been finally and irrevocably shattered by the Irish leader's action There is no longer any ground for the creed of the Irishmen who used to say that they would be National ists if they were not loyal to the Em pire. Ireland is ready to defend her shores against foreign aggression What Emmet would have done agains France if she came as an aggressor in the last century, all Ireland is prepared to do to day against any enemy that comes in the same guise. The declarations of Protestant Unionists ike Mr. Donovan, of Camolin, who s few months ago presided over a meeting of Wexford Unionists against Home Rule ; of Mr. H. M. O'Grady, of Limerick; show how the Spirit of the hour is working. The Pro visional Committee of the Irish Volunteers has followed up Mr. Red mond's declaration by the fol-lowing resolution, which was unnimously adopted recently at a spec-The Standing Comial meeting: 'The Standing Com-mittee of the Irish Volunteers desires, on behalf of the Irish Volunteers, to express their complete readiness to take joint action with the Ulster Volunteer force for the defence of Ireland.' Every Nationalist Irishman is prepared to do his duty, and tens of thousands of Unionist Irishmen are prepared to stand with their country. nen in the ranks of their country defenders. . . . Meantime our vital concern is with the dreadf. tragedy of which the northern seas will now be the scene. The British Fleet carries with it the destiny of these lands. Success there will not out reak." Next day the same jour-nal referred to Mr. Redmond's speech in Parliament as "a declaration as historic as any ever made by Grattan. merely mean the security of these shores, but the immediate emancipa-tion of our trade and commerce from half the disasters of the war. That toric declaration was received with it should be swift and decisive is in the interests of all Europe and of sensational cheering from all parties

humanity at large. For a German Trafalgar will hasten the end of a conflict which, if Europe had been conflict which, it Europe had been thoroughly emancipated, should never have occurred. . . What-ever the issues a week ago, the event will now decide the freedom of Europe. A Tuetonic triumph means the disappearance of France as a firstclass Power, the permanent crippling if not the break up of the British Empire, the disappearance of Belgian independence, the German tutelage of Holland, the final enslavement of he rising Slav nations.

A CHANGE OF HEART IN PORTUGAL

It will surprise many to know, writes a correspondent of the Cath-olic Press Association, that on the occasion of the elevation of Monsignor Bello, Patriarch of Lisbon, the Cardinal reserved "in petto" at the consistory of 1911, who has now joined the ranks of the Sacred College, His Eminence not only re-ceived thousands of congratulations from Catholics, but he actually received official congratulations from the Portuguese Republic. Amongst the many callers at the Patriarch's residence one of the first was Senor Machado, President of the Council, who requested an audience that he might present the congratulations of the Government. This action has created widespread surprise. Many people are indignant that such men should have the audacity to act as submissive sons of the Church which they are persecuting so bitterly at the instigation of the Masonic lodges Other persons, however, think the Republic is learning the error of it ways and is anxious to re establish relations with Rome.-Philadelphia Standard and Times.

WHY ENGLAND FIGHTS The Tablet

It is well for England that in this day when she is bared for battle, she goes into the fight with the knowledge that she is striking for the noblest of all causes-for the sake of human faithfulness for the sanctity of treaties and of trust be tween nations. For one moment i seemed that there might be room for nesitations and doubt-for some diference of opinion as to whether, and now far, we were bound in duty and conor to come to the aid of France in this, the hour of her great need All perplexity was ended when Ger and purchally violated the neutrality of the little State she was pledged and sworn to respect. But first con-

sider the international situation as it stood before this crowning crime was committed. For years past Germany has been straining every nerve and borrowing huge sums to build up a great navy. For England the command of the sea, the power to keep open the great trade routes, along which her sea borne bread is carried, is the primary condition of national existence. We watched the growing strength of the German Navy, and saw the burden of our own taxation mount steadily up. Then came a time when we stood at the Then parting of the ways. It was essential that we should keep open the food track across the Atlantic, and also the way across the Mediterranean for the corn that came from India and Russia and Egypt. To do the thing single handed-to keep a fleet in the North Sea sufficient to guard against Germany and another fleet to meet all comers in the Mediter ranean-meant a burden of taxation that seemed too grievous to be borne. Then, under the compulsion of a common dread. England and France came to an understanding. England should concentrate all her strength and face Germany in the North Sea, while France, abandoning the Chan-nel and the Atlantic, should station all her ships in the Middle Sea. That was the situation when the present crisis arose. When Germany forced war upon France, her northern and western coasts lay defenceless before the foe because her ships, for our sake, were held elsewhere. In these circumstances, Sir Edward Grey announced that England would guard the Channel, and to that extent hold France from harm. That declaration, which, so long as That declaration, which, so long as the nation hugged to itself any rage of common honor, was inevitable, need not necessarily have involved any act of war. Indeed, Germany actually offered to pledged herself not to use her fleet against France if Declarat would promise an uncon-England would promise an uncon-ditional neutrality. The instinct of self-preservation made such a prom-ise impossible-the future holds in calculable perils, and it was essential that England, however reluctant to wage war, should at least keep he iverty of action. It was then that Germany, throwing pretence to the winds, and challenging the censures of the civilized world, decided to throw her armies against the little kingdom of whose neutrality she was he sworn protector. The object of this outrage upon the law of nations is clear. The French frontier against Germany is strongly guarded with a prepared line of fortresses and en-trenched camps. An attack from German territory would take time, and involve a heavy loss of life.

But the frontier opposite Belgium is comparatively unguarded — and for this reason—that France has trusted for her defence on that side to the fact that Belgium is a neutral State, and that her neutrality is guaranteed and that her neutrality is guaranteed by a treaty to which both England and Germany are parties. The Ger-mans now, by forcing their way through Belgium, hope to take in the rear the line fortified against their own part of the frontier. By invading Belgium, and so entering

France upon a broad front, they ex pect also to get the utmost advan-tage out of their superiority of num-bers, and even with a million men in the field to have ample room for a vast outflanking movement in their advance towards Paris. But to ap preciate the true character of this act of treachery we must bear in mind that when in 1870 the German Government, in reply to a Note from England, pledged itself in writing to observe the original treaty of 1839. Prince Bismarck went out of his way to explain that such an assurance was quite superfluous, in view of the fact that the treaty was in existence That is the treaty which Germany has violated to day. And the out-rage is the more gross because the treaty was made, not for the benefit of Belgium, but of the Powers that guaranteed it. Upon Belgium it im. posed hampering disabilities — for-bidding her, for instance, to enter into any alliance, even with Holland. Happily, the gallant little kingdom, though taken hopelessly by surprise had sprung to arms, and may be trusted to strike hard and deep be fore it allows itself to be robbed of its freedom and status as an independent Power.

That the invasion of Belgium had been carefully planned seems certain. Days before the outbreak of war, Sir Edward Grey, following the prece-dent set by Lord Granville in 1870, dent set by Lord Granville in 1870, invited both France and Germany to give assurances that they would abide by their treaty obligations and respect the neutrality of Belgium. The answer of France was immedi ate and unequivocal. The reply of Germany was ominous — she pre-ferred to avoid the question on the ground that any statement would have "the undesirable effect of disclosing to a certain extent part of their plan of campaign." Then came perhaps the most dastardly offer that was ever made by one civilized Power to another. If England would onnive at the violation of Belgium, neutrality, Germany would under-take to restore the integrity and in dependence of the little kingdom when the war was over. Think what that meant. England, the avowed friend of France, was asked to look the other way, while Germany. trampling upon the independence of Belgium, was creeping behind the French line of fortresses between Luxemburg and Belfort, and so should be in a position to stab France in the back. That was the offer which, in this twentieth century, s civilized Power has ventured make to Great Britain. England's answer is the declaration of war Happily the megalomaniac who rules the destinies of Germany seems to have made a miserable miscalculation as to the temper of the people he thought to frighten. He calculated that England was too fat to

candidates represent twenty-three States and are quite evenly distribu-ted over the different sections of the Union. All are college graduates, some of them of several years' stand. ing and it is expected that these pioneer beneficiaries of the splendid educational generosity of the Knights of Columbus will in due time shed great credit on the Order.

SHALL NATIONS CONDONE INTERNATIONAL PERFIDY

In the absence of any indisputable controlling power in big international controversies the general public press is looked to for authorative ethical indgments. At times its conclusions have been justified as moral: at other times they have proved to be based on empirical and specious postulates. As regards the international law as to treaties there can be no two views. A compact be-tween sovereign states is as sacred a covenant as human desire for inter-national equity can devise. The

press that dares preach laxity or contempt of such solemn bonds for international fidelity is playing the who part of the treacherous domestic leaves the door open for the burglar's entrance into the home when the wner's household is unsuspectingly

slumbering. The Kaiser has pleaded "absolute necessity" for the breach of international ethics perpetrated by his orders when his army advanced into Belgian territory to prevent an advance toward German territory by a French army. It was for the very purpose of preventing the offering of

he acceptance of any such plea by any one of the Powers who subscribe to the compact guaranteeing Bel-gium's integrity, that the agreement was drawn up. To proffer such a plea and submit that when the object for which the treaty was violated has been accomplished the injured coun try may be placated by the retire ment of the invading force, is equiva lent to an assumption that aggres sion is certain of condonation if it be successful at the first on rush There is no doubt that the facts of There is no doubt that the facts of history largely justified the belief in such an astounding theory of inter-national procedure—a law of make-shift jurisprudence, based, like our own theory of "the unwritten law" as to murder, on the violation of written law. The suc cess of Frederick's invasion and occupation of Silesia while Maria Thereas's armies were coping with Theresa's armies were coping with adversaries in other fields of strife the successful partition of Poland by three of the great Powers now battl ing in Europe; the successive in vasions of Italy, Spain, Portugal, Hol-land, Prussia, Wurtemburg and other

minor States by Bonaparte-all these showed that the popular maxim. 'Nothing succeeds like success, was fast being accepted as an in evitable international condition, if not a doctrine, until the defeat of Bonaparte, first at Moscow and next at Waterloo, made the outside naions take courage and once more revert to the rule of sanctity for in ternational treaties and the law of nations as to war and other concerns.

-Standard and Times.

APPEALS FOR REFUGEE PRIESTS fight, and that therefore he could walk over Belgium. He knows FROM MEXICO The Southern Messenger publishes an appeal for help on behalf of some fifty four refugee priests from the liocese of San Luis Potosi, Mexico These priests, with the exception of hree or four, are all Mexicans ; all have been laboring in Mexico in the exercise of the sacred ministry, and they have been expelled from that

CATHOLIC NOTES

1871

Mrs. Susan Devin, of New York, as given the Sisters of Mercy \$200, 000 for a hotel for Catholic working girls in that city. This hotel like home was opened some time ago.

Mgr. Schinner, Bishop of the new diocese of Spokane, will build a Cathe-dral in the very near future, and for the present has made the Church of Our Lady of Louides, the Pro-Cathedral.

Dom Aelred will be installed as Abbot of Caldey by Right Rev. John Cuthbert Hedley, O. S. B., D. D., Bishop of Menevia, on August 10. He will receive the Abbatial Benediction from Bishop Hedley on Oct. 18.

Rev. Alfred Collingwood Southern, son of Rev. T. J. Southern, The Vicarage, Foston on the Wolds, and late of Kidderminster, has quite recently een received into the Church by Rev. Vincent Calvert Bridlington.

Lord John Ross, who has accepted the chief responsibility for the recent Dublin massacre is a descendant of the Lord Ross who burned the White House, the Capitol and the Congesional Library in Washington one hundred years ago.

Advices from Rome indicate that the hearing of the Castellane-Gould case before the Rota is proceeding very slowly owing to the difficulty of obtaining the testimony of import-ant witnesses in this country. A decision is not expected before May of next year.

Based on investigation, Mr. McNab of the Botanical Society of Edinburg leclares that lightning never strikes a beech or a birch-tree. This observation has been made in Great Britain and likewise in North America. A eech tree in a forest region is the safest place in a thunder storm.

Marooned Americans in the European war zone include thirty or more Archbishops and Bishops and hunireds of priests. This is the year when American Bishops made their ad limina visit to Rome. The majority of the prelates and priests have left Italy, it is believed, and are scat-tered through Switzerland, Austria, Germany and France.

Sister Mary de Sales Magennis, B. A., who passed the examination for Bachelor of Dental Surgery of the University of Dublin, is the first lady in Ireland to qualify as dentist, and the first in the United Kingdom to take a degree in dentistry. A daugh-ter of Dr. Magennis, J. P., she is a rmer pupil of the Loretto College. Dublin.

In Russia there are about as many Catholics as are at present in the United States. They number approximately 13 000,000. There are 2,900 parishes, 3,800 churches, 2,000 chap-els, 4,600 secular priests. The reguar or religious clergy number only 150 priests and 550 Sisters of Charity. It may be said that there is an average of one priest to every 3,000 Cath. olics.

Plans for the erection of a Cathoic Settlement House were discussed recently in Chicago at a meeting at which Archbishop Quigley, Governor Dunne and Mayor Harrison spoke. This Settlement House will have kind of department. Besides every educational advantages, there will be plenty of arrangements for recreavmnasium work. ining room, dormitories and other eatures. According to the report submitted at he executive committee's meeting at the convention of the Catholic Educaional Association, the Catholic parochial schools throughout the country number 1,700, with an enrollment of 700.000. The cost of maintenance for each pupil is placed at from \$12 to \$17, as against \$25 to \$45 in the The difference in Public schools. expenditure is due to the fact that instructors in the parochial schools practically give their service gratis, receiving only from \$11 to \$25 per Mr. John George Kenyon, K. S. G., a convertand sometime Papal Zouave is an English Catholic layman who has special interest for Americans when we remember that he is a grandson of the Lord Kenyon for whom Kenyon College, (Episcopalian) Gambier, Ohio, was named. Mr. Kenyon built at his Gillingham eat the noble Church of Our Lady of Perpetual Succor. His wife is a daughter of Lord Henry Kerr, of the Lothian family, famous for the large number of converts it has given to come. The distinguished rector of the Catholic University of America, Thomas J. Shahan, has been chosen Bishop by the Holy Father. A most proper appointment. To the world of letters, Bishop Shahan is known as an historian of original research and well-balanced judgment, and as the master of a powerful and graphic literary style. In the educational world he is distinguished for his success in the rectorship of our foremost Catholic seat of learning. To his closer acquaintances he is the type of all affection and gentleness and disinterestedness. His zeal and energy are united to a kindness of heart which is the bond of union. as well as the living pattern, of the professors and students of the University.

HOPE AND STRENGTH

The nation that is true to God can not go far astray; and the nation that is false to God can make of its greatest festivals nothing but sound ing brass. And if you would seek the philosophy of the fact, there is the secret of the Irish disposition. Ireland has gone through enough suffering to drive forever the smile from her face ; yet in the midst of it all she has retained her light and joyous heart. There is but one way to explain it; it is the joy of religion. the consciousness that no matter what else has happened the greatest thing of which the greatest nation is capable-fidelity to God-has ever been as flourishing as the green of Erin. Idealist has the Irishman sometimes been called, and in a tone of reproach. But it is that idealism of his which is his best asset, an idealism which may better be called by its true name of trust in God.

THE GREAT ARGUMENT

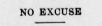
In this age of religious unrest men are looking about for a creed to satisfy the religious aspirations of their souls : sooner or later they must turn their attention to the Catholic Church and it is only the conduct of her children which can give convincing proof of her truth and her worth. Weak-kneed, spineless, snobby Catholicity, which comes from an unnatural craving for so called social companionship and prestige, will only be an obstacle in the Church's way. Indifference and

petter now. Whatever chances here after, Belgium has rendered an in stimable service to the freedom of Europe by the delay and the con fusion which her resistance has caused. She has hampered and aused. checked the advance of the invader at a moment when time was vital For the sake of this little people fighting for its freedom against des perate odds, Eogland will go out by land and by sea. So she will vindi cate the honor of her sacred worldand there is no nobler cause for which any man may die.

K. OF C. SCHOLARSHIPS

Forty one candidates were success ul in the examination for the Inights of Columbus Graduate Schol arships at the Catholic University These Scholarships were made pos-sible by the gift of \$500,000 to Car Gibbons in January of this linal year, for the purpose of training in graduate work a large number of promising young students. The examinations were students. held in twenty-five State centers and in each case were presided over by an official of the Order. The suc cessful students are free to pursue course of three years' research worl at the University. leading to the de gree Doctor of Philosophy. If they like to stay a shorter time, they may obtain the Master's degree in Arts, Letters, Science, Philosophy or Law. Each Scholarship is worth \$400 and carries with it room, living and tuition at the University during the allotted period. In anticipation of this considerable increase of research students, a fine commodious building has been 'projected and parally fin-ished. It has rooms for forty five students and contains a noble dining hall, capable of accommodating four hundred, also a large and convenient library. The entire building is now in use by the teaching Sisters of the Summer School. The successful

country by the infamous decree of the "Constitutionalist" authorities. Robbad of all belongings, persecuted and maltreated during their enforced journey into exile, solely on account of their sacred calling, they have taken refuge in this country and are now domiciled at San Agustin rectory in Laredo, where Father Coma received them with Christian charity and fraternal, sympathetic welcome



The existing condition as to Christianity in England is thus noted by the Catholic Times in a good article The Catholic Future

'Here in England the Christian religion is decaying with a rapidity none the less swift that it is so silnone the less switt that to is so sli-ent. Men are not opposing Chris-tianity loudly. They are denying it that compliment. They are drop-ping it quietly. Year by year Eng-land becomes more indifferent to religion, more materialistic, more secular. And it will be in a world of secularism that Catholics will have to fight for the faith that is in

The times recommends obviously the right policy for the Catholic body, namely, Catholic unity, which there can be nothing to prevent when the question of Home Rule for Ireland will, as it soon will, be removed from the field of controversy. There will then be no excuse for the English Catholics refusing to join in with their Irish coreligionists in the good "fight for the faith that is in them."-N. Y. Freeman's Journal.

TWO

AILEY MOORE

BALL OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE-LAND TOGETHER WITH MANY TIBBING INCIDENTS IN OTHER CANDS

T RICHARD B. O BRIEN, D. D. DEAN OF NEWCASTLE WEST CHAPTER XXIX

CONCLUSION

In the galleries Gerald had led charmed life. Every one, even the least endowed with the celestial attribute of genius, is conscious of a new sense and new feelings when new sense and new teerings when surrounded by the creations of the painter. The visions of our early dreams, and the hues of our richest fancies, seem collected and embodie for us, and we enjoy the ecstacy of the imagination in the midst of the dull realities which so frequently destroy enthusiasm. Great painting is, in fact, a great imagination un-veiled; and we all have enough of the poetic to revel in the elysian fields to which genius gives us access. But it is the painter himself, and the painter only, that can enjoy the triumphs of his art. The subtle sense of the beautiful, the countless forms in which grace presents her sym-metry, and the paradise colors in which she decks her loveliness—the the rock in the sea, the stone in the brook, or the insect on the leafbelonging to the life of the things -and which, from the wide soul paper in his hands, and did so with world of fancy and reflection, brings infinite address, though scarcely seven years old. She closed his hand them fresh and radiant to the glow seven years old. She closed his hand upon it—looked into his face with ing canvas; these can be appreciated only by him who has lived in their her dark loving eyes—and shaking her black glossy hair in caution, she glory and toiled in their service, and aspires to become a high priest scampered away. Gerald lost no of their temple. To such men a galtime in reading lery is ever an Elysium, and such it was to Gerald whenever he could or would spare a moment from his dear studio.

struction of all the governments of the Peninsula, and to form universal Gerald had a servant as devoted to art, though not so successful in it, as his master. Hour after hour he would watch the young stranger, Italy into one single state, under the form of a republic." "Why, my little friend," he said to himself, "I needed no informant to and when some startling effect re-vealed itself at the stroke of his penbe aware of the first article of the cil, Antonio would emit a cry of joy. He was young, this Antonio, not abov nineteen, and he appeared ingenuous and loving. Signor Mori never made Gerald came home at the usual time, the "Ave Maria." He sat down the Italian feel any inferiority-prob by his solitary lamp and took a vol-ume of Balmez in his hands. It ably he could not even if he wouldbecause the Italians have not yet advanced sufficiently in civilization to folded note dropped out upon the fold. Gerald having picked it up, immediately connected the note with see the reverence due to money; but, at all events, he treated him very much as a younger brother, and he often permitted him to share his walks by the yellow Tiber, or through tion ; and he was not mistaken. He took up the fallen paper and read, in the garden of Sallust, behind beautiful Pincio, or through the classic valleys and sweet glades which Monte Mario covers with its protecting shadow.

For a week or two Antonio had been less careful in the performance of his functions, less joyous in his as-pect and conversation, and less regu-lar in his return home at the "Ave Maria." Gerald, who was a strict observer of "early hours," questioned Antonio once or twice, but received no satisfactory answer. He first feared the young man was ill; then began to think he was unhappy; but finally began to apprehend that he had fallen into dangerous society He was really afflicted; for he felt a responsibility in the poor fellow's re gard, as his family lived far away in

They now believed themselves strong. "I am fated !" thought Gerald, "but In this condition of affairs, Gerald was one day coming from the Bar-God rules all destinies." Gerald knelt before the image of berini Palace, when he encountered Cor the Corso had become a very ordinary thing, but the crowd to-day was more vociferous than any Gerald had seen before. It was headed by a very stupid bully, whom Lord Minto had raised into a hero, and was accompanied by standards and emblems which plainly bespoke its aims. Gerald was making a rapid escape by one of the by streets, when he thought he recognized a figure which was familiar to him. He therefore ensconced himself in the entrance to one of the places of his business, allowing the multitude to pass by, that he might be able to examine at his leisure. He had not long to wait. In the very midst of the wildest com munists, with a knife at his side and a tri-color in his hat, and a club in his right hand, was his man, Antonio. Nay, at the moment he, Antonio came near to Gerald's standing place Cicerouacchio raised the cries of "Viva Pio Nono alone !" "Down with the Jesuits !" and Antonio was ' Down the most vigorous respondent in the mass of republicans. At the same moment both Galletti and Sterbini seemed to fix their eyes upon Moore and he thought their souls darkened as they met his steady look, for Ger ald knew they hated him. A few weeks passed away, and Antonio, profiting by advice and correction, seemed somewhat to have mended. His hours were more regular and his duties better done ; but a melancholy seemed to have seized upon him. When interrogated, he would answer, "Nothing at all;" and then he would draw a deep sigh in contradiction to his assurance. Gerald more than once saw poor Antonio's eyes full of tears as he looked at some picture of his master's—the great "Judith" or the "Mater Amabilis," which all Rome came to see; and it occurred to him that Antonio was about to leave him, or had fallen in love. "Antonio mio," said Gerald one compromise ourselves; it only stood prepared to take advantage of the sacrifice which it stimulated. The night brought no new incident, unless the absence of the training of the you must tell me the cause of day. your melancholy. I can share your sorrow, and it may be, help you out The night brought no new incident, of it. Come, tell me, like a good An-unless the absence of Antonio : and

tonio !" and Gerald laid his hand on the confirmation which his absen gave to Gerald's suspicions warned him to observe the greatest caution. the young man's shoulder. As usual, Antonio Nothing whatever."

"Have I been unkind or forgetful, Antonio? I would not willingly pain you; but I may have said or acted ungenerously, though I wished you to be my brother."

"Oh, no, no, no !" answered the poor Italian. "Oh, no, no, signore !" he said. ould depend At the cafe next morning, about 6 o'clock, Gerald found a letter. He looked at the seal and examined " Ah, then, you are far from home

and your mother is a widow, and your sisters long for your return — is it not so? (and carrissimo, the handwriting. "A third !" he said. He broke open the cover, but was hardly surprised to findyou must not want a father or a friend while the stranger is by your side. Nay, Antonio, you must make "If the condemned victim succee

me your confidant.' Ah, for the sake of Madonna-ah in escaping, he shall be pursued without pause everywhere,

for Mary's sake spare me !" cried the

shall be struck by an invisible hand, even though he had taken refuge in boy. "Then you do reject me! or he bosom of his mother or in the havetabernacle of Christ."

tabernacle of Christ." "So, so," said Gerald, and he in-stinctively laid his hand on his bosom. He then called for his cup of coffee and made his temperate In the name of the good God! said Antonio, falling upon his knees in great agony, "do not-do not press me!--oh, do not! do not! but I am unhappy." A visitor interrupted the conversa norning collation.

An artist entered. tion, and Antonio retired to his own "Oh, apartment. A few days after, returning from

"Article I.

"The Society is formed for the de-

Society's Code, Yet," he "there is something coming,

the little begging girls communica-

the self same handwriting as that of

"The member who shall disobey

who shall reveal its operations, shall

be poniarded without mercy." This was something wonderful. He held his own key; none but

Antonio could have entered. Had Antonio taken this mode of giving

him warning ? But why not speak to

him ? Yes; it was Antonio, doubt-less. His melancholy—his agitation —his sensibility, whenever Gerald

duced him to run a deadly risk.

The conspirators of September were

about to execute their sentence

kindly-his affection had in-

Secret Society, or

"Article XXX.

Secret

added.

it may be."

the Monte Pincio :

the orders of the

spoke

Signor Mori !" said the new comer in great excitement. " he cried, "what a misfortune !" the Pincio, Gerald was met by a little "Why ! what do you mean friend ? beggar girl, who, as is not unusual with the Roman children if they see a "Your poor Antonio ! poor Angood natured face, caught him by the tonio ! "What !" exclaimed Gerald, rising om the table. "What of Antonio, skirt of the coat, and asked him for a balocco in honor of the Madonna, and from the table. pray ? called him " zio"-uncle. He smiled

You know not !" at her frank, happy soul, and thought "Certainly not." "Why he has been assassinated !" how little the poor of England could daye such an approach. In receiving his alms, the little thing placed a

"Assassinated ! Antonio assassin "His body was found at early dawn

His arms, then, and the Providence

were all the protection on which he

"Article XXXIII

presided over his destiny

to-day lying by the Tiber banks, and covered with wounds." 'Great God !" "Most true-you will soon, I am

"Oh

sure, have a message from the police Poor Antonio !" "No reason conjectured ?" "Oh, a love quarrel, to be sure

What other enmity could poor An tonio create ? Poor Antonio 'Any one taken or suspected ?"

"No one! no one! Ah, thes youngsters and their love quarrels !

exclaimed the artist very loud. "Poor Antonio !" he cried. Gerald looked at his brother artist and the look was not one of confidence. It was too true. Antonio had fallen by the hand of a murderer. People were falling every day by the

'invisible hand." That day and the following was engaged in obtaining the last offices opened almost spontaneously, and a of the Church for the poor Genoese and in shedding a tear over his lonely grave. There is something chilling in

the look of a room from which one has been consigned to the arms of the sepulchre. The most familiar things look strange there, and shadows are

on the brightest. They wear mourn-ing and every time we look upon them they say, "We are not thine.!" them they say, "We are not thine !" The house itself speaks a language of separation. It darkens, too, and it ells us we must soon go after our

eloved, or friend, or neighbor. Death eaves his mantle behind him. The three following days were sad

foreboding ones to Gerald. On the fourth, the servant came up to say a "Monsieur Baillet" wished to see the studio. Gerald ordered him to be admitted, and approached the door. He was contin ally on his guard; so that the poinard could scarcely reach him be ore the assassin had received his fire, if he had only one moment's notice. He stood at the door of the studio as we have said, quite prepared

A firm and not a light step came

picture for chance of a profit."

THE CATHOLIC RECORD

Baillet looked earnestly at Berald. "To day, my young friend," he said, in a low, solemn tone. "To To apply to police was at this time quite useless ; the official influence day, or to night, or to morrow night you die !" "Die !" demanded Gerald, in his "Why ?" ad fallen into the hands of disorder.

Very wearily Alice's eyes close usual calm manner. "Why ?" "Antonio is gone," said M. Baillet. Gerald looked at his visitor steadonce more and she sank into a deep sleep: the mother worn with watch ing and with grief, rested her the pillow beside the golden nd with grief, rested her dark ly. "You have now received three

er, a small angel.

warnings." You are well informed." remarked Gerald. sounded in ,her ears. Never

Very well," answered M. Baillet, emnly. "Your servant died to desolemnly. fend you."

I do not understand." "He was ordered to stab you-"

And was doomed to death for having been found to give you notice.

Heavens !" "And he slew his assassin even after he had received his own death wounds. Yes, Signore Mori ; Antonio died in your defence. He seized the murderer after having received two wounds in the throat. They rolled, assassin and victim, along the cause-way to the river's edge. No human eye was on them. With the bare eye was on them. With the bar blades they cut and hacked eac other's bodies. No mercy was sought or given, until, having, bled to death, your servant's hold relaxed, and he

expired. "And the assassin ?" "Reached his hovel of a home, and had time to send for a priest. One of the Jesuits prepared him."

And how know you all this ?" "I am the Jesuit." M. Baillet was a provident gentle-

nan. He came with a passport in his pocket, not only for himself, but for Gerald. To the Gesu Gerald had always gone to seek a confessor ; he rather sing : was therefore well known to the Fathers, and endeared to them by his edifying religious demeanor as well as by his great benevolence. The ociety on this occasion saved his life, very probably; at all events he did not feel justified in resisting the good M. Baillet, and in two hours was side by side with him in a vettura

bound for Naples. As they drove along by the Collo eum. M. Baillet had sundry "vivas for France and for "Solidarities;" but as he could speak nothing but his native language, French, the modern Romans whom he met could not understand the exact nature of his patriotism. The good gentleman had a joke for every one-in French only, however ; and he wore the trihis eyes were full of tears. color in his button hole, and in fact he laughed his way to Naples, where he deposited Gerald Moore at a safe

By Florence Gilmor On her little bed Alice lay, scarcely breathing. Close, close beside her holding both cold little hands, the

mother knelt, her face as white as her child's and full of far greater fore-and Thy Heart, too, dear Lord. Please let us bring her home.' agony. Into the room the morning sun light streamed, and a gentle breeze ame and went, fragrant with per tume from the roses in Alice's own garden. Birds hopped about on the window sill, singing as if their tiny hearts were all but bursting with th joy they were trying to tell, and from a neighboring garden came faint echoes of the merry shouts of children at play. All God's world was joyous save one room where a

little girl lay dying, where a mother's The doctor had come and gone an hour before. As he turned to leave the room, in the thin, broken voice whose every accent wrung her mother's heart, Alice had called him back, and when he leaned close to her she had whispered : "Father Burke says—you can't make me well—this time—like you did when I had measles—but—thank you for trying." For an answer he had kissed he cheek and patted her golden hair, unable to speak for the lump that filled his throat; and blinded by his tears he had groped his way from the

Very gently the mother stroked the little hands she held; she could not speak. And outside the birds were still singing, and the breezes dancing, and the children playing. WHY HE LOVES THE CATHOLIC CHURCH

CHICAGO CONGREGATIONALIST RECTOR'S WARM TRIBUTE OF GRATITUDE AND PRAISE

The New World, of Chicago, prints in its entirety a sermon preached on a recent Sunday by the Rev. Edwin F. Snell, rector of the Winnetka Congregational Church. "Why I love the Berger Catholic Church." we It seemed to her but an instant be fore soft music, unearthly sweet, the Roman Catholic Church" was

the announced title of the discourse had she heard anything so beautiful in which, as our contemporary re-marks, there is "a real heartiness or so soothing. It fell as balm on her sore heart. It filled her with a and such a measure of common sense peace dearer than any joy. And a light shone round about her, a heavenly light, that seemed but music and good Americanism that we feel sure the publication of it will do some good to our Catholic readers. visible. She could see but dimly, at first, but soon her tears ceased to flow and she discovered that all about her were fleecy clouds, white, Allowance must be made for the fact that the sermon was preached for distinctively Protestant audience." The Rev. Mr. Snell spoke in part

save where they were made rosy as follows : pink by a wondrous light shed from 'A new commandment give I unto above. In the direction whence came this light she could not, dared you, that ye love one another, even as have loved you, that ye also love not gaze ; still as she saw on the clouds some reflection of the beauty one another. By this shall all men know that ye are My disciples if ye love one another." (John xiii., 34).

there, her throbbing heart was filled with happy, all consuming yearning. There is no question on the par Presently an angel stood beside of any one who has any right to have an opinion on the matter, that the Where he came from the mother did not know. Roman Catholic is a disciple of Jesus arms were full of violets and over Christ ; there is no question, I hope among ourselves as Protestants, that them his sweet grave face was bent we are disciples of Jesus Christ.

Slowly and reverently, but all un-afraid, he glided into the great light. The text is therefore applicable As long as she could bear the radi to the disgraceful, painful alienation of the Roman Catholic Church and ance she watched ; when he passed beyond her ken she still heard the the Protestant churches from each other. If we are fellow disciples of soft rustle of his garments and the same Master, we ought to love smelled the fragrance wafted from the flowers he carried. He ceased ach other, and instead of open moving, and for a moment there was hatred and secret antagonisms and silence deeper than earth ever knows mutual suspicions we ought to dwell before she heard the angel say, or together in unity of the spirit in the It is known and read nd of peace. of all men that we do not so dwel "Dear, holy Lord, look upon Thy

together. violets! Thou didst tell me to bring The bitter hatred of some Protest them often to Thee. Thou dost love ants for all that is Roman Catholic is one of the scandals of the present them, each tiny flower, for Alice sen them to Thee, one by one, by her sacrifices during Lent. Not once

situation of Christianity. "There is a paper published in Kansas which claims to have enorm. did she eat candy and two or three times she took no dessert. And dean ous countrywide circulation devote holy Lord, Thou knowest well to the Christlike task of spreading that if she grows to be a woman she the most nauseous reports about will send Thee very few more-not Roman Catholics. It has been denied enough to make the bouquet lovelier. the use of the mails in Canada. The angel ceased speaking. To would not have it treated that way the mother it seemed that he waited here because I do not believe that is for an answer, but if so, either he the best way to deal with scurrility received none, or not the one he debut it is undoubtedly doing vast sired, for when he came back his harm. Simple minded peopl ar very apt to believe that what they head and wings were drooping and see in print must be true, and the Another angel came, smaller even seeds of hatred and suspicion are than the first, and all unlike him. being sown in the minds of a multi-His little face was smiling and he seemed to skip rather than to glide;

of Protestants all over the country. his arms were full of sweet forget-'The results of such an attitude on

the part of a portion of the Protestource of great light, and the mother ant community towards the Catholics is that we dwell together-fellow. listening with her whole heart, heard is voice, too, after he had passed Christians as we are—in a sort of an armed truce. * * It is a strange, armed truce. * * It is a strange, sad, sorry situation, and I think has "See all the forget-me-nots Alice been left too much alone ; it has been ath sent unto Thee, dear Lord! She hath tried to remember all her left too much to the fanatics to do the talking and writing. Catholics nother's commands; but as years to by she will forget, and her mother's and Protestants need to be brought eart will ache as it never ached be

together in friendly conference and fellowship. " I want to tell you this afternoon in a very simple way why I love the Roman Catholic Church and why I But he, too, came back disappointed scattering his flowers on every side, as sobs shook his little frame. believe it is the duty of every Chris-

After he was gone the mother saw tian to love that Church sincerely. THE OLD MOTHER CHURCH

third angel, lovelier than the others " First, I love the Roman Catholic fairer, gentler, sweeter, who held one lily, more purely white and more fragrant than any she had ever seen. Church because of what she has been. would be as quick to acknowledge his It is the old mother Church. Let me sense of insufficient wisdom and emphasize that. Our churches are Smiling into it, as she carried it with his sorrow for it as any of us tender care the angel passed the all the offspring of that Church. A Protestants. But we must few ultra-Protestants will try to claim mother, leaving her wrapped in peace member the task is colossal, and we passed on, on nearer and nearer to the Holy of Holies ; and again there that they trace their genealogy must pray for them rather than rail throughsome, stray erratic movements at them; we must wish them God-speed, and when we truly do we may was silence so deep that it seeme back to the Apostles without touching the Church of Rome, but this is as if the universe were bowed "breathless with adoration" before discover that they are making more largely imaginary. There were Pro-testants before Luther, of course; progress than now - without any the throne of God. In that moment prayer for them-we are likely to the poor, grief stricken woman learned more of God than years of there were independents in many of the early and Middle Ages, but the A FOUL AND HATEFUL CALUMNY sorrow had been able to teach her: spiritual succession has come through and there are few better masters "But is it not true that the Roman Rome to us. 'For more than a thousand years than sorrow. Awe and reverence and love showed heights and depths Catholic Church is un American and is seeking to overthrow our govern-Rome preserved the integrity and ment and all that? I hesitate not to transmitted the vitality of the Chrisian Gospel before ever anything like say that I believe it is a foul and She knew that the angel was kneel. hateful calumny. The people who say these things have not one solid Protestant secession was dreamed of; and when the Protestant movement fact upon which to base their mon-strous indictment. It is an utterly came it was made possible, as a branch is made possible on the vine; it grew out of the strong vitality of unworthy frame of mind for brethren in Christ to have towards each other. had begun to fear the angel was speaking and she could not hear, when a voice reached her, so low Mother Church. Now, I hold that it is a matter of It is true, of course, that many Catholics are officeholders and simple decency to be loyal to one's mother. I could not respect myself more are office seekers. But why shouldn't they be? f I could forget that as a Protestant "This is a government of the people, and it is a credit, not a rel owe my very being as a Christian, I owe all the light and joy and liberty in Christ I enjoy to the Mother broach to a citizen when he has political ambitions. If these people had Church. To her I owe the very existence of that Bible which I love; to ess ambition, did not seek offices, did not reveal political astuteness, we her I owe the sacraments which are hould say what stupid folks they are. the symbols of our faith ; to her l But when they beat us at the politiowe the lives of saints whose footsteps have pressed the earth, making cal game we cowardly say : 'Oh ! they it a holier and happier place because they have lived here. I should be a are intringuing against the govern-Breathless the mother waited and soon the angel came back radiant ment. sad and vile ingrate not to love a "But every time the test comes when there is a call for men to go to the front and die for their country, Church that has done all that and much more for me as a Christian. For fifteen hundred years the preachthe Catholic bears his full share of the load which patriotism then ers and pastors, the hymn writers and the church builders, the social assigns and triumphantly and concretely vindicates his loyalty. "We must get this miserable slan-Suddenly the music was hushed, the heavenly light faded, the fleecy reformers and the mystics, the theologians and the poets of all Europe west of Russia were Roman Catholics. All our spiritual wealth as Protestants der out of our minds. By every test which can be fairly applied, the Cathin an inherited wealth, inherited through the Roman Catholic Church. olic citizen stands on a par with his Protestant brother. "I do not say that all Catholic poli-FOR EVERY EVIL PRIEST THERE WERE ticians are saints. I should not like to be compelled to defend the saint-A THOUSAND TRUE AND FAITHFUL But isn't it true that there was a great deal back there which was sadly wrong and bad? There is no doubt about that. Here there is no sadly wrong and bad? There is no doubt about that. Have there not been very evil Popes and priests? "I hegitate not to affirm my faith not weep nor moan; instead, very reverently she kissed the child's doubt about that. Have there not been very evil Popes and priests? There is no question at all about it. But all this corruption was but the festering sores on a body that was " Her mother thanks Thee, Lord !"

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essentially sound, which had real

life in it. "We must remember that it has always been true that one black sheep, especially if he be a Christian leader, gains a publicity which a hundred faithful, true leaders never

receive. For every evil priest there were a thousand true and faithful servants of Christ living and dying to make the world a more Christl world : for every debauched and unworthy Christian there were thousand simple, true, God-fearing, Christ-loving men and women w kept the faith.

Historians have to write about the high lights of the years; the plain, every day living escapes them. To day every pastor who goes wrong will receive a place on the first page of the newspaper and large headlines; the thousand pastors who are doing their duty in a simple way live and die without ever being mentioned It has always been so. Our idea of

history is widely distorted unless we remember the ground work of faith-ful living which makes continuing history possible.

FOR WHAT SHE IS

"Secondly, I love the Roman Cath lic Church for what she is.

"I regard it as one of the most unfortunate things about our life to-day that we so little understand each other, we Protestants and Romanists who are all brethren in Christ. It is proverbial, I suppose, that no feud is so sore unhealing as a family feud. The very love which should bind. when turned to hate, becomes the

most complete of all barriers. And everything tends to keep us anart if only we could get together and get acquainted we should find out how much we have in common. When ever we do come to know a Roman Catholic Christian we are very apt to find a true Christian spirit that fills us with joy and humility. We do not know what beautiful Christians there are among the Catholics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same

Christ whom they serve. "But some will say, is it not true that the Roman Catholic Church has priests who are worldly minded and corrupt? I fear it is true, as I know it is true that the Protestant churches have ministers who are worldlyminded and corrupt : but I believe the proportion will not be greater with them than with us, and no cause deserves to be judged by its worst products, but by its best, and the best priests of the Church reveal a devotion and purity of life that are beyond praise.

But is it not true that in some lands the Roman Church keeps its people ignorant and confirms them in their superstitions? Is it not. in respect to knowledge, backward. and does it not seek to remain so ?

" It is easy to say these things, and the very fact that it is so easy should make us the more careful. When we have weighed the whole matter, we shall probably have a more charitable judgment than we have off hand The Roman Church deals with great masses of humanity ; it must adapt its methods as wisely as it can to the apacity of the people with whom it Could Protestants do any deals. otter with these same people ?

doubt it. "The Roman priest knows his people better than we know them. Few of us anywhere do as well as we ideally might. I think the priest

and comfortable lodging. TO BE CONTINUED THE LILY HEART OF A CHILD

Mater

his father. Nor were the old priest and the Tyrrells forgotten. He prayed. With a free soul he offered whistling the "Parisien" and beat-ing time with his stick ; but his free and easy manners did not put Moore himself to heaven ; besought its pro-tection but bowed to its award. He off his guard. At length he presented himself, and only his appearance was then examined all his arms, placed them within reach, and sat down to necessary to disarm suspicion. The gentleman wore a brown body coat, read tranquilly. yellow vest with gold buttons, and

gray trousers. He was tall and very rotund, with a profusion of shirt-Alas ! our "English mission !" The virus of apostasy has entered into the system of our political thought, and in the mad project of collar, shirt bosom, and wristbands He wore, moreover, a chain of immense massiveness, and seals in perversion we calculate no conse-quences and shrink from no instrusufficient number to commence quences and surfax from nor institu-mentality. Our money finds its way into the assassin's pocket and into the proselytizer's treasury. Whether it be by the banks of the Tiber or the small trade in jewellery. Gerald welcomed him, and ex-pressed his readiness to point out in the studio whatever his visitor de-Shannon, or among the Swiss Can-tons, it is all the same ; our "missired to see. As usual, "Judith " was the favor sion" is to substitute anything for ite, although, before they departed people's final choice was the "Mater Catholicity, and to transform men into monsters, that the transform men to reject all principle. They will have received the supremacy of Eng-land as the creed of the future, and Amabilis." So it was with M. Baillet. M. Baillet was very loud and very gay, and very complimentary; and he said that the "Mater Amabilis" our "mission" will have been ful-filled. Our "mission" at Rome opened fountains of blood and poured would bring £500 at the Neapolitan exhibition. Gerald smiled, and thanked the critic; he added that tide of moral corruption into the £500 was a large sum. "Signor Mori," said M. Baillet, "what I say is true ; I am so certain of its merit that I would buy the

bosom of "the mother of dead nations." We thought we had laid the founda tions of our rule by the extripation of morality, but there was a Provi-

dence shaping our ends. It is true, infidelity and commun You do me much honor." " Nay, I will buy it," he said, look ing at it for some time. "Yes," he repeated, "the picture is mine. 'Mater Amabilis!'" he said, in a low ism had a strong power in Italy, gathered, as, after the amnesty, they gathered, as, after the annesty, they had been from the four winds; but it is equally true that communism would have lain inactive or confined its horrors to by way blasphemy and occasional murder, if faith in "Engvoice, " it is beautiful !" Agreed, sir." "You will come to Naples with it," occasional murder, if faith in "Eng-land's mission" had not given it courage, and money from England had not contributed means. "Ah ! England deceived us !" cried a blood-thirsty follower of Mazzini, to the author of this volume. "or we had he said after a pause. "To Naples?" "*Par dit*, yes! You do not sup-pose I am going to find its proper light and position in the exhibition, and that I am not going to make unirsty follower or mazzini, to the author of this volume, "or we had possession of the Capitol to day !" Our "mission" did not go so far as to compromise ourselves ; it only stood some money on my capital. You must come to Naples."

You take me somewhat by sur prise. When must I go ?"

" In a few days ?" "To-day." "To-day! Impossible." room, grieving, not for the child who ay there, for another in whose little grave his heart had been buried many

weary years before. Alice had fallen asleep soon after Alice had tallen asheep solve attern he left her. An hour had worn away another and another, before she stirred and opened her eyes. There was pain in her head, in her chest, all through her little body. The song of the birds sounded faint and strange in her ears, and at first the room seemed almost dark and she could distinguish nothing. After a time she saw dimly that her mother was kneeling beside her bed, and re-

alized it when she brushed the hair away from her forehead. Two or three times she tried to speak to her before any sound issued from her parched lips. At last her mother

"What is it, dearest?" she asked,

and Alice faltered. "Please, please, don't be sorry! Father Burke says you'll come soon. Please be glad !'

A sob was the poor mother's only answer though she struggled hard to answer though she struggled hard to control herself. Alice was all she had, Seven years before she had laid her husband to rest, and after him, one by one, her sweet little children. Alice was the last; and her heart was breaking. After a few moments the child such a spain even more weakly and spoke again, even more weakly and with greater effort. "Mamma-Our

Lord will make—you glad, if—I ask Him, won't He?" she said.

undreamed before.

He hurried toward

me-nots.

beyond her sight.

ing at the feet of the Holy One, that He was gazing upon the lily. Heartshaking as were her emotions the pause was so long that at last she became conscious of its duration and

that she had to strain her ears to catch its music, so unutterably sweet she thought her heaven had begun. "Look, dear Lord! See Alice's little heart which has been Thy home every day for a whole month. See how white it is! And the fragrance of its love, how sweet! But O, dear Lord, Thou knowest that after a few short years it will be withered and brown and all its perfume fled !"

with joy. Her now empty hands were clasped across her breast : the lily she had left on the steps of the great white throne.

clouds dissolved. Once more the mother was kneeling beside Alice's bed, bowed low over it. She raised her head. The sun was still shining her head. The sum was sum shifting brightly; the birds were singing more gayly than before; children were shouting in their glee. She looked long into Alice's face. Fearfully she felt the little heart, and there was no motion there. She did

white lips.

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ous responsibility resting upon her for the souls of the millions in her coustody and she is sincerely trying to bring to them the Gospel of Christ, and if we are Christians we are challenged by the duty to love them sincerely, 'By this shall all men know that ye are My disciples if ye love one another.'

FOR WHAT SHE IS TO BE

Finally, then, I love the Cath-olic Church for what she is to be. Because she is the Mother Church I look to see her make a place again for the children who have gone forth. I look to see her grow more gentle and more wistful when her children ome less truculent. The time of become less truculent. The time off our separation grows long; if we can only begin to substitute kind for harsh thoughts, if only the mother can begin to grow proud of her vigor-ous off spring and the children grow more appreciative of the old mother the time of a great reconciliation

should not be hopelessly remote. "If ever the world is to be won fo " If ever the world is to be won for Christ, there is need of a united Christendom. At present less than one-third of the population of the earth is even nominally Christian. In union there is strength. Is it not to come ? Not at once indeed. We must all grow kinder and more generous in our spirit, but by God's grace that is not impossible. "Perhaps the better days are nearer

than we think, and each of us can have some little part in bringing them on by remembering to love each other. "Let us judge the Catholic Church

by the Catholics we know or may know in our midst; we shall find them as neighbors and as Christians to be worthy of our Christian love ;

and if we ever discover some frail soul who is not all the Christian he might be, let us remember our own frailty and pray God for grace to be some help to him, not merely a harsh and un Christian-like censor. Love has magic in it and is able

to do more than we dream. By this shall all men know that ye are My disciples if ye love one another."

OUR LADY IN LITERATURE

Since the blessed day, nearly two thousand years ago, when "the angel of the Lord declared unto Mary," she has been the ideal of virginity, the ideal of motherhood, the model spouse, loving and obedient; ever since that day she has been the Refuge of Sinners, the delight of saints, a mother to both ; ever since, the Seat of Wisdom, the Gate of Heaven, the Cause of Our Joy, the Comforter of the Afflicted. The Church has rejoiced to honor her whom the King hath designed to honor. Whenever the Cross was first erected in each sad pagan land she stood beneath it cheer the missionaries in their to cheer the missionaries in their labors, to support the martyrs on their glorious way of blood and suf-fering; and, when, at last, the blood and sweat bore fruit in great cathe-drals thronged with devout worship-pers her image was placed close be-side her Son's side her Son's.

side her Son's. Instinctively the man of genius thirsts for the ideal, seeks it, and perceives it more clearly than his fellows. Otherwise, genius were a poor thing; meaningless; useless. Homer and Virgil and Asschylus and Sophocles had no higher ideal than their own noble minds were able to create. They could not know the "Lily Among Thorns," the best becreation of the mind of God Himself ; but in the light and fragrance of her loveliness has genius basked for nineteen hundred years, age, making marble and canvas re-peat it, stately prose and verse of haunting sweetness enshrine it. be, but distinctively Cetholic riv Dante had no need to search for Dante had no need to search for an tures are conspicuous in there ab ideal of womanhood for the Paradise, scence except Madonnas, perhaps either when he laid his tribute of praise at the feet of her who loving is, in his words, " Of creatures all the counsel, fixed ere time begun;" or when he sang of Beatrice, and earthly love beautiful as it never was before the Lily of Israel taught men how sweet and high and holy love may be. The Church was hardly out of the

Stabat Mater was ever written. In stanzas of rare beauty of form it sings the sweet but bitter sorrow that sings the sweet but bitter sorrow that pierced the heart of the Mother of God on Calvary. Only on such a theme could such tender verse be written. No poem the equal of Dante's ever came from the heart of man, and no part of the Divine Com-edy is more lovely than that in which Beatrice, type of earthly love as it exists among Mary's children, leads the poet to the feet of Our Lady, crowned Queen of Heaven. "Lady," he makes St. Bernard pray, "so great thou art, thy power so high, Who longs for grace, nor breathes to thee

longs for grace, nor breathes to thee his soul. Would have his wishes without wings to fly."

The glories of the thirteenth cen-tury passed. "The Renaissance and later the Reformation — lukewarm-ness, sin, and then heresy—chilled and hardened many hearts, many but not all. The children of the Church continued to sound Mary's praises constantly and ardently, as they had done in the Ages of Faith, among them Vittoria Colonna and Tasso, Southwell and Crawshaw, and in our day, Coventry Patmore, Francis Thompson, Aubrey de Vere and Alice Meynell.

As Poe could make a sad failure of life and yet write his truly Catholic hymn in our Blessed Mother's honor; so Ruskin could carp at things Cath-olic, but laud her; so Wordsworth could breathe hatred of Catholicity, and afterward write the immortal

sonnet beginning. 'Mother, whose virgin bosom was uncrost

sin allied.'

Visitor.

With the least shade of thought to

It was much the same with Sir Water Scott. About much that we revere he said bitter words that make our blocd boil; but he, too, sang his hymn to our Mother in "The Lady of the Loke".

Lady of the Lake," thereby atoning to his Catholic readers for many an "All's Well that Ends Well" has Shakespeare's one passage in her honor, a passage that has given rise to much controversy. When the countess learns of her son's wicked. ness she says :

"He cannot thrive Unless her prayers, whom Heaven delights to hear

And loves to grant, reprieve him from the wrath

Of greatest justice.

But the subject of Our Lady's place in the realm of letters is inexhaust-ible. One principle, however, is note: One principle, however, is patent everywhere, in every age. Literature, pure and high, beauty-loving and beauty seeking, literature worthy of Christians, flourishes only in the shadow of her mantle; and "whoever takes a step away from her takes a step in the direction of barbarism."-Providence Visitor.

A CONTRAST IN CATHOLIC FAMILIES

There is undoubtedly a striking contrast between true Catholic families and those that are not truly Catholic. The very atmospheres of the two kinds are different, and it the two kinds are different, and it strikes you almostimmediately. One smacks of the world and worldly things—worldly interests and world-ly pursuits. The minds of the mem-bers of such a family seem to be run-ning upon style and fashion and so-ciety; upon business and ambitious observed of advacement; upon the schemes of advancement; upon th glory of being recognized by the "upper crust"—too often, alas! upon alliance with Protestant families.

THE CATHOLIC RECORD

Roasts retain their natural flavor-bread, cakes, puddings, etc., baked in a

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pervades and dominates it. Its mem-bers live not for themselves exclus-ively, but for others. The poor have always a warm place in their hearts, and they are ever ready to contribute liberally, according to their ability to all religious and charitable ob-inate. They are hanny and they demother of one of our most gifted and lovable Catholic young men! She had sent her boy to one of the most eminently proper of our eastern uni-versities, hoping for his brilliant success, socially and intellectually. She had but one word to describe what jects. They are happy and they de-light in making others happy. she learned there ; it was license genteel, but devastating. As she sat by the ted in which her boy lay, wrecked in mind and body, faith and morals, poisoned with drink and nic-

whatever of athletics-the " (+old

Coast " prices paid for bare 'rooms,

expensive furniture, bad sanitation and worse food, the lack of privacy,

order and guidance. How many of our Catholic parents really know the

main body.

Such people are not only well for-tified for the troubles and trials of life, but, what is of far greater conotene, she mournfully recalled the conditions in which he had learned sequence, they are prepared to meet the grim messenger, death, with that lesson of license; the insistent religious scepticism, the waste of calmess and composure, and with a good hope of eternal happiness in the world to come.—Providence time and money, the absence of phy sical exercise—for it is surprising how large a proportion of the secular college students engage in no form

WHERE WILL YOU SEND HIM?

I mean that eighteen year old boy of yours, who is bothering you this week with his rehearsals for the high school commencement? Your devout Aunt Evelyn prescribes a. Catholic college for George Henry. But you know, and everybody knows that Catholic colleges are so inferior and it is for that reason that you never cared to visit them. You could, of course, just pack him off to the most flourishing secular college in your neighborhood, and leave the rest,—well, to evolution. But your real.

ize that George Henry's evolution is not going to be spontaneous. Mere halls and college yards will not transform him from an awkward cater. pillar into a cultured butterfly. There must be an influence to mould and develop him: and the prescription will depend on the question: What influence do you want for your boy, and where will he

get it ? You will probably demand first some sort of intellectual influence. You know that George Henry is not You know that George Henry is not a dull boy, but he certainly needs a good strong daily discipline for his callow mind. What mental in-fluence will stimulate him at our large universities ? If he aspires after the Goddess Wisdom, he will not positively be prevented from courting her, provided that, by iso-

lation from engagements in town and a hundred and one vanities of "college activities," musical, athletic, artistic, dramatic and social-mostly social-he may find time at least to memorize the titles of his text-books. Why worry? He will have at the disposal of his pocketbook a corps of marvelously efficient tutors, who, in the still, small hours that precede the semi-annual examinations, will skillfully cram him and his five room mates—sustained by cheese sandwiches and a keg of eer, with four months' learning in circle the college (not club) color, as many evenings.

George Henry, of course, has

college spirit, a distinctly refining and taste-building educational in-fluence, and the unrestrained, open-hearted, society of gentlemen. These features are the glory of the Catholic college; and should be proclaimed as such. The breeze of faith and Christian democracy has, so far, blown away the miasma of toadyism. For a Catholic college-man, the col-lege is a true and vivifying Alma Mater, the real source of his culture Mater, the real source of his culture and the theatre of his social development. It is time to annihilate the erroneous notion that our Catholic colleges lack gentlemen as cultivated as courteous and manly and socially well-equipped as the most exclusive clubs of Harvard or Princeton ; and if they are less prominent now, -be-cause of their instinctive modestythey will be better known in later life. Perhaps if you weigh these pros and cons you may look in more America.

"Never lose heart because you are sinners. Just go to Our Lord and have tremendous confidence, for it is because you are a sinner He will help you," says Father Bernard Vaughan, S. J. "Sometimes I am asked by people well set up for a pit-tance. I looked at a man the other day who asked me for his fare down the country, and I said : 'My friend, I was going to ask you to give me something.' I was not impressed. But a poor woman with a baby in her arms and a basket of shamrock, with an apple here and there, comes conditions under which their chil-dren will be forced to live ? and begs me to help her. And how could I refuse. She wants it. She is really in need. Well, perhaps a friend will say to me, 'She will only misuse it,' and I say. 'That is not Perhaps, however, you will hazard all the rest, mental and moral welfare, on the single die of social presmy business; that is hers. If I made tige. But supposing that you are willing to hazard it, would it not be well to be sure whether even the use of that argument, and went to Our Lord and said : ' Never give me anything but what I am going to make the best use of,' I am afraid I social influence, whatever be the common belief, be really and effectshould not get much. So I say ively present? There is an in-fluence at the secular college, and it must give help to my suppliant, and as to what she does with it is her business, not mine. So with Our Lord. Tell Him of your spiritual poverty. Say to Him, 'I am addicted to drink, I am unkind at home, or I is a social iufluence, so potent as to color every phase of college life, but it is not the social influence which you are seeking, that which will put-the seal of culture upon him, and slander my neighbors, and so help me.' Why, He would leap, if necesensure his wide acquaintance and general recognition in after life. sary, from His throne and help you. The greater your misery the more It has a certain restraining power of its own, deterring from outward boorishness, or eccentricity, but that power is exercised within very narworthy an object you are of His help and generosity. In dealing with Our Lord you are dealing not only with a God, but with a Man Who is row limits. The American secular college as such does not refine. Its God, but with a Man Who is intensely human. You can disarm Him by your appeals, and put Him at a disadvantage. If you will but throw yourself in all your misery at His feet He will bend towards you, and even to you His Heart. My brethren. social and formative power is not exerted by the class room, or average professor, or anything officially connected with the college, but by the clubs which are an excresence, but an excresence which controls the open to you His Heart. My brethren, one thing is necessary, keep right with God, and He will make use of

Either George Henry will make his club or he will not. If he does not, or if he makes a club low in the you for others."-True Voice. social grade, he may as well stay at home if he is looking for social

HELP OF CHRISTIANS

advancement. In your belief, and in the belief of countless unwitting In the Litany of the Blessed Virgin, among the titles with which we greet the Queen of Heaven, is that Catholic parents, the thing that counts socially is the fact that Received the Queen of Heaven, is that of Help of Christians. Veritably was Mary that through all the ages of Christendom. Even before the dark days of Luther, Calvin and Knox, George Henry is the member of such a university or such a class. In point of fact George Henry will soon realize full well, though be may be Mary had demonstrated her prowess ashamed to acknowledge, it at home, as intercessor at the Heavenly Throne. It therefore becomes uninand will flaunt proudly in the home

telligable, why, if these men really meant that their followers were to raise their voices to the true God and be heard, they should have which counts for nothing at the university-that his college or class affiliations count socially for very VATS. and has been going to Communion little. They count for nothing now barred from their tenets the veneraevery month, and is really such a he is cetracized by the youthful sensible lad, that you doubt if any club men, and the rest are ciphers tion of the Blessed Virgin. is not superstition to believe that Christ would heed the petition of shadow of turning will cross his mind when he hears that Pope Greglike himself. They are not all poor boys either. Wealth does not alw His beloved mother. It can not be called idolatry, to take recourse to ory VII. was a tyrant; that Cavour and unlock the magic door, and the col-lege has plenty of "upholstered nonen-Mazzini were the noblest of patriots her who was given by the Crucified Christ to all mankind as mother. that we are all evolved from the They will count for nothing tities." after graduation ; for in the social absolute Ego, that the idea of art is asthetic paganism, that Abraham was a sun god ; Joseph of Egypt the New World. world he will be known merely as a past member, or not a member, of Q. E. D. Club or the Pachydermian AUTOMOBILES, LIVERY, GARAGE first capitalist, and Christ Himself He will have obtained precisely the opposite of what you had planned for him. He will be hall marked definthe first Socialist ; that marriage is R. HUESTON & SONS an archaic humbug, and morality a Livery and Garage. Open Day and Night. 19 to 483 Richmond St. 350 Wellington Phone 423 Phone 447 failure. You hope, too, that he may itely and permanently as a social failure : and that is the stamp atnot be affected in any degree by the de lightful breath of the literary course, tached by the malignant irony of fate, and by sharp boyish insight the unexpurgated editions of the FINANCIAL classics. Nor, more effective than all these, —by the universal assumption, THE ONTARIO LOAN & DEBENTURE CO upon just those young Catholic toadies, who have sacrificed their mental and moral training for a upon just the spirit of utter religious indiffer-entism that penetrates the halls and Capital paid up, \$1,750,000. Reserve \$1,450,00. Deposits received, Debentures issued, Real Bruz Loans made. John McClary, Pros.: A. M. Smart, M. Offices: Dundas St., Cor. Market Lane, London chapels of our universities as the social prestige that vanishes mock ingly as they attempt to grasp it. PROFESSIONAL CARDS It is not likely that he will make his club, unless he has been regis FOY, KNOX & MONAHAN tered at birth on the waiting list of some fashionable preparatory school, and has pulled his carefully laid Barristers, Solicitors, Notaries, &c J. J. Foy, K.C. A.E. Knox. T. Louis Monah E. L. Middleton George Keogh Cable Address : " Foy" Telephones { Main 794 Main 798 wires from earliest years up. the all potent influence of the club does treat him benignly, he will Offices: Continental Life Building CORNER BAY AND RICHMOND STREET: TORONTO njoy the very narrow society of the chosen few at the expense chief element in the gentleman's make up; strength and independence TOHN T. LOFTUS, of character. It is not the management of the clubs themselves that is BARRISTER, SOLICITOR, NOTARY, ETC. chiefly at fault. Despite their sec-recy, there is often fairly clean living 712 TEMPLE BUILDING TORONTO within their walls. The evil is in Telephone Main 632 the imposition of an absolute con formity to a fashionable pagan and certainly unmoral, if not immoral P. J. O'GORMAN standard. There are occasionally young men who, by great social gifts and strength of character, can retain their popularity and "clubableness," while avoiding the evident pit-falls; and the same of the pointed to by apolo. ARCHITECT subbury, ONT. FRANK J. FOLEY, L.L.B. BARRISTER, SOLICITOR The Kent Building Corner Yonge and Richmond Streets TORONTO, ONT.



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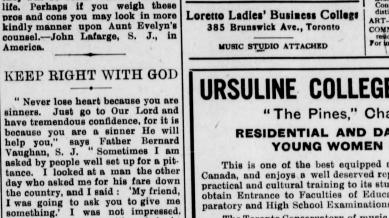
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One who comes to a Catholic col-One who comes to a Catholic col-lege from one of the secular univer-sities, is surprised beyond anything else, at finding in them just what he had expected to find, and was dis-appointed in, elsewhere : the real college spirit, a distinctly refining and tests building educational in.

catacombs before her sons began to sound her praises in the immortal prose of the Fathers of the Church d the immortal hymns of the early Christian poets. Herman de Verin circle.

ghen wrote tenderly of her ; so did Prudentius, the first of our poets; and Fortunatus sang rapturously of the

"Glorious Lady, throned in light, Sublime, above the starry height."

It was not long before the Christmas carols sprang into vigorous be-ing, to be loved for centuries by the simple folk of many lands. They are full of quaint praise of Our Lady and breathe childlike trust in the efficacy of her intercession ; and they are gay and sprightly, as befitted the songs perations of peasants too happy of gen in the hope of heaven to be saddened by the hardships of the way.

The miracle plays were born, and lived their life, and died; and in many of them it is Mary's part in the re demption that is emphasized, her virtues that are extolled. The troubadours laid their homage at her feet, as did the ballad makers of Brittany, the minstrels of England, the bards of Ireland and Scotland, the bartinikas of Russia, and the silver-tongued minne singers, homage so full of love, so trustful of help, that it shames our colder faith. The Middle Ages grew old with the

best of their life yet to be. Jacopone da Todi and Dante voiced the feel-

scence except Madonnas, perhaps, which are now popular among Pro testants. A glance at their tables and book shelves convince you that lowliest, loftiest one. Term of God's the same be said of Catholic books. Religion, Church, church societies, charity, sodalities, confraternitiesall these are apparently unwelcome subjects; at least their hearts are not in them. Unfortunately, in such

families the spirit of peace does not always reign. The spirit of selfish ness too often causes a clashing of interests, and a spirit of disobedience produces discord and mars the peace and happiness of the domestic

> How different is the truly Catholic family! The moment you enter the room you say, "This is certainly a Catholic household." The pictures

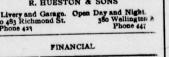
the works of art; the books, the current literature are Catholic. Not ex-

London fog curls up into the stately vaults of Westminster Abbey. clusively, indeed, but you will not find there literature of a doubtful If it stands thus with intellectual

If it stands thus with intellectual forces, what can you expect of the moral influence? Can you expect the university authorities, disarmed as they are of religious motive power; sacramental helps and well-tried disciplinary methods, to super-vise and manage the morals of the students? A few rules concerning character, however popular. A quiet unobtrusive spirit of religion pervades the home circle, and evidently con-stitutes the great and prevailing interior motive of the actions of those who gather there. Their hearts are in their religion—they love it and it constitutes their life and their chief students? A few rules concerning happiness. The children are obed ient, unselfish, united and devoted to attendance, registration and good order, some hap hazard personal effort on the part of a few noble.

each other's happiness. They do not have to go abroad for constant hearted individuals, and some historic striving against big obstacles by a zealous neighboring pastor, these are to stouten George Henry's heart against the whole world of amusement. They scrupulously avoid miscellaneous associations, low theatres, cheap dances, and all doubtful places of amusement. They are supplied with interesting Catholic loctrine and discipline, in work and books and papers, and pure general literature. They are not long faced, strait laced and over demure in their companionship, into which he is to companionship, into which he is to be plunged, for four long, hot, excit-ing, distracting years. The town-bound evening car, and not the dean's spotless office will be his deportment. On the contrary, they are cheerful, light-hearted and gay on occasions, and ready for innocent school of morality.

da Todi and Dante voiced the feel-ings of the great century in which they lived. With the exception of the Dies Irae, no hymn finer than the

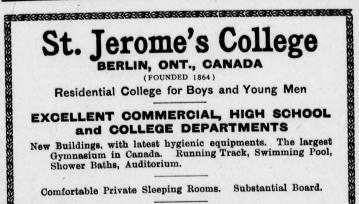


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LONDON, SATURDAY, AUGUST 29, 1914

DEATH OF PIUS X.

On Thursday August 20, the news flashed over the world that death had claimed the immortal soul of Pius X. after a reign of eleven years on the throne of the Fisherman. The career that has just closed has indeed been fruitful in glorious activities and splendid achievements that must place the venerable Giuseppe Sarto among the leading Pontiffs in the long line of Peter's successors. When Leo XIII. went to his reward after a long and brilliant career the world wondered who would be called upon to assume the immense responsibilities of the office rendered more overwhelming still by the prestige given it by Leo. Cardinal Giuseppe Sarto was not seriously canvassed as a likely successor and in the first day of the conclave Saturday, August 1, 1903, his name was not even on the balloting papers when they were consumed in smoke. On the Sunday morning ballot two of the papers bore his name; in the evening he was the choice of seven Cardinals. On Monday morning's ballot he received twenty and on Monday afternoon thirty-seven. In the final poll ing on Tuesday morning he received fifty-five out of a possible fifty-nine votes.

The splendid achievements of Pius X. during the brief term of his Pon tificate prove that his election to this supreme office was undoubtedly the work of the Holy Ghost. Scarcely was he seated on the Chair of Peter than he was challenged by the French atheistic government which thought to make of the Church in France the handmaid of the State Pius X. did not profess to know the arts of diplomacy but he possessed in his fearlessness and directness, in his clear foresight and his deep-seat ad love for the sacred rights of the Church the most powerful weapons for dealing with the ruthless campaign of the French despoilers. And to-day those best fitted to pass judgment are as one in acknowledging the splendid service that Pius X. did to the Church in France. If the Church in France is to-day free from the intolerable interference of State officials in her own domain and with her own sacred rights it is owing to the unrivalled cour age and enlightened zeal of the distinguished Pontiff who has now passed away. The establishment of the Biblical Commission which he placed under the able direction of Abbot now Car dinal Gasquet and the Benedictine Order is perhaps the most far-reaching of the undertakings of his pontificate. The scope of this commission is to determine the text of St. Jerome's translation made in the fourth century which, when it should be restored would serve as a basis for a critical edition of the present Latin Bible which dates back to Pope Clement VIII. in 1592. The work is a gigantic one and will take years before completion. Another work of transcendent importance is his promotion of early Communion among children and his ardent encouragement of frequent Communion amongst all classes which will long entitle him to the loving remembrance of devout souls. History will accord him the unique and endearing title of the Pope of the Eucharist. That our dear Lord will speedily admit the saintly spirit of Pius X. to Communion with himself in his heavenly home is to-day the prayer of all the children of the Church. May he rest in peace !

CATHOLICS AND PROTESTANTS AND THE BIBLE

We have received the following courteous letter from the Secretary of the Canadian Bible Society. We gladly give it space in our columns as it may serve as the occasion to make clearer to both Catholics and Protestants their points of agreement and difference with regard to the Bible. We shall take the liberty of inserting a few comments by the way; it will save some repetition of Mr Cooper's statements.

July 30th, 1914. Editor of the CATHOLIC RECORD, London. Ont.

Sir :-- My attention has been called to a recent editorial in your columns entitled "The Bible Societies." Will you show me the courtesy of permit ing a reply ?

The article opens with statements very grave if true; it concludes with two citations strangely irrelevant, if not futile. With whom is the opin-ion of J. A. Froude weighty on such a subject? It cannot be with Roman Catholics for whom he extentiond Catholics, for whom he entertained no kindly judgments, as he reserved for them his most biting sarcasm. It is not with Protestants ; for he carries no influence on a matter upon which the citation itself shows he had not fully informed himself.

Comment. For the very reason that A. Froude entertained no kindly udgments for Catholics, and because he reserved for them his most biting sarcasm, his deliberate verdict in favor of the Catholic position carries all the weight of a cool and reluctant judgment against the position of Protestants with whom were all his sympathies. For the same reason i s altogether improbable that he did not inform himself as fully as possible before bearing unwilling testi-

mony against his friends. Mr. Cooper : "In like manner Dr Briggs is cited as affirming that the Church antedates the Bible ; and, reading between the lines, one is to onclude the Bible derives its author ity from the Church. Now Protest ant and Catholic agree that the Church pronounced upon the Canon and that the completion of the Testa ment is later than the founding of the Church. But you do not surely conclude " post hoc ergo propter hoc. The authority of the Bible is not derivative : it resides in itself. not dependent on the Church (Proestant or Roman) for its influence but exercises it direct as it speaks t the spirit of man.

Comment : Since the Church pro nounced upon the Canon, that is she rejected many books or writings that claimed a place therein, and ad mitted others, then the Bible as thus constituted we have on the author ity of the Church. When Protest ants reject the deutero-canonical books they assume the illogical and inconsistent position of agreeing to the first "pronouncement" of the

Church and rejecting the second pro nouncement of the same authority. The bearing of "post hoc erg propter hoc " is not clear.

The remaining sentences stat clearly enough the Protestant doc trine that the Bible is the sole rule of faith. Mr. Cooper's conception of the Catholic position, which we shall later endeavor to make clear, is pretty hazy.

Mr. Cooner

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the Bible is the Word of God. do not believe that its Divine Author ever "destined " it for any such work. Then again we ask more than the protection of the Church for God's Word. The Word Incarnate, the Eternal Son of God made man, founded the Church and commissioned it to teach with His authority under the guidance of the Holy Ghost all things whatsoever that He command ed. The divorce of the Written Word from that divinely constituted authority is responsible for the conflicting interpretations, and alas for the consequent disbelief in the inspiration of the Written Word and or the denials of the Word Incarnate. God's Church is not only the

protector but the custodian and inerpreter of God's book. Mr. Cooper: "Now I wish to state that the facts run counter to every one of these positions. The book is wielding a more powerful influence to day than ever it did: the evidence the competent observer more pro-foundly than at any period in the

past. Of that there can be no second opinion among men of candid mind. past. Of that there ca Comment : These are gratuiton assertions which beg the whole question. We look in vain for the "proof"

so confidently promised. We heartily wish, however, that Mr. Cooper is right. Unfortunately there are evident facts patent to everyone which make it hard to share his optimistic outlook.

Mr. Cooper: "While paradoxical, as it has always been, this book is at once ever full of problems to the scholarly mind, and ever plain to the simple minded. It is this vital fact, established in every part of the world, that you overlook.

Comment : No, we do not overlook the truth contained in this statement it is part of the deep truth which Christ taught. We must become as little children for God resisteth the proud and giveth His grace to the humble. We think of this profound truth when we hear so often from pulpits that the world has outgrown the old creeds - as if Jesus Christ had failed or could fail in His mission. The proud vauntings of scholarly minds which we read in the summaries of the Sunday sermons in Monday morning papers give us no chance to forget. Much more agreeable is the reminder of sincere Protestants, whose evident and edify ing goodness and spirituality have their source and inspiration in the Written Word of God which they reverently read and loyally follow.

Mr. Cooper: "One of your own scholars defines the essential message of the book as the recognition, love, and worship of the Triune God, Who in His infinite mercy has made Himself known to us through the inca-nate, eternal Word." (F. Schwager, S. V. D.) Now that message of immeas-urable love does find its way alone to the human heart in every clime ; and thus a highway is cast up for the progress of the Kingdom of God. Diatribes upon the folly of world-wide distributing of the Scriptures, or invectives against the optimism of those who pursue this work with ever increasing confidence and satisction are words, idle words and

uothing more.

ather Schwa what the Catholic Church has ever taught and what every Catholic learned or simple believes without shadow of doubting. But he leaves untouched the question whether or not God's message of immeasurable love was entrusted by an all-wise Redeemer to a lifeless and self-interpreting book, or committed to the living voice of a divinely instituted and divinely guided visible church. That is where Protestants and Catholics disagree radically and irreconcilably on the question of the Bible This vital question of fundamental principles can be discussed, we agree, without " diatribes or invectives ; yet in discussing this fundamental question which must always divide us, it should not be always necessary, nor is it possible, to avoid the clash of conflicting principles nor the apparent lack of consideration incident thereto. Mr. Cooper: "In Canada particularly men of insight might save themselves from criticism so vain. Here are some 60 national-Here are some 60 national-ities in our population, where thousands upon thousands are concerned, for whom no section of the Church provides any ministration in their native tongue ; and, were it not for the Bible Society's work, the major part of that section of our people would be absolutely destitute of all spiritual ministration. For of all spiritual ministration. For mark you, our distribution is not "Scattering it in all places among all persons—not teaching them to under-stand it"; but a commendation as wise as sympathetic of the love therein revealed.

Ontario a native population whose ignorance of the Scriptures has been described by the Superintendent of Education as "phenomenal"; and mended by an Inspector of Schools who declared "phenomenal" is not the word—the ignorance of the Bible is according to him "appalling." If the Bible, aided by "spiritual ministration," has failed, with the native Canadian what hope is there that, even with "a wise and sympathetic mmendation" it will have greater ccess with the foreign boon ?

Next week we shall further con ider the two positions - Protestant and Catholic - with regard to the Bible.

CHRISTIAN BROTHERS PERSE CUTED IN MEXICO

The violent persecution to which the Christian Brothers in Mexico have been subjected by the Constitu tionalists is graphically described by one of their number in a letter t Rev. Brother Gerardus, Provincial of the New York province of the order. It gives us a good idea of the character of the warfare by the followers of the brigand Villa who has been lauded as the liberator of his coun try by the non-Catholic press.

When the town of Zacatecas wa captured by the rebels, they broke into the Brothers' College and grounds in spite of the fact that two

French flags were hoisted over the building. They insisted on search ing the house and then carried off as prisoners the Brother Director and Brother Adolphe-Francois. Shortly after this they returned and took the remaining Brothers-fourteen in all -off to prison where they were interrogated by General Chao as follows:

Who are you ?" "We are French citizens." "Are you priests ?" "No. we are not priests." " Have you any connection with the priests ?" No. we have no connection with them." "Do you recognize the laws of "We teach the same his-Jaurez ?" tory as in all the other schools." 'Do you live on air ?" "We have three schools in the city ; one, a priv ate school ; the other two are public. being supported by the Bishop.' Have you given any money to the Huerta party ?" "No, we have given them none." "Now reflect seriously and determine among yourselves how much you can give me ; and let it not be an insignificant sum : otherwise I shall be obliged to take other measures." "We are separated from our superior and can do nothing in his absence."

The Brothers were then left in prison from 24th of June to the 27th and the letter goes on to describe their imprisonment. "We passed the night in prison, sleeping on the bare floor without a covering to keep out the cold. We suffered physically, but especially mentally. The dead bodies which during three days strewed the streets, exhaled an intolerable stench. Some good people who had pity on us brought us some food. Some of the Brothers were nearly exhausted by the cold, by

want of food, by privations of all

from an officers' banquet, and the lecision has been taken to shoot you all to-night. I am strongly opposed to this act of barbarous cruelty, contrary to all the usages of civilized warfare. But I could not get them to listen to reason; they demand money of you ; give them therefore ome, and thus save your lives." In fact, General Chao insisted on

the Brothers giving him \$5,000 before 10 p. m. that night. "We offered him the \$2,100 we had, and two Brothers went into the city in quest of the remaining \$2,900. By o'clock we had obtained the required sum."

The Brothers were then set at liberty but were advised to flee for their lives and they sought refuge at Torreon. There they communicated with N. Bernardini, the French Consul, and succeeded in obtaining Pass. ports and Transportation to the Frontier. They reached El Paso on July 11th and soon were safe in the Brothers' College at Santa Fe, New Mexico, where they were welcomed with open arms by their American Confreres.

(The letter from which we have uoted was sent on July 20th, in response to a request for particulars.)

IRISH AMERICAN SYMPATHY

Happily the cause of justice to reland was won before the outbreak of war. Greater than Irish selfgovernment was the knitting together of the people of Britain and the people of Ireland in the common struggle for the right of all the people to life, liberty and happiness. Naturally the old bitter memories lived longer in the States : but the overwhelming majority of Irish mericans share the new feeling of love and loyalty and common interests that now binds together the peoples of the old lands.

The English Daily Chronicle in an editorial pointing out that public oninion in the United States is no all on one side, and that " American sympathy counts for more than one an estimate in the clash of nations that is putting Europe in the melting pot," continues :

"For the first time in the histor; of the republic there is now a golden opportunity of obtaining the sym pathy of the Irish race in America with Britain in the gigantic conflic upon which we have entered. The American press shows that an overwhelming majority of the Irish in merica by birth or origin are sup porters of Redmond and of a const utional solution. Not in any part of Ireland will the final passage the Home Rule bill be more wel come than among the American Irish.

"Here is an asset in internationa triendship which is of inestimable value to this country at such a crisis In former years at such a time th owerful political influence of Irish mericans would have been used to nflame American public opinior against us. The placing of the Home tule bill in the statute book will close a long era of bitterness, will foster American sympathy and will be another miscalculation and disappointment for our enemies."

"At the time when no state was endangered by war except Austria and Servia, when England did not call her citizens to defend their homes, we issued a circular in which we stated that Austria through the her loyal subjects to range them-selves under the Austrian flag. We also stated that the Ruthenia. Austro Hungarian Consulate selves under the Austrian flag. We also stated that the Ruthemians who had arrived here only for a short period ought to obey the call of Austria and defend their homes and

But presently, the political situa tion is changed and to day the whole of Europe is engaged in war, to day England and all Britain is in danger to day our new home of Canada call her faithful subjects to gather under the British Standard and be ready t give their lives and properties to the British cause. To day all the nation alities living under the British flag send their sons to defend that flag. In this event when to us as loyal citizens England comes in appeal t have us defend her flag, when Britai needs our aid, we, to day as faithful citizens of this part of the British Empire the Canadian Ruthenians have before us a great and solemn duty-to flock to the flag of our new land and under this standard to give our blood and lives to its defense. Ruthenians, Canadian citizens; it is

our first duty to defend Canada, for is the land that not only received us and gave us shelter under the Con-stitution of the Great Empire, but more than that, it gives us liberty to follow the dictates of our conscienc Once more Ruthenians, it is our holy duty to be in readiness and offer

everything for Canada. Canada is our home to which w swore allegiance for which we de-clared to give lives and all in defence when necessity demands. It is our dear motherland wherein are our families, relatives, children property, our hearts and our future Therefore, in the present most critic cal times, we must remember that as true Sons of Canada bound by Oath of Allegiance to our King-we must rally to the British standard. Put aside all party and radical feel ings, banish all indifference. We conscientiously, and with deep feel ings of loyalty and duty desire to help and will help our new country when endangered by enemies. Ruthenians-Canadian citizens

You who have already sworn allegi ance to be loval to your King George ., and you who intend to do so re member what the present momen demands of you. For any disloya word or action here as in any other country in time of war, death is the punishment for it is treason. Loy

alty binds you to deeds and sacrifice and when the Empire calls for this everyone must be ready even to put up his life. If it were necessary an possible to organize a regiment the Canadian Ruthenian citizens, Ruthenians in Canada are true sub-jects and are ready to sacrifice everything for their new home. The foregoing should finally dis-

oose of any possible misapprehensions relative to the patriotism of Bishor Budka and his countrymen.

THE INDIVIDUAL LESSON

The dread drama that is being nacted in Europe is surely a bitter commentary on our boasted Chrisianity. After almost two thousand years of the preaching of the Prince of Peace the nations of the world resort to the dread arbitrament of the sword. One of the fairest portions of God's beautiful world is devasta.

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There is so much good in the worst

of us, And so much bad in the best of us, That it hardly becomes any of us To be hard upon the rest of us."

Surely there are many reasons why we should love one another? We call upon the same Father Who is in heaven. We are cleansed in the same sacrament of penance. We kneel at the same Communion rail to receive the same Bread of Life. The Jews bore false witness against Jesus. What better do we when we speak ill of our neighbor, for "amen, say unto you, what you do to the least of My brethren you do unto Me." That thought alone should be sufficient to make us kind to one another. Let us endeavor to be makers of kindness, each in his own little sphere. Let us lead the world back to the charity of Jesus. Let us measure out to our neighbor the same measure of kindness we expect Jesus to mete out to us on the Last Day. It will not always be easy to do this, but when people speak ill of us and injure us let us remember that Christ prayed for His executioners, and answered never a word when they bore false witness against Him. It is not improbable, says Father Faber, that no man ever had a kind action done to him who did not in consequence commit a sin less than he otherwise would have done. There are few gifts more precious to a soul than to make his sins less. It is in our power to do this almost daily, and sometimes often in a day. We all of us need encouragement to do good. The path of virtue, even when it is not uphill, is rough and stony, and each day's journey is little longer than our strength admits of. let us remember that to attack other men's faults is to do the devil's work: to do God's work is to attack our "I think," says the same own. gentle writer, " with the thought of the Precious Blood, I can better face my sins at the last judgment, than my unkindness, with all its miser-

able fertility of evil consequences." COLUMBA

NOTES AND COMMENTS

To ALL those who have followed with intelligent interest the history of the pontificate just closed the death of Pius X. will have come as something like a personal bereavement. Apart altogether from his exalted position in the Church there was that in the man which attracted to him the love and veneration of all who had come, even remotely within the sphere of his influence. It was his lot to rule the Church in an age of transition, in which the bulwarks of revelation have had to withstand all the forces of dissolution. Amidst the general ruin and decay of dogmatic Christianity in the world at large, the Church true to the promise of her Founder stands serene and secure, and under the guiding hand of a good and great Pontiff has once more demonstrated her fidelity to her mission. Of the personal qualities of Pius X. we shall have something to say later. Suffice it here words of a yea that whether in the holiness of his life, the sweet simplicity of his priestly character, or in the practical wisdom and foresight of his every act as Pope, his will rank in history with the greatest names in the long line of Peter's successors.

trovert : but that is either a matter of fact susceptible of proof, or a mis apprehension requiring more care-ful scrutiny. I am prepared to prove the truth of it. Comment : Precisely. We not

with pleasure the statement :

" I am prepared to prove the truth of it."

Mr. Cooper: "The opening state-ments in your article stand as ex-pressions of your deliberate opinion et me summarize them. You stat that the Bible has been rendered powerless to do its destined work that its inspiration and authority have been filched from it by de structive hands; and that, because many sided and hard to understand it is impossible that, without the aid of competent einterpreter, it car yield salutary guidance to the single minded reader

I believe that fairly reproduce the substance of your article : and] submit that these are grave position -not because I admit them to be true, but because they appear to b true to you. You would explain, imagine that these are the necessar sequel to the book having been taken from the protection of the Church on that account deeply to be de plored.

Comment : We are glad t acknowledge Mr. Cooper's eviden desire to state our position fairly Nevertheless we should prefer t change a word or two. If the "des tined work " of the Bible be to explain itself to interpret itself to youch for its own authority to one and all of its earnest readers, it is, we submit, certainly and evidently "powerless to do its destined work." But Cath olics who equally with orthodox Protestants and with entire and absolute unanimity believe that

Believe me, Ever yours, W. B. COOPER,

Unfortunately for Mr. Cooper's contention all through we have in

tinds, and especially from odor that exhaled from the heap of dead bodies that had been gathered alongside our prison cell."

On the evening of Saturday, the 27th, the Brothers were permitted to return to their home which they found in a dreadful state of confusion. It had been pillaged in their

absence and everything of any value. furniture, provisions, clothing, etc., had been stolen by the revolutionists The first care was to enquire for the two Brothers who had been first taken prisoners and of whom they had heard nothing since. Some children told them that the Brothers had been taken by the soldiers to Bufa Hill about half a mile away and shot. The attending physician and some other friends of the Brothers went to the place indicated and there

recognized three bodies : that of the Rev. Chaplain, a holy priest ; that of the Brother Director, and that o Brother Adolphe - Francois. The bodies had been only partly interred and were already in a state of de composition. The friends placed them in coffins and buried them in the cemetery but their confreres were unable to assist at the ceremony so great was the danger to which they were exposed.

On June 29th the Brothers were again seized and transported in a freight train to Gomez, where they were again cast into prison which was " a stable from which the horses had been taken."

On the 2nd of July they received the following message from an army doctor who was kindly disposed towards them : "I have just come

BISHOP BUDKA'S PATRIOTISM That Bishop Budka, the Ruthenian Catholic Bishop of Winnipeg, had been clearly misrepresented in the press despatches which accused him of disloyalty to Canada and the Em. pire, was made plain in the RECORD'S article of last week on "Bishop Budka and the Empire."

Under date of Winnipeg Aug. 6 1914, the Bishop sends a second pastoral to his people which must forever set at rest any possible misgiv ings as to the loyal devotion of his Lordship to the cause of his adopted home. In this second letter his Lordship recalls the former letter as not applying in the changed political ondition. He writes :

"In view of the fact that when In view of the fact that when our former letter was issued, the war was exclusively between Austria and Servia, and only a few believed that it would spread over other Kingdoms; that there existed a peace in England and that England did not call her subjects to action, we declare that our letter of the 27th July, in the changed political situation, is without reason or effect and we therefore rescind it and order that wherever not yet read it be not henceforward read publicly in the churches. In its stead we order the clergy to read this present letter before their sermons in all their parishes and impress upon Rutheni-ans generally their solemn duty to the Great British Empire."

And he urges his people now that England is at war to "flock to the flag of their new land and under this standard to give their blood and lives in its defence."

Our readers, we feel sure, will appreciate the following quotation from the pastoral :

the bidding of proud kings men hav forgotten that they are brothers. The nations have forgotten Christ. How much more mindful are we each in his own little circle, of the teachings of the Prince of Peace The jealousies and animosities that

have deluged a continent in blood have they not their little counterpart in every community? Jesus would have us be patient and kind and charitable towards one another, and as a reward He promised us such a peace as the world cannot give. But ecause we disregard His teachings instead of peace we have dissension instead of union we have discord instead of happiness we have suffering. God alone knows the injury that is wrought by our unkindness There is no priest who will not bear witness that uncharitableness is the great enemy of the work of souls in

every parish. Wordsworth was not, perhaps, the most theologically correct of poets, but for all that he said some profitable things. For instance, that "the best portions of a good man's life" are "his little unremembered acts of kindness and of love." And Southey reminds us that

"He prayeth best who loveth best All things, both great and small, For the dear Lord, Who loveth us, He made and loveth all.'

An Australian poet whose name we have forgotten would have us remember that "if men were only nearer to one another they'd be nearer God." And why should we be so ready to sit in judgment on one another, for, as another forgotten scribe has it.

REFERENCE WAS made in these columns two weeks ago to the manifest failure of the religion of Luther in the land of its birth as evidenced by recent church going statistics of Berlin. Nothing that concerns the German people is devoid of interest in face of the colossal affliction which, through the instrumentality of its ruler, as all the world be lieves, has suddenly fallen upon Europe and the world. The nations are at war with Germany, but if we apprise popular sentiment aright there exists in none of them a feeling of hatred or animosity to the German people. The all pervading conviction is that they have been driven into a war of aggression by a military despotism in its rigor and repressiveness without parallel in the modern world, and that the vic tory of the Allies spells emancipation for Germany no less than peace for her neighbors and for the world at large.

GERMANY IS usually regarded as a Protestant nation, and if we take account of the ruling powers, rightly so. It was the birthplace of the Reformation, and, as a nation led the way in revolt against the Vicar of Christ. But it is a mistake to suppose that the Ancient Faith is shorn of its vitality in the land of

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the Teutons. On the contrary, the Church there is exceedingly virile and gives promise of eventually coming into her own again. A glance atrecent vital statistics will make this plain. Pending the results of an enquiry into the decline of the birth rate which before the outbreak of hostilities had been entrusted to a Commission appointed by the Government, it is instructive to glance at the finding of two independent investigators. Pastor Forberger of Dresden, and Herr E. Früh, who, as the result of exhaustive enquiry have both reached the conclusion that the population of Prussia is "on a fair way to pass from Protestant to Catholic by the process of birth." This conclusion seems borne out by the figures presented.

THE NUMBERS of Protestant and Catholic children respectively per thousand of the population born since 1875, is tabulated as follows : 1875 Protestant 603 Catholic 339 1890 1900 585 845 553 376 1905 1910 589 390

523

404

1911	919	10.00	408
From thes	e figures i	t will be	seen
that in forty			
ant births ha	ve decrease	d 84 per	1,000
of the total	number,	the Ca	tholic
have increase	ed 60 per 1,	000 and	it re-
quires but a	simple arit	hmetica	al cal-
culation to s	ee that in	due tin	ne the
latter will he	we forged	ahead :	in the
race. This t	akes no ac	count o	f con-
versions to	the Faith,	which,	also,
have steadil	y increase	d, deca	de by
decade, but	goes simp	ly upor	n the
natural fecun	dity of a Ca	tholic p	eople.
Fidelity to G	od's law a	nd to th	e law
of nature brin	ngs its own	blessin	g and
reward.		1.5	

IN SAVING this we are not unmind ful of the falling birth rate in France. But while the French people remain, as we have steadfastly believed, Catholic at heart and, in the main, faithful to their traditions, the reins of government (by what process we are not here concerned to enquire) have for a generation lain in the hands of those who value neither the traditions or the welfare of the nation. How long this will continue, or to what extent the existing state of things will be affected by the present war, remains for the future to decide. But of this fact we may be assured that just in proportion as the people of France are faithless to their heritage and allow the festering sore of a falling birth rate to eat into their vitals, will be their descent in the scale of nations. And it is a well established attribute of the true faith that where perse cuted or disregarded in one part of the world it takes on new life in another: We have faith, however that France, the " eldest daughter of the Church, will in the event be true to her heritage and reclaim once more her ancient glory.

WHILE THE part of Italy in the War is still an element of uncertainty it may be well to correct a notion ex-

that such criticism did not voice the ntiment of the nation was proved by its absolute futility. For the good work has gone on, and the chaplains have prosecuted their work unremittingly and without molestation, During the month of May devotions in honor of Our Lady were held every night in the barracks church and, it is stated, the edifice was, on each occasion packed to overflowing. The music was rendered by the soldiers themselves, and, as everyone who has had to do intimately with the Italian worker knows, he has an abundance of latest musical and artistic talent which requires only the occasion to bring out. Sunday Mass, too, is well attended by both officers and soldiers, Communions on one Sunday recently numbering over three hundred.

THIS, SAYS the Roman correspondent of the Catholic News, is but one example of the quiet revival of practical religion going on all over the country. The world, it is added, knows nothing of these things, because it is to the interest of anticlericalism to keep it out of the newspapers. It is a mistake, however, to suppose, that this blatant anti-clericalism is in the ascendant throughout Italy. The recent elections seem to prove that the tide has turned. The unobtrusive goodness and piety which is met with everywhere in the country points to that revival of religion for which the late holy Pontiff. Pius X. worked and prayed, and towards which his own unaffected goodness and discernment so largely contributed.

A VOICE FROM NEW YORK

Like an echo of the wide-spread sympathy and appreciation so enerally expressed on the occasion of the late Senator Coffey's death comes this warm hearted letter of John D. McConniff of New York. Apart 'from its inspiring and sympathetic encouragement of the work which the RECORD will ever strive to carry on worthily, the letter may serve to remind many readers that theirs is the glorious privilege of the Communion of Saints ; and that they can still fulfil the duties of friendship to the late editor and proprietor of the CATHOLIC RECORD by praying God to give to his soul a place of refreshment, light and peace.

Aug. 8, 1914. To the Editor CATHOLIC RECORD, London, Canada.

My Dear Sir .- Only to day on my return here after several months' absence did I read with feelings of estreme regret of the death of my esteemed friend, Hon. Senator Coffey, editor and proprietor of the CATHOLIC RECORD of your progressive city. I now hasten to extend sive city. I now hasten to extend my sincere sympathy to his respect ed family, likewise the entire staff of his paper. Your beloved Bishop Fallon, D. D., appropriately expressed the sentiments of everyone who had the sentiments of everyone who had the honor and pleasure of knowing Mr. Coffey, especially the tens of thousands of admiring readers of his welcome weekly. When his mortal remains were leaving the cathedral after requiem Mass his Lordship said so pathetically, "There de-

THE CATHOLIC RECORD

LIFE OF PIUS X. ACCOMPLISHED MUCH FOR THE CHURCH AND THE GOOD OF

HUMANITY Pope Pius X. (Guiseppe Melhiorre arto) was born June 2, 1835, at Riese Province of Treviso, His parents were Giovanni Battista Sarto and Margarita (nee Sanson;) the former, a postman, died in 1852, but Margar-ita lived tosee her son a cardinal. The eldest of eight children, two boys and six girls, he had to battle with h pov. erty from his earliest childhood. Quaint stories are told of his young days; of the three miles he had to walk to school every morning, while yet only a small boy; of the rustic dinner he shared, for two, years, with a kind farmer of Castlefranco, whom he consid he give his his his. whom he repaid by giving his chil-dren lessons in reading, writing, grammar and arithmetic. But not the least interesting detail is that of his shoes, which rough as they would seem to the modern schoolboy, were deemed too delicate and costly for country roads, and which conse quently he hung around his neck and walked barefoot, till he reached the outskirts of the school village. At the age of fitteen, he was sent to one of the Italian colleges, or, as they called them, "Little Seminar-ies." God alone knows at the cost of what sacrifices to his parents and the rest of the family he pursued these studies. But he, too, bore his share of the privations; and his efforts to of the privations; and his efforts to spare his dear ones at home were a keen training for his life of hardships later on. His talents are of the highest; his memory most ten-acious. His future prospects are of the brightest."

ORDINATION Ordained in 1858, at the early age

of twenty three he began his ministry as curate of Tombolo. The parish was small, but as the pastor was in capacitated by ill health, the whole responsibility at once devolved on the young curate. He gave such satisfaction to both pastor and people that the former wrote to the Bishop to fortell the honors that inevitably empirical curb that and mail awaited such tact and zeal. After years of this laborious and

saintly life, following the advice of

his director, he entered the concursus for the more important parish of Salzano and obtained it. Here again his flock was not large; but the wealth of his parishioners assured a considerable revenue to the pastor. Two of his predecessors had thus been enabled to leave large sums in charities. Padre Sarto had no such ambition. Every farthing beyond his wery limited expenses was given to the poor. In fact, like the great St. Charles Borromeo that he might assist the needy, he did not hesitate to pawn a splendid ring that had been donated to the parish. Wonderbeen donated to the parish. Wonder-ful, too, was his patience, wonderful his care to win and hold the hearts of his people. One instance will suffice to show his utter unselfishness. Many of the heads of familie in his parish, had at certain season to go elsewhere in quest of work. Their tireless pastor played the part of letter-carrier for them in their absence, and his house became a sort of private post office. The interchange of correspondence was carried on through his hands; money wa sent and distributed according to orders, and for this, accounts had to

be opened, kept and regularly bal-anced. The best proof of the great satisfaction given is that this most trying yet charitable custom is still in vogue in the parish of Salzano. AN INNOVATION

Here the future Pope first experienced by himself the importance of

ation with his fellow-priests, after linner, he spent the rest of the day and night in work and prayer. In spite of all these pre occupa-tions, he was charged with the spir-itual guidance of the diocesan semin ary. This was by no means a sine-cure. He had to lead the morning meditation and to give two exhorta-tions weekly. The seminarians had

likewise recourse to him in their perplexities. Yet never was his kindness or patience known to fail him never was a word of complaint heard from his lips.

BISHOP OF MANTUA

Nov. 10, 1884, he was named Bishop of Mantua, then a very troublesome See, and consecrated Nov. 20th. His chief care in his new position was for the formation of the clergy at the seminary, where, for several years, he himself taught dogmatic theology, and for another year moral theology. He wished the doctrine and method of St. Thomas to be followed, and to many of the poorer students he gave copies of the "Summa theologics;" at the same time he cultivated the Gregorian chant in company with the of Mantua, then a very troubleson Gregorian chant in company with the seminarians. The temporal admin-istration of his See imposed great sacrifices upon him. PATRIARCH OF VENICE

Bishop Sarto became Cardinal and Patriarch of Venice in 1893. His biographers tell us that, had it not been for the generous and unsolicited donations of his flock, he could not have met the expenses entailed in the reception of those dignities. Cardinal Sarto was obliged to wait eighteen months before he was able to take possession of the new dio cese, because the Italian government refused its exequator, claiming the

right of nomination as it had been exercised by the emperor of Austria. This matter was discussed with bit-terness in the newspapers and in pamphlete; the government, by way of reprisal, refused its exequator to the other bishops who were appointed in the meantime, so that the number of vacant sees grew to thirty. Finally, the minister Crispi having returned to power, and the Holy See having raised the mission of Eritres to the rank of an Apostolic Prefecture in favor of tha Italian Capuchins, the government withdrew from its position. Its opposition had not been caused by any objection to Sarto personally. WORK IN VENICE, ELECTED POPE

At Venice the Cardinal found much better condition of things than he had found at Mantua. There. also, he paid great attention to the seminary, where he obtained the establishment of the faculty of canon law. In 1898 he held the diocesan synod. He promoted the use of the Gregorian chant, and was a great patron of Lorenzo Perosi: he favored social works, especially the rural parochial banks; he discerned and energetically opposed the dangers of certain doctrines and the conduct of certain Christian - Democrats. The International Eucharistic Congress

of 1897, the centenary of St. Gerard Sagredo (1900), and the blessing of the cornerstone of the new belfry of St. Mark's, also of the commemory tive chapel of Mt. Grappa (1901) were events that left a deep impres sion on him and his people. But in the course of events th

great Leo had passed away. The Cardinals had met in solemn conclave. Up to then, Cardinal Sarto was among the least prominent members of the Sacred College. He had seldom been in Rome, had belonged to none of the great Congre gations, had no social connections After several ballots, Giuseppe Sarto was elected on Aug. 4th by a vote of 55 out of a possible 60 votes. His coronation took place on the follow



HIS HOLINESS POPE PIUS X.

was a menace to ecclesiastical dis cipline.

1907 July 17. Decree "Lamentabili," commonly called "The Syllabus of Pius X." in which sixty five proposi tions are condemned, the greater number of which concern the Holy Scriptures, their inspiration, and the octrine of Jesus and of the Apostles, while others relate to dogma, the craments, and the primacy of the Bishop of Rome.

Sept. 8. Encyclical "Pascendi," which expounds and condemns the system of modernism in relation to philosophy, apologetics, exegesis, history, litnrgy, and discipline, and shows that contradiction between that innovation and the ancient faith ; it establishes rules by which to combat efficiently the pernicious loctrines in quest

1857-September 19. Receives the subdiaconate. 1858-February 22. Is ordained eacon. 1858-September 18. Is ordained priest in the Duomo the Castlefrance eneto.

1867-Appointed parish priest of Salzano. 1875-Is nominated residential canon of the Cathedral of Treviso.

1884—November 10. Preconized Bishop of Mantua. On November 16 onsecrated Bishop in the Church of St. Appolinare in Rome. 1893—June 12. Created Cardinal

of the title of the S. Bernardo alle On June 15 receives the hat and is preconised Patriarch of Venice. 1894-Makes his solemn entrance into Venice. The delay was caused by the tardiness of the royal "exe

gestatoria, with the six palafreniere white ostrich fans used to fan the Pope), he preferred to walk. He also did away with the prohibition against receiving any of the civil authorities of Rome or representatives of the Italian government, and his warm dating from the period when he was patriarch of Venice, did much toward alleviating the strained relations between the Church and State, and may be the means of paving the way to an ultimate reconciliation.

FIVE

Perhaps, though, his most drastic defiance of precedent was the bring-ing of women to his table, in the persons of his sisters. Since the found-ation of the Catholic Church there

were only two instances of women having eaten in the Pope's apartments, One was when Queen Christine of

isting in some quarters to the effect parts a grand character, one	for the young. He organized what is	ing Sunday, Aug. 9, 1903.	1908/	quatur."	lower down than the Pope, at a light.
that the Italian soldier is absolutely ever loyal and faithful to his	known as the "dialogne locture"		June 29. A Constitution, "Sapi-	1903-July 26. Leaves Venice for	luncheon, the other when the Grand
involution Notice the lived	Two priests took up their positions	PRINCIPAL DECREES	enti Consilio, reorganizing the	the Conclave.	Duchess of Tuscany after Communion
and died a Catholic." Can human	in different pulpits in the church;	OF THE LATE POPE	Roman Curia in an attempt to	1903-August 4. Elected Pope and	at the hands of Leo XIII., was served
conception and intelligence pay a	and after one had explained some	OF THE DATE FORE	separate the judicial department	takes the name of Pius X.	some light refreshment in his apart-
ence from that country has some- grander tribute to man? Verily will	portion of the catechism, the other	1903	from the administrative.	1903-August 9. Solemnlycrowned	ment. Pius X. frequently had his
thing to say on this point. The his memory live in the future of the	presented the difficulties that ordin.	August 10. Encyclical in which he	1910	in St. Peter's.	sisters, together with members of his
average Italian soldier, we are told, CATHOLIO RECORD so ably edited and		said that his motto would be, (Ephe-	August 15. Decree recommending	1908—November 16. Celebrates his Sacredotal Jubilee to the joy of	official family, at his own table.
is naturally inclined to practise his day as the leader of Catholic journal-	either in admitting the dogma, or in	sians I, 10,) "instaurare omnia in	that the first Communion of children	the whole Catholic world.	Such was the life of this great man,
they do the found of our found it journant	living up to the moral teaching.	Christo," (together in one all things	should not be deferred too long after	I914-Died August 20.	who was a barefooted neasant how
	This style of communicating useful	in Christ.)	they had reached the age of discre-	1014-Dieu August 20.	and became the spiritual ruler of far
	knowledge became, in the hands of	November 22. A motu proprio on	tion.		more than two hundred million
ander indifferent ones. The late the PECOPD All projecto Loc VIII	Father Sarto and his assistants of	sacred music in churches, and order-	August 20. Decree of the Sacred	THE LATE DOMINIC	people.
war in Tripoli furnished adequate and Pius X. Mr. Coffey after, many	great benefit to his people. There was no such thing as tedium or dis	ing the authentic Gregorian chant	Congregation of the Consistory with	THE LATE PONTIFF'S	
proof of this, and this proof was em. years of adversities and struggles	traction. Everyone followed with	to be used everywhere.	instructions for removal of parish	DEMOCRACY	PIUS X'S LAST EXHORTATION
phasized of the anti-clerical journals has finally given Canada a paper	interest both objection and answer,	December 18. A motu proprio for	priests when such procedure was re-		
and politicians, who encered at the which is a "beacon light" to our	and when divine service was over,	the guidance of Italy in regard to the		Pre-eminent among Pius X's char-	URGED PRAYER FOR PEACE
Catholic press and homes every-	they returned home discussing and	social democratic and the Christian	might not, however, constitute a	acteristics were his democracy, his	"At this moment, when nearly the
spectacle of thousands of soldiers in where. His final reward a heavenly	eager for more light on points not	democratic movements, and condemn-	canonical cause for removal.	utter defiance of convention and his	whole of Europe is being dragged in-
Rome, Caserta and Naples going to heritage awaits all who live a life so	sufficiently illustrated. On Sundays,	ing both.	November 18. Decree debarring the clergy from the temporal admin-	disregard of precedent.	to the vortex of a most terrible war.
Confession and Communion, and be- beautifully exemplified. With ex-	people flocked to church even from	1904 February 2. Encyclical "Ad illum	istration of social organizations,	With quiet decision he did away	with its present dangers and miseries
ing enrolled in the Scapular before pressions of my profound sorrow in	surrounding and distant parishes.	diem " enjoining devotion to the	which has often been the cause of	with many forms of etiquette which	and the consequences to follow, the
departing for the Way They are the sad loss which the Canadian	and the good done was felt afar off	Blessed Virgin.	grave difficulties.	had endured for centuries. Early he	very thought of which must strike
of the manh of the time it is pross in general and especially the	by unwonted eagerness to receive	March 10. Decree inaugurating a	1912	abolished the custom requiring visi-	everyone with grief and horror, we,
	the sacraments and attend religious	special congregation for the codifica-	January 7. Condemned the bring-	tors to genuflect three times in com-	whose care is the life and welfare of
	worship. However this mode of	tion of canon law.		ing into the presence of the Pope,	so many citizens and peoples, cannot
the field and trench; they I am yours sympathetically,	catechizing imposes a heavy burden	1905	out the consent of the Church.	to kiss the cross upon his right	but be deeply moved and our heart
scoffed at the religious emblems dis JNO. D. MCCONNIFF.	of preparation on both the speakers.	April 15. Encyclical "Acerbo nim-	August 6. Directed Catholic Total	slipper, and to remain kneeling while	wrung with the bitterest sorrow.
played, and were especially loud in P. S. Have been a reader of	Only the broadest shoulders can bear	is," treating of the necessity of	Abstinence Society to refrain from	in his presence. He would have	"And in the midst of this universal
denunciation of what they termed RECORD for past twenty five years.	it; and so the custom died out with the departure of the zealous pastor	catechismal instruction, not only for	affiliating with the prohibition party.	none of it. Instead he greeted his	confusion and peril we feel and know that both fatherly love and apostolic
the "ever encroaching clerical peril." I am never contented without it.	for new fields of labor.	children, but also for adults, giving	August 8. Encyclical to bishops	visitors without formality, chatted	ministry demand of us that we
But thus fortified by their faith, the		rules and instruction for pupils and	and archbishops of South America		should, with all earnestness, turn
soldiers of Italy once more proved RELIGION IN POLITICS	BECOMES CHANCELLOR	teachers, and including a new cate-	deploring the Peruvian rubber atroci-	accompanied them to the door when	the thoughts of Christendom thither,
	In 1875, Father Sarto was trans-	chism for the Diocese of Rome.	ties.	they retired.	whence cometh help, to Christ, the
that they could face fire and shed When Sir Edward Carson, the	ferred to Treviso and named Chan-	June 11. Encyclical "Il fermo pro-	1918 April 23. Consents to the estab-	Many incidents resulted from this	Prince of Peace and the most power-
onen blood for their country with all Orange leader, got up to speak at the	cellor of the diocese. Here again	posito," forming a new organization	lishment of the Greek Catholic	independence of custom, and to the	ful mediator between God and man.
their traditional fortitude and devo. 12th of July celebration in Belfast,	fresh burdens awaited him. The Vicar-General was in poor health	consisting of three great unions, the Popolare, the Econimica, and the	Church in America.	Pope they brought a quiet amuse.	"We charge, therefore, the Catho-
tion. he was received (the dispatch tells	and could not do his work. His	Elettorate, the object of which was	June 23. Signed deeds for property	ment. For instance, he abolished	lics of the whole world to approach
us) "with wild enthusiasm as he	duties were added to those of the	to give Italian Catholics some right	in Rome outside the Vatican.	the century old custom of requiring	the Throne of Grace and Mercy, each
stood with his hand on an ancient	new Chancellor. This was not all.	to perform the duties of national	in nome cutories the runcula.	everyone to vacate the gardens or galleries of the Vatican when the	and all of them, and more especially
FURTHER evidence of the spirit at leather bound Bible of the Belfast	The Bishop was stricken with apo-	Italian citizenship.	and the second second second second second	Pope walked therein. His first ride	the clergy, whose duty, furthermore,
work in the Italian Army may be Grand Orange Lodge, which was on	plexy, and though he lived three	December 20. Decree for promo-	NOTABLE EVENTS IN LIFE	through the grounds was in an open	it will be to make in every parish, as
seen in an incident which took place a velvet cushion before him."	years more, he could do little or	tion of piety, in which daily holy	OF PIUS X.	carriage, which he insisted upon hav.	their bishops shall direct, public
in Rome shout a year age This man Was not this dragging religion	nothing, and the control of the two	Communion is advised.			supplication, so that the merciful
into politics —a common fory Pro-	hundred and twelve parishes of the	1906	1835-June 2. Birth of Joseph	was shattered.	God, may as it were, be wearied with
	diocese passed into the hands of	July 28. Encyclical to the Italian	Sarto in Riese (Trevsio).	He abolished the custom of com-	the prayers of his children and speed- ily remove the evil causes of war.
Hospital by the Cardinal Vicar in the men? And was it not a contradic-	Canon Sarto. It is almost incredible	episcopate enjoining the greatest	1846-Receives confirmation in	municants kissing his ring when re-	giving to them who rule to think the
presence of the chief representatives tion of the Orange Tory claim that	what work he managed to do. A	caution in the ordination of priests,	Asolo.	ceiving Communion from his hands.	thoughts of peace and not of afflic.
of the army. This, of course was their movement against Home Rule	schedule of time which he had made	calling the attention of the bishops	1846-April 6. Receives First	holding it to be a source of distrac-	tion.
greeted by a torrent of virulent criti- nection with religion—for or against?	for himself, shows that he never had	to the fact that there was frequently	Communion.	tion for the communicant T .	"From the palace of the Vatican,
cism in the anti-clarical press : but N V Freeman's Journal	more than four or five hours sleep,	manifested among the younger	1850-November. Enters the Sem.	of being carried into St. Peter's or	the second day of August, 1914.

' PIUS X., Pontifex Maximus."

he Sistine chapel on the

FIVE MINUTE SERMON

BIX

THIRTEENTH SUNDAY AFTER PENTECOST

THANKSGIVING

"Where are the nine ?" (St. Luke xvii, 11.) Of the ten lepers whose cure is re lated in this day's Gospel, only one returned to give thanks, and he was a Samaritan ; the others went their way ; they were cured indeed of their dreadful disease, but disgraced by our Lord's sad question, Where the nine ?

Thanksgiving, brethren, should follow after God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies themselves. Just as, in our bodily life, in order to get the benefit of fresh air, breathing in must be followed by breathing out, so the giving of thanks must follow the reof all divine favors. The grace of God is to the soul what the breath is to the body ; and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe in God's grace and we breathe out thanksgiving.

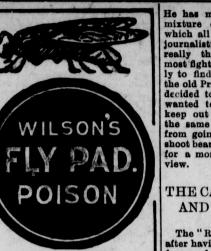
Thanksgiving is furthermore matter of justice. The holiest debt we owe to God or man is the debt of thanks. Every honest man gives thanks for favors received from other men, and every upright soul gives thanks to God. It is the most indispensable of all our obligations, because it is the least that we can do. In all our traffic with heaven, gratitude is the only coin we can mint ourselves Thanksgiving is that part of our nctification necessarily our own izes man. many of us are insolvent debtors of the worst kind. Now you hear it said sometimes that the man who does not pay his debts is as bad as a thief, and in many cases this is per fectly true. So the difference be tween an open sinner and a thank less Christian is that between a thief and a man who by his own fault does not pay his debts. Indeed, we some times feel as if God ought to thank us for the favor we do Him by condescending to serve Him. Confession and Communion and daily prayer, forgiveness of injuries and resisting temptations so puff us up with con-ceit that we are apt to blame God because in view of our holiness He does not exempt us from the ordinary ills of life !

As a matter of fact it is with God and us as with a storekeeper and his customer. You know why a man cannot get trust at a store ; it is because he was trusted before and did n's pay his debts. Now pretty nearly all the pay that God asks for His favors is that we shall give Him thanks, and if we will not do that much He can hardly think us worthy of His further bounty. If we do give thanks He multiplies His favors; for He is determined to keep us in His debt, and as fast as we return thanks so much the faster does He lavish His love

So when we ask why we suffer this miserable stagnation in our spiritual career, perhaps the true answer would be that we are members of a big mul-tiple of that original thankless nine.

Oh! let us thank God that we have the blessings of the true religion, that He is our Father, Jesus Christ our Redeemer, and the Blessed Virgin Mary our Mother. Let us thank Him for His gracious promise of the everlasting joys of paradise. For these unspeakable favors our thanks should be ceaseless.

Let us give thanks, too, in our fervent morning prayers that we have escaped the dangers of the night, and in our night prayers that we have been saved from the noon day demon. When we rise from our meals let us geon, Dr. George Crile, M. A., London,



There are many imitations of this best of all fly killers.

Ask for Wilson's, be sure you get them, and avaid disappointment.

tinguishes the noblest instincts of manity in the human breast. see parents addicted to drink wholly unmoved by the sufferings of their children, whether it be from pain or cold or hunger. These sufferings make no impression on the brain, sodden and stupified with alcohol; they arouse no feeling of affection or compassion. Alcohol drowns all consciousness and sense of responsibil-ity ; when indulged in; it dehuman-Nor is any one nation the only suf-

tion. ferer from this dreadful plague. The curse following in the train of alco-My next place of visitation was hol girdles the world. America and England, France and Germany, Italy and Russia, Sweden and Switzerland, Canada and Mexico and Australasia, tion. Soon a man appeared in front and began to wave his arms and all feel its disastrous effects. But it is particularly in the wine and beer-drinking countries that its most deshout. We were to sing. The music plorable cousequences are seen. Here is a powerful argument against those who advocate the use of beer and wine for a cure for intemper ance. In Germany one-fourth of the nmates of the insane asylums were and are notorious drinkers. In the same country 20 per cent. of the children of drinkers are weak minded idiots or epileptics. "One of the worst evils that has set back the German people," says Professor Mun-terburg, "has been the wholesale use of beer and wine."

And the saying of the late Von Moltke, the celebrated strategist, has become historic : "Beer is a far more dangerous enemy to Germany than all the armies of France. Brandy is the worst poisons of all Next to it come beer, and Germany is pre-eminently the land of beer-drinking.

EXTREMELY DANGEROUS

As a drug alcohol is so extremely dangerous that the most eminent men of science in our day seldom or never prescribe it. Listen to a few of them. Dr. William Collins, M. P., one of the most eminent London sur geons, said : "If alcohol has any place in the treatment of disease, as it cer-tainly has in the production of disease, it is as a drug prescribed cautiously and in strictly defined doses." Dr. Davis of Chicago, has said that

"he never employs in all his practice an intoxicant"—for the simple reason, but convincing one, that there are other remedies that do as well, and the other remedies leave no harmful traces behind them. Nay, other drugs are, in some cases at least, better. We have it on the

THE CATHOLIC RECORD

But the most popular place of all for them to go would be a place where they would find themselves mysteri-

ously in a spiritual atmosphere, and

title, "My Unknown Chum'

was wise as well as otherwise.

ite power.

He has merely fallen back (in that mixture of fatigue and hurry in which all fads are made) upon some TORTURED BY journalistic phrases. He can not really think that men joined the CONSTIPATION really think that men joined the most fighting army upon earth mers-ly to find rest. It is on a par with the old Protestant fiction that monks decided to be ascetic because they wanted to be luxurious. I should keep out of a monastery for exactly "Fruit-a-tives" Cured Paralythe same motives that prevent me from going into the mountains to shoot bears. I am not active enough for a monastery.—Sacred Heart Rezed Bowels and Digestion ST. BONIFACE DE SHAWINIGAN, QUE. Feb. 3rd. 1914. "It is a pleasure to me to inform you

THE CATHOLIC CHURCH AND SOME OTHERS

The "Rev. Bromide Smith, D. D.,' after having participated in different forms of service, gives his impressions in the Christian Register as

it came to a point when I could not stoop down at all, and my Digestion became paralyzed. Some one advised me to take "Fruit-a-tives" and at once me to take "Fruit-a-tives" and at once I felt a great improvement. After I had taken four or five boxes, I realized that I was completely cured and what made me glad, also, was that they were acting gently, causing no pain whatever to the boxels. All those who suffer with Chronic Constipation should follow my example and 'ake "Fruit-a-tives" for they are the medicine that cures". follows: The church which had the largest congregation and in the service of which the people seemed most heart-ily and sincerely engaged was the Catholic Church, in the whole service of which there was not a single word I could understand. It seemed as if every member of that vast congregation had come there for that vas congrega-pose of praying, and pray they did with all the earnestness and apparent zeal that could be desired. Nothing "Fruit-a-tives" are sold by all dealers at 50c. a box, 6 for \$2.50, trial size, 25c. or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

could exceed the knowledge of aver age human psychology upon which the service was based. The coming and going of lights, the processions the elevation of the Host, the con tinual voice of music or of prayer in the distance, the sense of prostra-tion before an infinite mystery all had their part in the wonderous result of a whole worshipping congrega

large evangelical hall used as a church Here also there was a huge congregation, but no sign of worship. It wa an audience rather than a congrega-

of the big organ began tumpety-tump, and soon he had the whole audience swaying and jumping and singing like a country fair. It felt good to something that was in you, of which you were rather ashamed, so to sway with the mass of simple folk and shout in unison ragtime music. Then another man appeared and said, " Let us pray," and, closing his eyes, addressed a few remarks to the Deity and preached a short, indirect sermon. Then a lady stood up and sang a song and at last the preacher arose to preach upon the devil. The part of his sermon that brought down the house and sticks in one's memory was his proof of the existence of the devil. He said that a friend of his had drunk too much and got delirium tremens. In this state he had seen

many little red devils. Now it seemed to him (the preacher) that if there were these little devils, the old fel-low must be around somewhere. Shortly after this he sunk his voice and told us that all those who were Christians were to sit, and those who wanted to be, were to stand, and he said: "Thank you, sir," over and over again as he looked over the audience. Then he asked those who had stood to meet him in the room

behind the platform, and the meeting was over. What struck one, on looking over the audience, was that it was having a good time, but the idea of worship did not seem to enter into the situation at all.

The next church visited was the most famous and fashionable of the liturgical churches in the city. It was fairly well filled by well dressed people. The singing by the boy choir gave one impression as being the real thing for which the people had come, and was listened to de-

The author draws this conclusion from this story: "A cold in the head will awaken more feelings in its need will awaren more feelings in its victim than the recital of all the horrors of the hospital at Scutari." This little anecdste may be duly appreciated, and perhaps attempt made to recite it aloud by the vic-tims of that genial and close friend, her force who at this first of different hay fever, who at this time of the year is making strenuous efforts to prove that neither science nor patent medicine has as yet been able to make him lose his nasal power over the proboscis of man.

THE PROTESTANT CONFESSIONAL

"It is a pleasure to me to inform you that after suffering from Chronic Constipation for 2½ years, I have been cured by "Fruit-a-tives". While I was a student at Berthier College, I became so ill I was forced to leave the the college. Severe pains across the intestines continually tortured me and The humor of "My Unknown Chum" is so delightful that readers will bear with just one more quota tion. In his chapter on "Mrs Grundy," he thus philosophises : "The sewing circle was Mrs. Grundy's confessional. Do not misapprehend me ; I would not asperse her character by accusing her of what are known at the present day as 'Ro-manizing tendencies,' for she lived long before the 'scarlet fever' invaded Oxford and carried off its victims by hundreds; and nobody ever suspected her of any desire to tell her own offenses in the ear of any human being. No, she detested the Roman confessional in a becoming manner; but she upheld by word and example, that most scriptural MAGLOIRE PAQUIN institution, the sewing circle – the Protestant confessional, where each one confesses, not her own sins, but the sins of her neighbors." One can One can heartily recommend this book—it is a veritable treasure house of learn-So my net results are these : People would rather have a show or a good chorus concert than a lecture with humor and the true philosophy of life .- R. C. Gleaner in Catholic two pieces by a quartette thrown in. Columbian

LIFE AND DEATH

out of which they could come en-nobled and strengthened by contact From time to time magazines and newspapers narratethe case of some through all their being with an infinunfortunate victim of disease or in jury whose recovery is apparently out of the question and who is doomed MY UNKNOWN CHUM to weeks or months of suffering while awaiting the slow progress of the disease and the seemingly in-Browsing around a friend's library evitable outcome. Either the suffew days ago, we ran across a nodest looking little book with the ferer or some sympathetic friend, affected beyond endurance by the spectacle of prolonged and useless "Ague cheek." Much praise we had read of this book—here, there and everyagony, appeals to the medical profession and to public opinion for a where-said to contain much that speedy and painless death. These cases are often discussed editorially We asked our friend-had he read it in the newspapers and the question is raised whether physicians should Reply came yes; have you not? When told not yet, he said: "Take it along, treat it well and I will wager not be given the right and power to terminate an apparently hopeless ill. that it is a good while since you have ness and thus spare the victim a long read anything half so interesting." period of pain, and the friends and Well, we read it, and our friend's words are true. The book is derelatives needless anguish through the witnessing of unavoidable sufferlightful, full of sound sense, homely Of course, Catholics are not misled

philosophy and a perfect mosaic of varied colored subjects. The author by such sentimental appeals. "Thou shalt not kill" has some meanis unknown and an admirer recently republished it. Every one who read ing for Catholics, and no amount of it will want no happier joy to come to a friend than to read it also. To sentimentalizing can affect it. But ntirely aside from the moral objecquote from it seems like stealing, but just a few sentences many not tions, physicians, better than any other class know that apparently be amiss, some marked by my friend, hopeless cases sometimes terminate thers noted as we jogged along n recovery and that the predictions through its happy pages. of the most skilled and competen Writing of the galleries of art in physicians are sometimes n Florence, he says, "I ask no more convincing proof of the immortality of the soul, than the fact that those filled. The responsibility of decid ing whether a given case is one which justifies the use of extreme forms of beauty were conceived and executed by a mortal." Treating of measures to shorten the period of suffering would be too great for any executed by a mortal." Treasing or "The Philosophy of Suffering," the author tells this story of Daniel Webster. Webster was holding a re-ception in the days of his popularity one person to assume; neither would it be safe for society to permit such responsibility to be lodged in the hands of any profession or class. A recent newspaper dispatch strikingly illustrates the dangers of such a in a Western city. It took place in one of the parlors of a hotel, the crowd filing in at one door, being inplan. According to a report, several troduced by the mayor, and making their exit by another. In the course years ago, the wife of a Protestant minister, suffering from a severe and of the proceedings, a little man, with a lustrous beaver in one hand and a in a letter published throughout the gold headed cane in the other and/ whose personal apparel appeared to the part of her attending physicians, tot un voutly. At the close of the service a have said) without the slightest re and give her a painless death. She gard to expense, and on a scale of unparalleled splendor walked forreceived many replies endorsing her argument that physicians should be ward and was presented by the mayor as : "Mr. Smith, one of our permitted to put her and other sim ilarly unfortunate patients out of their misery. Apparently, however, most eminent steamboat builders and leading citizens." Mr. Webster's the lady is to day very glad that her pleas did not prevail, as The Journal was that of peace and comfort, and apart from the long stands, left one feeling very rested large, thoughtful, serene eyes seemed of the American Medical Association states that she is reported to have been completely restored to health fronted him, and in his deep voice made answer: "Mr. Smith, I am by a surgical operation, and to be perfectly well. more liberal school in theological happy to see you. I hope you are well, sir." "Thank you, thir," said the sermon was fine, but there was There are somethings that it is well to leave in the hands of God. The question of life and death is one of well. I wath the unfortunate ath to hem.-Sacred Heart Review. take cold yetherday by thitting in a draught. Very unpleathant, Mr. Webster, to have a cold! But, Mrs. GENERAL GIBSON Smith thays that the thinks that if I put my feet in thome warm water WHAT HE SAW OF CHURCH to night and take thomething warm WORK ON BATTLEFIELD sessed by the vaudeville show, the to drink on going to bed, that I may symphony concert and the lecture get over it. I thertainly hope tho, hall, and different denominations of for it really givth me the headache When I was a young man, before the great struggle between the North and South," said General Gibson, many years ago, "I must say that I was somewhat prejudiced against the Catholic Church. I used to picand 1 can't thmell at all." Use the Catholic Church. I used to pic-ture to myself heaven. I imagined that it was a grand place, grand be-yond description, because it was the dwelling place of the King of kings. the lord of lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They in my opinion had Catholics. They in my opinion had no business there.
"Well the cry 'To arms!' came.
I had the honor of commanding a regiment, the Forty minth Ohio Vol-Dutch regiment, the Forty much out out out of the voltage of the sense of th Cleanser looked out from headquarters, which were located on an eminence upon On Hard Things the scene of conflict, and through my field glass I could see black robed To Clean figures going around the wounded and dying soldiers. I immediately

ordered my aide de-camp to go down and see who those black robed figwere all treated alike by them. I ures were and report as soon as pos-sible to me. He soon returned al. most breathless and exclaimed, 'O, General, it was a most heart-rending sight. The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying soldiers. The self-sacrifice of these noble bands of women would bring tears to a heart of stone.' I was amazed and concluded to make was smazed and concluded to make a personal investigation. I went down to the scene of the great con-flict, accompanied by some of my staff officers. I didn't have far to go

before coming across a black-robed figure that was cold in death. The heroine of heroines died at her post. She was not regularly mustered into the service ; she received no pecuniary compensation ; what may be hers ?

"This noble woman was called to her eternal reward. Her compan ions were still engaged in succoring the wounded and dying." When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the omnipotent God for opening my eyes to the sub-lime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to what Church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God-given mission. They their God-given mission. They aided those who wore the blue and gray alike. The black and white

had the great pleasure of witnessing some members of this order sub-sequently in our hospitals, nursing with their tender hands the suffer ing soldiers. They braved all dan-gers and had no fear of contagious diseases. Oh, how often have I prayed since that God may forgive me for my first impressions of the Catholic Church. I saw that Church in its true light that day on the battlefield."—True Voice.

AUGUST 29. 1914

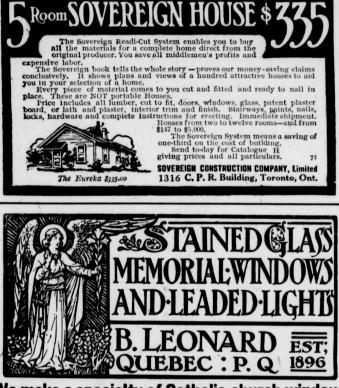
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John T. Kelly MONUMENTAL and HEADSTONE

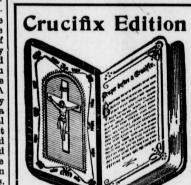
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offer a word of thanks, making at least the sign of the cross, blessing God for the health He gives us and our family. Let us thank Him for our afflictions-yes, even for temptations; for the pains we suffer thereby are the growing pains of the soul. Especially after receiving Holy Communion let us give long and heartfelt thanks for all God's dealing with us; for we have then received the great-est of all His gifts, His only begotten

TEMPERANCE

DRINK-CRAVING-HOW CURED

"Unfortunately, in the case of al-cohol," says Dr. Victor Horsley, "its withdrawal usually means that a 'craving' follows—a condition to be 'craving' follows—a condition to be dreaded unless we are possessed of very strong power of self control. To crave' is easy, to 'control' diffi-cult; therefore, the wiser course is to avoid those things which tend to create a craving-words the truth of which it is difficult to gainsay, and it is quite alarming to think that 'six eks are sufficient' to form a strong habit or longing for drink."

habit or longing for drink." The inveterate and oftentimes irre-sistible craving which follows re-peated acts of intoxication is, in a large proportion of cases, incurable, by complete abstention from alcohol for a period of time, of which it may be safely said that one year is the minimum that can be relied upon. With many, however, this period is not sufficient, and another probationary year is necessary, dur-ing which the patient may be permitted, as a test of his or her power of control, to return periodically for short intervals to the society of relatives or friends.

Alcohol not only weakens the powers of the mind, but dulls and deadens the moral facility

that the results of his experiments proved that in cases of "shock" the state of the sufferer was aggravated by the use of alcohol, and that " hypodermic injection of strychnine and atrophine, and the use of other subtances, are better calculated to bring the patient out of danger than the

The terrible danger of this poison may be estimated from this one fact, that the smallest sip of the weakest wine or other liquor is sufficient to arouse the sleeping demon of the drink-craving which is eating up thousands around us and is hurrying them to their ruin.—St. Paul Bulletin.

HE SHOULD KNOW BETTER

An English writer, named Dell, hav ing said something to the effect that a "man on becoming a Catholic leaves his responsibility at the threshold of the Church, and is converted to be saved the trouble of thinking," G. K. Chesterson, who is not a Catholic, but who cannot keep still when he sees foolish statements like the foregoing proceeds thus:

Mr. Dell must know better. He must know whether men like New-man and Brunetiere left off thinking when they joined the Roman Church Moreover, because he is a man of lucid and active mind, he must know that the whole phase about being saved the trouble of thinking is a boyish fallacy. Euclid does not save geometricians the trouble of thinking when he insists on absolute definitions and unalterable axioms. On the contrary, he gives them the great trouble of thinking logically. The dogma of the Church limits thought ives or friends. DESTRUCTION OF MANHOOD Alcohol not only weakens the owers of the mind, but dulls and eadens the moral feelings and ex. about as much as the dogma of the solar system limits physical science. It is not an arrest of thought, but a fertile basis and constant provocation of thought. But, of course, Mr. Dell really knows this as well as I do. It is not an arrest of shought arranged concerts, as the newspapers on Easter Saturday show us all to our shame; or we have run a lecture hall where, after the "preliminary services," the preacher lectures on Darwin or Browning.

preacher, who, although disguised as man of thirty years old, was evidently from his remarks, a sopho more in the High school, spoke for 5 minutes upon the life of Moses as portrayed in the morning lesson and how it taught us that we should be

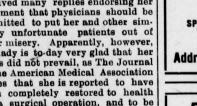
celing very rested. The last church visited was the

no atmosphere and no congregation. Why? The devil immediately whis-

pered in my ear that the reason was because good people are few. But do not think we can lay that flattering unction to our souls. I think we Protestant churches have been obsymphony concert and the lecture hall, and different denominations of us have tried to turn our churches respectively into one or other of these. The Catholics, with all their faults, have kept their churches deliberately as places for prayer, and have studied profoundly the psycho-

logy of the prayer atmosphere. Are you inclined to pray yourself, my reader, when a man on a platform in reader, when a man on a pastorm in front of you gets up and says, "Let us pray," and shuts his eyes ? Would you feel more inclined to do so if, when you went into the church, you saw the minister kneeling at the altar saying his own prayers? But we brokstants have put the prayer we Protestants have put the prayer to one side and run shows like the great evangelical service, with the devil and the room behind the plat-



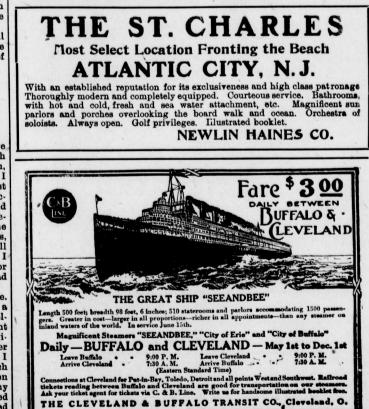


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CHATS WITH YOUNG MEN

A HEALTHY HABIT

One of our noted educators 're-ently declared: " Of all the curious cently declared: traits which we observe in young people given to our care I would draw attention to the passing of strict honesty. We may not close our eyes to the unpleasant fact that in twenty-five years 'smartness which is so often but impudent trick ery, has ousted certain fine things from youth's ideals. I do not mean that all our boys are actively dishonest, but they are less punctillious about honesty than they should be." No other virtue is of more intrinsic moral worth than that of absolute honesty. Upon it rests the great force, Character, and without haracter no race of men or code of thought may live. Honesty mean soundness through and through, an absence of pretense, a wholesome healthy condition that renders im possible the telling of falsehoods, the pilfering in a hundred small ways of things or honors that do not belong to one

Thou shalt not steal "-so runs one of the commandments that Moses received for us. "Thou shalt not steal "-yet many who obey that law to the letter break it in the pirit. For though they would not touch a neighbour's purse or property, they have no hesitation about stealing other things from him, his deas his ambitions, his honor and his reputation.

We all know the anecdote that fly like birds of ill omen about the heads of Gossip's victims; how, here a word and there a word " with a few suggestive smiles and a cold silence or two achieve the black. ening of a reputation and set inno cert men upon the painful way of "living a story down."

"Do unto others as ye would that they would do unto you," is a part of the old and golden rule and every time we break it we, lose something of moral wholesomeness since truth and love depend for perfection upon honesty, A striking instance is told relative to the sterling honesty of a

Detroit workingman. Late one Saturday night as he left the store, where he had been " shopping " for his wife he stepped upon a olled up handkerchief in which a \$10 bill was pinned. No one saw him pick up the treasure, there were no marks on the handkerchief and no doubt \$10 would have helped him to place certain little "extras" before his sick wife. But he went straight to a news office, paid for a full advertisement and five days later turned the handkerchief and bill over to the original owner, poor old Polish woman. In one of the ways in which stories of such things get around several of his felworkers heard of his ' find and chaffed him roundly for being so glaringly "honest." "I could not have touched a nickel of it," he said. "It would have burned a hole in my pocket; besides, my father brought us all up to know the difference between right and wrong, and I remember that a great saying of

Are many fathers bringing their sons up in that fashion now.-Michigan Catholic.

THE TROUBLE WITH TOM

Many men are dreamers, who can imagine themselves doing things, but who are not men of action and 'make good " when the who fail to time for action comes.

What's become of Tom Irving ?"

castles instead of laying foundations. Not even a genius can do that, and succeed, much less an ordinary human being: So all the possibilizing on one subject shuts out every-thing else and gives us a people that is dangerous. They are narrow, and they think themselves authority on everything under the sun. This tendency to specialize has caused an appalling deficiency in the edu-cational life of America. People ities of their lives were lost while they dreamed and wished, and shirked.-Catholic Columbian.

OUR BOYS AND GIRLS

AN HONORABLE NEWSBOY

"I chanced to be walking down town," says a correspondent of a contemporary, "during that hard storm we had a few weeks ago. The wind struck a small newsboy about eight years old and scattered his-papers right and left in the mud. As he picked up the few that were near him, I heard him say, 'Dat busts me !' "For some foolish reason I laughed.

call the sense of sin. probably at the odd speech. Turning on me he asked, savagely, 'Wot yer Now, if there be one fact looming ominous in our modern world, it is the gradual sponging out, the attri-tion of the ides of sin. The intellaffin at ?'

"Not at you, my boy,' I hastened to explain, and then to put myself right, I said, 'Here's a quarter to start you in business again.' "He thanked me. 'You ain't a bad sort,' he said, and he scooted off to the newspace office. lect of millions calmly slumbers in the treacherous repose of indifferentism and scepticism, of doubt, agnosticism and infidelity.

multitudes are in an intellectual the newspaper office. "This was not the last I saw of coma. Their souls have become dulled and atrophied by the miashim. As I was hurrying to the ferry, I heard the patter of feet. He overmas of a rank materialism, poisoned by the virus of sensualism and vice. took me, and asked breathlessly, A misty twilight has settled down Say, mister, do you go by this way upon the tribunal of conscience Man's nobler powers have been every night ?'

'Why ?" I asked. "'Cause,' he continued, 'I want ter

swallowed up in a portentous eclipse. Darkness and light seem to have compromised. Those great ideas, the storm anchors of humanity

give you a paper every night till I squares things with yer.' "Now, is there a man," continued the correspondent, "who wouldn't like to help a boy of that sort; or who doesn't believe that in half a little litt he would develop into a on life's restless seas, God. Eter-nity, Judgment, Sin, are blurred to shadowy and evanescant outlines; an infallible sign of corruption and decay. little lift he would develop into a This explains the age, its low moral successful man ?" - Sunday Comity, its vertiginous return to the paganism of Greece and Rome. No age, it is true, has the accursed

THE GENTLEMAN BOY

An eminent educator, addressing and heirs of the great original trans an assemblage of parents; said in part : "Let your boy with the first lisp

nanion

dust.

self.

self as much as possible.

its guilt and stain. All ages are more or less sinful. Even in the ings of speech be taught to speak accurately on all subjects, be they trivial or important, and when he days of the early Church, when the lessons of the Gospel had brought forth their loveliest flowers; even in the Ages of Faith, the ages of the becomes a man he will scorn to tell s lie. "Early instill into your boy's mind

great universities and the Gothic decision of character. Undecided, purposeless boys make namby pamby cathedrals, when humility, meek ness, charity and chastity bloomed under the shadow of the Cross, suduseless to themselves and to den, at times savage outbursts of everybody else. "Teach your boy to have an object

lust, cruelty, or revenge, proved that the volcanic fires of passion only slumbered, but were not in view, the backbone to go after it, and then stick. "Teach your boy to disdain re-

quenched. The paroxysm over venge. Revenge is a sin that grows with his strength. Teach him to these men, these ages recognized their sin. Sin was an ugly fact to them. They did not juggle with it as with a toy. They knew its nawrite kindness in marble, injuries in

"There is nothing that improves ture, its malice. They bewailed their crimes. They did manly, at times, heroic penance for them. For them boy's character so much as putting him on his honor-trusting to his him on his honor-trusting to his honor. I have little hope for the boy, who is dead to the feeling of honor. The boy who needs to be continually looked after is on the sin was sin. It was not veneered with thin sophisms, glossed with glittering phrases. They knew that by their sins they had debased their nature to ignoble uses. They knew they had offended God. They had the sense, the instinct of sin. In road to ruin. If treating your boy as a gentleman does not make gentleman, nothing else will. "Let your boy wait upon him-

spite of themselves they shuddered at it; they dreaded its fearful con-The more equences in time and in eternity. he has to depend upon himself the more manly a little fellow he will show himself. Self dependence will Our century has gone beyond all

that. Pilate, the representative of pagan age, asked in the presence of call out his energies, bring into exercise his talents. The wisest the Living Truth : "What is truth ?" and would not waitfor an answer. In the very shadow of the Cross, men to-"Happy is the father who is happy day shrug their shoulders and sneeringly exclaim "What is Sin ?" and go their way. Evolutionists tell us that animals and men themselves

monopoly of sin. All men are sons

gressions. All are smirched with

A LOST INSTINCT

These

been

gradually lose those organs, or at least the use of those organs which the On the seventh day God ended his struggle for existence no longer sum-

s into exer

THE CATHOLIC RECORD

shun it or worship it as you please.

ROYAL Yeast Cakes want and like broader views, and specializing tends to narrow." One of the strongest bonds to keep society together, to prevent its dis-solution and ruin, is the realization BEST YEAST IN THE WORLD. DECLINE THE NUMEROUS INFERIOR of its dependence upon the Creator and of its duties towards Him. It is IMITATIONS THAT ARE BEING OFFERED AWARDED HIGHEST HONORS AT ALL EXPOSITIONS the individual's clear perception of his responsibility to a higher law, WINNIPEG TORONTO ONT. MONTREAL and of the stern sanction of that law. One phase of this, Catholics

> Does it not finally come to this that active, society and the individual alike rise in the scale of true moralmen must not be troubled about it, that it is not to be taken into ity and civilization. Where that sense account when we are to assert our individuality, and when it may stand either fails entirely or is consider ably blunted, we can not expect in the way of the perfect expression and realization of self? Is that lofty ideas or a pure and noble And when to the teachings of a ruin ous philosophy the passions lend their aid, when the allurements of doctrine new and unheard of in the novel, the lecture room, or behind the world, enhanced by all the wizardry of science and the bland-ishments of art, afford every opporthe glaring foot lights of the stage i If multitudes doubt the very exist-ence of objective truth and ignore the difference between right and tunity for reckless indulgence wrong, just as many are unconscious. we wonder that Christians, Catholics ly affected by pantheism. And pantheism, denying all distinction at times, reproduce in their speech and in their dress, in their amuse between God and Creation, makes sin impossible. God and man, says ments, in social and in private life, in their mad rush for pleasure, the pantheist, are one. Man is re-sponsible to himself alone for his wealth; for worldly success and honors, all the worse features of a cts. Morality is thus destroyed. Corinthian morality or a Babylonian Man is his own rule of conduct, his civilization ? To save society, to lift up the individual, we must re-assert again in unmistakable lan own standard of action. Identified with the absolute right and the absolute good, he can not deviate guage, the great principles of Catho from that right and good, he can lic ethics and the moral law. A mag aificent proof of the divinity of th not sin. And the conclusion of the materialist does not differ. Catholic Church is to be found in there be no spiritual if we are puppets driven hither and thither in a tragico comical Pupch and Judy show at the will of

> her uncompromising teaching throughout her long history of the malice, the folly, the awful consequences of sin. She preached it be blind, relentless forces, if we are fore wicked emperors and kings, to frenzied multitudes, to peasant and prince without favor or fear. She mere automata, there can be no sin. For sin is the free, conscious, delib erate choice of moral evil. It is a free man's act. It is a stain upon the does not falter now. The lesson is needed to day.—John C. Reville, S. J., spiritual soul. And, who, says a materialist of the school of Mole-

in America.

grandeur. Where it is vigorous and

life

KNOWLEDGE AND UNDERSTANDING

osophies of to day, Positivism and Bergsonism, and Christian Science Perhaps nothing is more interest and Pragmatism lead to the denial of ing at the present time than to note the change of opinion with regard to sin. These doctrines are fast gripping the hearts and minds of the ris monks and nuns, to use the popular names for religious, that comes over ing generation in their merciless people when they know something by actual contact with members of logic. The Creed of a former age has been re-edited ; entire articles religious orders. Many a person outhave been expunged. Now the Deside the Church is quite sure that calogue must go. It must be broken to pieces and the fragments kept as such to them apparently unnatural institutions, cannot be for good and curios for the smile and the sneer of can only serve to give openings for posterity. The great law of the New serious abuses. They know no Covenant will be: "There is no such thing as sin! Think, do as thou thing at all of the supernatural, and there fore they fail entirely to understand wiit! Eat and be merry! Crown thy brow with roses! To-morrow we the meaning of the lives of monks and nuns. In our time, however, The fearful consequences of this there are so many religious all around us here in our life in America that it perversion of the moral sense must is very hard for those outside the give us pause. Numbers no longer distinguish between good and evil. With them fair is foul and foul is Church to be entirely without meeting them. If the meeting is more than casual, it is, indeed, surprising fair. As in the great tragedy, so in their hearts, all good things begin to to see how soon their opinions of droop and drowse. Moral corrup-tion follows intellectual falsehood.

in Spain. What wonder that it should have been done in the early days of the Spanish American Republics ? Every investigation shows that there was no real reason for it except the political necessity for funds for the party and its members.

Such persecutions in history are usually said to be due to some un-pardonable faults. The monasteries are often supposed to have gotten out of touch with their environment. Evils are declared to have accumulated in them until their corruption could be no longer borne with and reform had to be made. Those who talk thus know nothing about the realities of the case. When they know, they understand, and then the monks and nuns of any time prove to be beautiful characters, veritable Christians in every sense of the word. Knowledge comes, but wisdom lingers, the poet said but above all what Cath lics need to insist on at the present time with those outside of the Church when they utter calum-nies, is that they do not know us. With knowledge always comes understanding.—Buffalo Union and

THE CATHOLIC BRIDE IN A NON-CATHOLIC HOME

If there is any one in the world that my whole heart goes out to it is the young wife of a non Catholic husband. While the rosy time of the engagemect flew by filled with all the joyous business of getting ready to be a bride, little thought had she that any difference of religious opin-ion or lack of religion in the man she loved could ever mean anything in the happiness of their future lives. But the honeymoon has not waned till the young wife knows she is facing a problem which may make or mar her life. And here I want to say to every woman who finds herself in that position. "Be no less a Catholic in your new home than you were in your old." Never, never, make the mistake of dropping your Catho-lic practices or anything connected with your religion, thinking that this or that might seem odd to your usband, or that his not understanding it might have a bad effect; be assured that if he will not tolerate things Catholic in the first golden days of your married life, he will not do so later and no matter how odd or superstitious they may seem to him at first, when he learns their true significance they will gradually become

beautiful to him. Live your religion, but do not argue it. Always explain any doctrine or practice gently and clearly, reading a passage from the "Faith of Our Fathers" or from Deharbe's cate. chism, as the case may warrant, but never one word of argument, no matter how sorely you may be tempted.

In short, live up to the best that s in you, and make the atmosphere of your home a Catholic atmosphere from the very first day you enter it. Let your husband and his friends find Catholic newspapers and books on the reading table. Don't be ashamed of your crucifix and sacred pictures ; they are a silent profession of that taith which is your most precious heritage.

Remember your husband chose a Catholic girl from all the world of women to be his wife, and by the true Catholicity of your life you will make his home the sweetest, happiest, holiest spot on earth for him, provmonks and nuns change. Some of the greatest admirers of our Catholic reing with the passing years the wisdom ligious now are men and women who of his choice.

Perhaps you are asking me, little

Poisonous Matches

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SEVEN

asked an elderly man who had re-turned to his native town for an Old Home Week celebration. "When I left, Tom was the coming man here, but I don't see his name on the program, or hear anyone speak of Is he dead ?"

"No," was the reply, " but his epitaph is written."

Ah, you mean he is incurably ill? Poor Tom ? He was the cleverest and most brilliant fellow, really a The town could hardly afford to lose such a man !"

'It hasn't lost him. Tom Irving is as well as he ever was in his life But his epitaph has been written for twenty years, just the same. found it in a magazine one day, labeled 'An epitaph for a has been, and it exactly suits Tom's case. It has just five words in it, but they are to Solomon was seven years in buildeled 'An epitaph for a has-been,' and

He stopped running to wish." "Tom was in the running, all right, when I left," said the returned lamps. native. "He had everyone else beaten, at least it looked that way."

It would have been that ay, too, if he had kept on," said the "But he found running hard, other. steady work, and he loved to dream and to imagine great things. Tom had an imagination that stopped at nothing. He let it crowd out the working end of life. He dreamed of being a leader, until he forgot to keep step with the front ranks of the company any more, and so he kept falling back until he didn't even keep step with the last rank, and they passed on and left him behind. For years he has been a nonentity, a fail-His wife and daughters keep a boarding house to support him, and Tom sits round and talks of what he meant to do for the community, and would have done if he had had the

chance. Poor Tom !" Poor Tom, indeed. There are many of his kind, all over the land. Some of them were gifted and fortunate when they began the race. some were just ordinary in their qualities and abilities. But of all, same thing was true, and worked

ing itself out of its old rudimentary In seven days a dove was sent. Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob pursued a seven days' journey to Laban.

charity is to help a boy to help him.

in his boy, and happy is the boy wh is happy in his father."

THE MYSTIC SEVEN

A plenty of seven years, and famine of seven years were foretold in Pharaoh's dream of seven fat and seven lean beasts, and seven ears of full and seven ears of blasted

On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days

in theirtents. Each seventh day the law was read

ing the temple.

In the tabernacle there were seven

Naaman washed seven times in the River Jordan.

There are seven sacraments. There are seven capital sins. Our Saviour spoke seven times from he cross, and after His resurrection He appeared seven times.

In the Apoculypse we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven pledges, seven thunders, seven vir gins, seven angels and a seven headed monster.

VOCATIONAL SCHOOLS TEND TO NARROWNESS

Vocational guidance so strongly advocated at the present time by

many educators was declared a men-ace by Dr. T. E. Shields of the Cath olic University of America, in an address before the general assembly of the summer school at Dubuque

college. "The general tendency in this country at the present time is to measure everything by dollars and cents," said Dr. Shields. "Vocationout in the same way. They stopped running to wish. They bullt air cultural view of our people. Special al guidance is destroying the whole

cocoon. It is sloughing off, with many other things, the sense, the instinct and the fear of sin. Useful, perhaps, in a former age, in an earl-ier period of the world's civilization, we need it no longer. Not a few proclaim this gospel from the house tops. Thousands whisper, it to their deluded hearts and act it in their ives. Right and wrong belong to the lexicon of the bygone age. The thought of sin must not spoil our banquets or break the cadence of the

18 evol

whirling dance or dim the guady lights and colors of our festivities. What has it to do with youth and pleasure and wealth, with roses and

pleasure and weakin, with roses and garlands and song? So millions speak. The causes of this dreadful state of affairs are varied and numerous. At the very root of the matter, as foundation stones on which this second tower of Babel rests, we must place the destructive principles of a false philos ophy. And this even for those who could not define what philosophy means, but who unconsciously have been inoculated philosophy by the poison of modern unbelief. Thousands have never heard of the animosities of Kant, of the philos. ophy of Hegel, Fichte or Schelling, But thousands hold what they taught

The "identity of contraries and The "identity of contraries and differences" would puzzle them. Without knowing it, they profess it. From the clouded heights where the leaders of that false philosophy pitched their tents, the fog has crept ver the dwellers in the lowlands of

life and blurred, distorted into grotesque shapes the true forms of things. Do we not hear it said that a statement may be false yet not false, a lie yet not a lie, that there may be a God, yet not a God, that what one affirms another may with equal truth deny? Does it not mean

that there is no such thing as objec-tive truth, that a thing is true or false as we think it so ? Coming to concrete examples they will tell you that sin is an evil, yet not an evil, wrong, yet not wrong, that you can

remorse muffled, if not entirely in their younger years were quite tifled. The claims of the Law are sure, out of the depths of their ignorance of them and the prejudices which they had imbibed from educacontemptuously set aside. Christian nortification is a superstition to be tion and reading, that the monastic laughed at. Mastery of the passion, self control are absolutely unknown institution was a serious blot on the Catholic Church. They are now even A sense, an instinct, has been lost Yet the perception of good and evil, the sense and instinct of right and wrong, of virtue and sin, is the prerogative of our nature. nhlost It is the sign of its nobility and

Rheumatism

Treated

Through

the Feet

The voice of conscience is dulled

schott, had seen, felt or weighed a soul? Who has caught it in his test

tube or imprisoned it in his retort

Closely analyzed, the popular Phil

more assured that it is one of the most beautiful features of the Church and one of those that makes them doubt whether they themselves are quite right in their religious views. As a matter of fact, contact with religious men and women has brought more non-Catholics into the Church Rheumatism than any other single feature of our

Catholic life. BOOK FREE! Illustrated with Color Plates

zine, Henry Van Dyke, now our min-ister to the Hague, pays a fine trib-ute to the work of the Franciscans on Write for it TODAY ! the coast. He tells of how much they did for the Indians, how glori-Tells what every ously they brought the benefits of sufferer shou civilization, but above all the bless know about the ings of Christianity to them, lifted nature, origin and causes of and causes of this cruel afflicthem up, made them as happy as it is possible for human beings to be, and tion. and tells with what unselfish sacrifices on how to get rid of it without their part all this was accomplished. Their work was ruined by politicians for whom the one thought was how of it withou medicine by simple appliand

much money they might derive from the confiscation of the property. ance worn without inconvenience, and for a short time only, on the soles of the feet. My Drafts have proven successful in so large a percentage of cases that they have already won their way almost all over the civilized world. Men and women are writing me that my Drafts have cured them after 30 and 40 years of pain, even after the most expensive treatments and baths had failed I don't hesitate to take every risk of failure. I will gladly send you my regular Dollar Pair right along with my Free Book, without the anter trying them, if you are fully satisfied with the benefit received, you can send me the Dollar. If not, keep your money. ance worn without inconvenienc At last there is coming home to men the realization that the periodigovernment persecution and cal breaking up of monasteries and con vents is largely a matter of graft.

We know how pervasive the power of graft can be and it explains many things in history. It was easy in times of political disturbance to work up feelings against the inoffensive ks and nuns, and then politicians satisfied with the benefit received, you can send me the Dollar. If not, keep your money, You decide, and I take your word. You can see that I couldn't possibly make such an offer year after year if I were not possibly make such an offer year after and surer than anything else you can get for any kind of Rheumatism, no matter where located or how severe. Send today for my Free Book and Trial Drafts. Address Frederick Dyer, Dept. Pags. Jackson, Mich. A postal will do. Write it now. could divide among themselves their properties, though these were really inheritances for the poor and the

innertances for the poor and the needy. They have done it in Italy in our time, they have done it in France, they are doing it in Portugal, and it has been partly accomplished

bride or bride to be, why I feel called upon to give this advice ; now I will tell you why the subject appeals to me so strongly.

Twenty years ago, fresh from the convent school, I came a bride to the nome of my non-Catholic husbandcame to live among his people in village where I was the only Catholic. My husband's family received me with affection, but alas! I was soon to know that they were bitterly preudiced against the Church, without knowledge of one of her doctrines, ut with misinformation enough to fill volumes.

A very interesting exemplification of the change in view with regard to I saw how easy it would be to make monks and their work has come as a consequence of the study of what a failure of my life ; prayerfully I re solved never to be drawn into an ar-gument of religion, but to explain was accomplished by the Franciscan monks out on the Pacific coast. In a carefully each little thing as opportunity offered. recent number of the Century Maga

The first time my new relatives dined with us they made some com-ment on the sign of the cross which they observed I made before I said grace. Oh, how glad I was to unfold its beautiful sacredness to them all ! It was like giving a soldier a chance to defend his flag. When I had finished I knew that never again would it seem a superstitious practice to them.

Once when my husband found h could not move me from what he termed my overscrupulousness, he said impatiently, "Ob, I believe you are different from any woman I ever

saw." A year had scarcely gone by when he said almost the same words. but in what a different tone! Kneeling by my bed, his arm around me and his little son, he repeated the same words and added, "And I thank God for my brave Catholic wife."

Years have gone by since then : I have had the happiness of seeing my despised religion respected among my husband's people, and the still greater happeniss of seeing my beloved hus-band baptized, and have knelt beside him at God's holy altar with all our children; so now you know why my heart goes out to the girl who stands where I did twenty years ago.—Mrs. A. in the Southern Messenger.

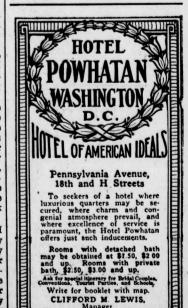
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LIGHT



OF HIS HOLINESS POPE PIUS X.

ALL JOIN IN TRIBUTE

The New York Herald says : "The Pope is dead, and all Chris-tendom will join in the tribute that is due to his memory. Soldiers of great nations arraigned against one another in battle will have a com-mon grief. Who can tell how much the course of nature was hastened in his case by the present European struggle?

' Pius X. in his great office com manded the respect, and in his per-sonality won the affection of all. His characteristics were chiefly fixed in the mind of the world, through the gentleness of his character and the benevolence of his disposition, his nature, however, was far from soft when questions of right were concerned, and when occasion arose he was determined in his attitude on church policies."

A SAINTLY SPIRIT

The Sun says : "History will no doubt coincide with his contemporaries in seeing in Pope Pius X. two personalities. Re-garding the man himself, Guiseppe Sarto, there will be no two opinions. Universal reverence and affection will be accorded to him.

His amiability of disposition, his simplicity of life, benevolate, of purpose and saintliness of spirit will have recognition at all hands, and will rank him among the most beau. tiful characters in the long line of Roman Pontiffs. As a man and a priest the respect in which he was held extended far beyond the limits of his own flock. "The reign of Pius was just a few

days more than eleven years in duration. It was a term of stress and tribulation to which the Pope showed aimself equal at least in courage and will-power. He will not rank among the great wearers of the Triple Crown, but he will live in history as

STOCK WITH PAR VALUE OF \$160 000 WORTH **ONLY \$1,940**

"With a par value of \$160,000. shares to the number of 9,580 in siz shares to the number of 9,580 in six different companies, comprising a part Italy, 83 Cardinals; France, 7; Austria-

minister? That many dying Pro-testants, generally the best and most virtuous, have called for a Catholic priest? That no Catholic, so long as he leads a virtuous life, falls away from his faith, ordenies his religion? ne who gained the respect of Christendom in his own day and left his impress strongly on his time." VICTIM OF WAR Rome, August 20.- The Tribuna That ordinarily only the best among the Protestants become Catholics? That only the indifferent, not to say the worst Catholics, become Protestsays: "The Pope was the victim of the war. In these latter days he de-clined a great number of despatches and tried to deny himself the horror

1 .

ants? That there is no case or of reading war news. "That the Pope was grieving record of a good, pious, virtuous priest becoming a Protestant minis-ter? That the Protestant ministers deeply over the state of war in Europe even to the last, was evi-denced by his words during one of his lucid intervals in the afternoon. who have become Catholics were among the most learned and most virtuous of their calling ? 'Now I am forced to see,' he whis-pered, 'the spectacle of my own chil-dren, even those who yesterday worked here with me, leave for the

war, abandon the cassock and cowl for the soldier's uniform. Yester-day although they were of different nationality, they were here studying

in sympathetic companionship; now in different fields they are, armed

against each other, ready to take each other's lives.""

THE FORTHCOMING

CONCLAVE

For the first time in history the

is literally an 'International' body

whereas in the past a vast majority of the Cardinals have been Italians.

As now constituted the Sacred College is about half Italians and

half foreigners. The English speaking nations now

Cardinals who had come to Rome

cause of the veto registered by Cardinal Puzyna against Cardinal Rampolla on behalt of Emperor Franz Joseph of Austria.

NEW RULES FOR THE CONCLAVE

It was because of this interference

that Pope Pius issued new orders for

veto the election of any Pontiff, but

failed to make any provision insur-

flicts the sentence of excommunica

tion upon any Cardinal or any other

person who attempts to exercise it. As a consequence it is expected that

the conclave at which the successor

of Pope Pius will be selected, will be

free from such interference. The English speaking Cardinals

Bourne and Gasquet of England ;

aspect of the Sacred College is also

emphasized by the fact that many of

the Italian Cardinals are men of the

widest cosmopolitan culture and may

be regarded as Italian in birth only.

by Pope Pius at the Consistory held

priest and without regard of noble

WHY?

now in the Sacred College are :

mitted. Pope Pius was elected

sneaking races.

A REFORMER WITH A RECORD

Catholic News A few weeks ago we related how one "General" Antonio Villareal, governor and military commander of the State of Neuvo Leon, Mexico, had formulated a set of decrees meant had formulated a set of decrees meant to curb the Catholic Church in Mexico on the ground of "public health, morality and justice." He calls the Church "a pernicious factor in dis-ruption and discord." He prohibits confession and he orders that only prisets shall officiate who have per-mission from the civil anthorities Sacred College is directly representa-tive of the entire Catholic world. It mission from the civil authorities to do so. Catholic colleges that do

not obey the programs and texts ordered by officials shall be closed, he says. We had never heard of this "Gen-eral "Villareal before he issued these proscriptive orders. It was plain

that he sought to discredit the Cathhave seven Cardinals of their own, while three others are regarded as olic Church in Mexico. An examin ation of his record reveals at once why he wishes to put an end to the Catholic Church. Every rascal everyrepresenting indirectly the Englishwhere hasn't a good word for Catho Until the time of Pope Pius the Villareal type. Here is his record as furnished by the Rev. E. Sugranes, C. M. F., in the Southern Messenger, power of veto was several times exercised even in the conclave by with instructions from the monarch of their nation that the election of some cardinal believed to be friendly of San Antonio, Texas : "After the capture of Monterey to another power should not be per-

the capital of Nuevo Leon, Antonic Villareal was appointed Governor of that State. That impious man, form-erly a schoolmaster, once served a long jail sentence of Monterely for the murder of a schoolboy in a brutal and treacherous way. The boy had offended him, and the next day when the lad came to school, he shot him the conduct of the conclave. Previ-ous Popes of course, have denied the right of France, Spain or Austria to dead. "Villareal had also been allied

with the famous anarchists, Flores and Magon, who were prosecuted by the Federal authorities, during the first revolution against the former President Don Porfirio Diaz. This ing its enforcement. The order of Pope Pius abolishes the veto and intrio, Villareal, Flores and Magon, were the life of that villainous paper. La Regeneracion, published in La Regeneración, published in Los Angeles, Cal. It seems that foxy Villareal, for convenience sake, moderated his radical ideas. So he left Flores and Magon and fought under Madero. When Madero was elected President he rewarded Villa Cardinals Gibbons, Farley, and O'Connell, of the United States; real by making him Consul at Barce loda, Spain. Now, this man Villa-real must have frequented the hotbeds of anarchy in Barcelona. since he glories in being a faithful disciple of the late anarchist Ferrer. He says that in Ferrer's school he has

Begin of Canada; and Cardinal Logue of Ireland. In addition to these, however, there is Cardinal Merry del Val, who, although of Spanish origin was educated in England and is of pronounced English proclivities. Cardinal Falfound perfection, and that Ferrer's doctrines have proved highly beneficial to him. Upon the death of Madero, Huerto discharged Villareal. conio, although Italian by birth, is a naturalized American citizen and for Having nothing else to do, the latter years was Apostolic delegate at Washington. Cardinal Martinelli, offered himself unconditionally to Carranza. The Jefe Supremo sent his predecessor at Washington, was for him and gave him \$200 or \$300 to always consulted by Pope Pius on affairs relating to the United States. defray the expenses of his trip. And now we have him made Governor." In the light of this record Villa-The other nations now represented real's decrees " regulating " the Cath-olic Church in Mexico take on a new

a kneeling man, with palm branches. It is flahked by a hawk on each side and is 3[‡] inches wide. The back is exquisitely engraved in gold. A second pectoral of similar design has a cartouche of Amenemhat III. —Catholic Columbian

-Catholic Columbian.

THE CATHOLIC RECORD

FATHER FRASER'S CHINESD MISSION

The noble response which has been nade to the CATHOLIC RECORD'S ap peal in behalf of Father Fraser' Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to

inaugurate and successfully carry or so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva

tion to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension ? The opportunity awaits you : let is not pass you by.

Previously acknowledged. \$4359 75 Friend, Charlotte, N. Y. I co Maurice McNamee, Stanleyville, Ont. 55 Friend, Saskatchewan. 12 M. R. A., Toronto. 1 co

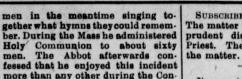
MASS ON "EMPRESS OF IRELAND "

The recent appalling catastrophe at the mouth of the St. Law-rence when the ship "Empress rence when the ship "Empress of Ireland" sank with the loss of over one thousand lives recalls to the London Tablet a happy incident that occurred on the same ship.

In the year 1911 the annual Euch aristic Congress of the Catholic Church was held at Montreal in Canada, and the "Empress of Ireland conveyed there Cardinal Vannutelli and a large number of the Catholic clergy and laity of England. Every facility was given by the company for the clergy to continue their cus tom of saying their daily Mass, and about a hundred Masses were said every morning on board. Of course,

those of the passengers who wished to avail themselves of this opportunity were able to do so, and the hug ship throughout the voyage was like floating cathedral. But away down in the stokehold there was a number

> of men who felt aggrieved that to them alone the Bread of Life was unbroken. They sent up a petition to the captain that Mass might be said down in their sleeping quarters Thinking this a passing whim the captain at first refused, but eventually gave way to the insistence of their entreaties. The vessel was then at Rimouski, on its way to Que bec, and it was the last night the clergy would be on board. That night Father Hurley (now Abbot of Douai Abbey, Woolhampton Reading) went down to the stokers' sleeping quarters, and there in the cabin of the chief stoker and his mate for several hours he heard the confes sions of the men. Frequently they same in and knelt at his feet just a they left the furnaces, stripped to the waist, their bedies black with coal dust and the perspiration streaming down their chests and back. After the confessions. in the same sleep ing quarters of the men an altar had to be constructed. The space was so contracted that there was no room for a table to be brought in, but the men produced some soap boxes and champagne cases in which they kept their belongings, and piled these up in a corner in front of a lot of pots and pans. The Abbot looked come what those are in whose comrather dubiously at the extemporized



more than any other during the Con-gress. And Father Bernard Vaughan in thanking the Abbot for giving him a share in the ceremony said that it was one of the happiest mornings of his life, and when he saw the men wiping sway the tears with pieces of oily waste as he spoke to them it caused a lump to rise in his throat, and it was with difficulty he contin-

" PAPISTICAL IRISH "

4

Nathan is still talking. He has a new fixed idea. He has four now : the first is the Pope, the second is the wicknedness of Catholicism, the third the murderous fanaticism of Catholics, the fourth, would you believe it? is the "papistical Irish." He is waxing eloquent on the last named. He has shifted his tirade from the Holy Father, Catholicism and Catholics to the "papistical Irish," " the imported papist element," as he terms them. Needless to say the Irish have our sympathy. The Sig. nor has found a crime in them which can never be thrown off. It is too late for them to be born in a shabby quarter of London of a Jewish nother, and then exported into Italy. Moreover, they are entirely too stupid to see the beauty of agnosticism or infidelity. Poor creatures I They are doomed to live and die papistical Irish, objects of the illus-trious Signor Nathan's scorn. No one knows what will happen next. The Signor's vocabulary is not exhausted. No doubt he will speak soon again, and then the taunt, Irish papists, will probably give way to another, common some twenty five years ago in our backwoods. The Signor's qualifications for his office will then be complete. On his re arrival in America he can say with a sweet smile : The Irish have no better friend in the world than I,

THE CATHOLIC SCHOOL

In the Catholic school the child learns daily, not a vague and remote outline of religion but the very comnands of God, the venerable precepts of the Church, and her holy discin line. He learns each day to control himself within, to listen to the voice of conscience, and to obey it as the sure index of the holy will of his Creator. His moral instincts and nature are trained from childhood, aud though he may latter fall by the way, he will not walk in that hopeless moral obscurity that to day af flicts so many of our American youth There is every chance that his atter nature can at all times be reached,

while a great number will surely persevere in the paths so soon opened before them, and along which they find in their school days so much encouragemen and inspiration. Even the natural virtues and the graces of deportment profit by this close and constant con-tact with the forces of religion, and borrow something from it that lends a distinction not easily met with



THE ATTRACTIVE PROGRAMME FOR THE WESTERN FAIR, FARMS FOR SALE ONTARIO FARMS FOR SALE : 100 ACRES more or less, located within two miles of Separate school and Catholic Church ; reasouable terms. State locality preferred. Address, Advertiser, 582 Sherbourne St. Toronto. 1871 tf. LONDON SEPTEMBER 11TH TO 19TH Arangements have all been completed for the free stractors at the Exhibition in September. They certainly every suitance and the september of the most of a very high class the year and should certainly every satisfies of the section of the field of the section of the section of the section of the distell will be work the proce of admission. A few physical stand every alternoon and evening. This act distell will be work the proce of admission. A few physical stand every alternoon and evening. This act distell will be work the proce of admission. A few physical stand every alternoon and evening. This act distell will be work the proce of admission. A few physical section of the day is the Carlos a new feature, the most daring act ever graceful and sensational act ever seen at the Exhibi-nation of the Melvin Bios. America's gradets grad-tion of the Melvin Bios. America's gradets grad-masts (Addaes Zoo), the most work even at the Exhibi-nation of the Melvin Bios. America's gradets means the best which be the the the the the most of the section of the day is the section of the section of the day is the section of the most work event will be entry of the Melvin Bios. America's gradets gradet the section of the section of the day is the section of the most work and will be entry missic by the best available bands. The programme thresh on the best available bands. The programme thresh of the best available bands. The programme thresh and will be proteen each atternoon and even in a manner that will be pleasing to the visitors. SEPTEMBER 11TH TO 19TH BUSINESS CHANCES BUSINESS MEN, FARMERS, PROFESSIONAL D men or any one wishing information as to good opportunities in Saskatchewan. Write Box E. G., ATHOLIC RECORD Office. 1870-3 HELP WANTED WANTED YOUNG WOMEN ASSISTANTS to college housekeeper. Good wages paid. Address the Matron, Assumption College, Sand-wich, Ont. 1867-tl PRIEST'S HOUSEKEEPER WANTED PRIEST S HOUSEKEEPER WANTED. DUTIES to commence about Ang. 25th. Apply age to Box F. CATHOLIC RECORD, Londo n, Ont. C. M B. A. Branch No. 4, Londor Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St Peter's Parisi Hall, Kichmond Street. P. H. Ranahan, President. **TEACHERS WANTED** J.J.M. LANDY TEACHER WANTED, HOLDING SECOND-AcGillivray Salary \$500 per anaum. Apply ohn O'Neill, R. R No. 1 Clandeboy. **405 Yonge Street** 1871-2 TORONTO, ONT. WANTED FOR C. S. S. No. 1, STANLEY, Normal Trained teacher. Duties to commence September 1st. Salary \$400. Small attendance. Apply to E. J. Gelinas, Sec. Treas., R. R. No. 2, Zur-ich. EVERYTHING IN **Catholic Church Supplies** WANTED, A NORMAL TRAINED TEACHER for S.S.S. No. 12, Peel. Salary \$550. State experience. Apply to the undersigned, Edward Gaynor, Jr., Arthur Ont. 1870-3. Special Sale of Gold Rosaries at \$1.25, \$2.00, \$2.50, \$3.00, \$3.50. FEMALE TEACHER WANTFD FOR C. S. S. three and four Anderdon. One holding a second cass certificate. Apply, stating experience and salary expected to Timothy Kelly, Sec. Treas. R. R No. 2, Amhersiburg. Ont. 1870-3 405 Yonge St. Toronto, Ont. Funeral Directors CATHOLIC TEACHER FOR THE JUNIOR room of the town of Trout Creek Public schoel. Second class professional preferred. Salary \$500 per annum, Duties to commence Sept 1st. Apply to D. P. Quinlan, Sec., Treas. 1869.4 C. A. CONNORS Undertaker TEACHER WANTED FOR SCHOOL SEC 505 Yonge Street, Toronto tion No. 7, Huntey. Normal trained second class certificate. Salary \$500 School to open Sept 3rd Apply to Patrick Carroll, Sec.-Treas., Nae Meehal. Ont. Phone - North 1680 WANTED A YOUNG CATHOLIC LADY teacher holding a second class cerificate to teach in the convent of Howell, Saskatchewan, Apply stating salary expected to Mother Superior, The Convent. Howell, Sask. 1870-2 John Ferguson & Sons 180 King Street WANTED A QUALIFIED TEACHER FOR Catholic Separate school action March Port The Leading Undertakers and Embalmers Catholic Separate school section No 22, cester. Salary \$425 Apply immediately to M Kenny, T. R. No. 1, Ottawa. Open Night and Day Telephone-House 373 Factory-543 1871-2 E C. Killingsworth

Cromwell not excluded.—America.

lsewhere. It has been truly said that the young girls of our Catholic convent and academies distinguished themselves everywhere by their modest odd gentle demeanor. Not only do we easily become what we think, but with equal ease do we be

DIED

pany we live daily and intimately altar, but his doubts were put to Virtue is no less communicable than

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AUGUST 29, 1914

of the estate of--, the well-known lumberman who died last April, have a market value of only \$1,940. In the Surrogate Court the whole value of the estate of the deceased is sworp at \$2,552. The deceased's daughters are the principal beneficiaries. They also share equally six life insurance policies valued at \$5,000 each."

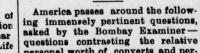
-From a Toronto Paper of June 2nd, 1914.

They have been in the service of the Church in many other nations. Fourteen new Cardinals were created Note the depreciation, almost' to the vanishing point, of the estate invested "to make more money than this spring and it is a notable fact that he chose men who rose as he rose in the Church, from a parish I can make out of Life Insurance." The Life Policies were worth par.

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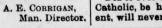
and are paid promptly on proof of death, without any administration charges. Get particulars from near est agent, or write to Capital Life Assurance Company.

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lood.

verte Did it ever strike you that a dying Catholic, be he good, bad or indiffer-



personal worth of converts and perent, will never call for a Protestant



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Hungary. 6; South America. 2; Spain, significance. 5; Germany 2; Portugal, 2; Belgium, 1 and Holland 1. The international

GEMS FOUND IN PYRAMID

BELIEVED COLLECTION WAS ENTOMBED 3,400 YEARS BE-FORE CHRIST

Prof. Flinders Petrie, writing in the London Times, gives details of the discovery of a hoard of jewels in the brick pyramid of Senusert II, which was built about 3400 B. C., at the mouth of the Fayum, about sixty miles south of Cairo. Prof. Petrie, with a number of students from the British School of Archaeology in

British School of Archaeology in Egypt, spent last winter in clearing the whole site. He found fourteen tombs of the royal family, one of which contained the treasure. "On descending about 20 feet into the burial chamber of the princess," says Professor Petrie, "I found a granite sarcophagus which had been attacked, a hole broken in the lid and

everything abstracted. Thus far nothing unusual appeared and our workmen were told to clear the mud out of a small recess about 3 feet wide and 5 feet deep.

"After a few cuts of the pick the men found some tubular heads of gold. Five days were occupied in a gradual dissection of that cubic yard of mud, and the final sifting of all earth lasted much longer. The first large object found after a pound of gold beads was a diadem. This was a band of burnished gold over an a band of burnished gold over an inch wide and large enough to sur-round a full wig. In the front is in-laid a cobra, the royal uracus, and fifteen rosettes, each composed of four flowers and four leaves, are at-tached. Behind the crown are high plumes of gold and at the back and sides streamers of gold descended, the whole crown being more than 1¹/₂ fast high. A pectoral of gold is inlaid with lazuli and Amazon stone, a cartouche of Sanusert II, upheid by a cartouche of Senusert II. upheld by

vice, since both are esse with a sheet, with which he covered of thought and action .- True Voice up the unseemliness of the boxes making the whole look quite respect able. A reredos was formed by hang-ing a blanket over a beam stretching DALY - At Elora, Ont., Tuesday, across the corner.

Aug. 11th. 1914, Mary Ann Heffernan Several of the stokers had been asleep in their bunks in the mean-time, and what was the surprise of wife of Peter Daly. May her soul rest in peace !

one on looking out to see an altar staring him in the face. The next morning Father Bernard Vaughan, who was on board, went down, said MOHER-At his late residence. Lot 9, Con. 7, Douro, Ont., on Friday, July 31st. Mr. Wm Moher, aged eighty six years. May his soul rest in peace ! Mass and addressed a few words to GAUGHAM-At Uptergrove Ont., on the men, many of whom were fore-

going a well earned rest rather than miss the Mass. Then Abbot Hurley August 16th, James Gaugham, aged fifty years. May his soul rest in followed, and said another Mass, the peace!

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