## Che Catbolit Mataxd



THE CATHOLIC RECORD



figure who, atter a stormy and
troubled lite, has now pasesed before thoubled dite, hres now passed befor
the great
Tribunal where alone Truth and Justice are the sole arbi
ters. But, Nor satisfed with passing
final lugment puon Francis Jospeph
himself, many irresponsible scribes have not manunk freroponsibile sassing juag. ent occupants of the see of Peter, and in allocating toe one or bottor
them, if not a share
bin bility tor the Whare then the responseni.
deep if unexpressed sympathy with
the the Teutonic osgrgessor. How thew far
this is from the truth the nad the well-intormed know. Innate prejudice, however, has no eye bu
for its own prepossessions, and the passion for putting the Church in th
wrong blinds it to every other con wrong bition.
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judge by

## shone,

themselves with their own Patriarch
the Pope. It was sound


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| $\begin{array}{ll}\text { long ago gave the motto for this } & \text { ish Governmen } \\ \text { policy "I take my religion from }\end{array}$ $\begin{array}{l}\text { now } \\ \text { nublin Cas } \\ \text { Rome but my politics from Ireland." }\end{array}$ the key to the <br> Ros   |  |
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THE CATHOLIC RECORD


| ats with young MEN | do, however wonderful his material failure in man-making. ated by his | read were from Catholic schools Catholic schools captured ten of the |
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| more jor if you promise she |  |  |
| To be so strong that nothing ca disturb your peace of mind. | ss character. |  |
| To talk health, happiness and |  |  |
| ${ }^{\text {To mo make all your triends teel that }}$ | JR BOYS AND GI |  |
| there iis gomething in them. To look on the sunny side of |  |  |
| evers thing and make your optimism | THE CHLLDREN |  |
| thini only of the best, to ${ }^{\text {a }}$ ( | e that has |  |
| the best. |  |  |
| To be just as enthusias the success of others as |  |  |
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| To forget the mistakes of the past and pross on to the greater neciieve. |  |  |
| ments of the future | Sure, every little one I've had gave | GENERAL INTE |
| To |  | In |
| cree |  |  |
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| nobile for anger, too strong |  |  |
| coo hap |  |  |
| To think |  | of the Mohami |
| did woras, but in great deads. | An' held their little hands an' cooled |  |
| 姣ein hie faid | the feve |  |
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| WHaT Counts Most ${ }^{\text {a }}$ | Can one who is unkind outweigh the |  |
| not length of days that counts |  |  |
| lays that are lived | through them, I'll never rue at |  |
| before he met his death in the $A$ |  |  |
| trenches in France, young Lieutten- | vhat |  |
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| "Really, you will be wrong if you | NE |  |
| to have gone to the fron | dern |  |
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| e thing which animates your nond | not because she was tempted to |  |
| thought and determines your ambl. |  | He |
| the ter. |  |  |
| the se |  |  |
| nt |  | (this fanatic died in the year 633, |
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| unt. ${ }^{\text {a }}$, |  |  |
| is not the lengtr of existerie | Her motil |  |
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| ing ora ma | oess your fa | This formula, however, implies six |
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| nomic. |  |  |
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| that is | it to a number of |  |
| is |  |  |
|  | He is meraines he |  |
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| get out of | staying by anything he |  |
| life count? No organization | "That's a cle | - (iv) observing Ramadan or the |
| or control Gods pure air |  |  |
| ch nature is pe | 退 "Shows it in his face," he replied. |  |
| the universe. | - 1 ly impure or whoses ilit hesa a muddy |  |
| brains, of ambition, or |  |  |
| nal assets. | but it will show sooner or later." I told him, too, that he was right, | , of manki |
| sonal assets there is nothing to pre | know the boy well and believe | of spiritual |
| You | liel | and topor. |
|  | a lady to whom l show | and |
| rdene | ${ }_{\substack{\text { tim } \\ \text { and }}}$ |  |
| Yoo cannot uee, an | n then didn't show gentieness |  |
| lis property. | The |  |
| In an address to | $\begin{gathered} \text { phot } \\ \text { face } \end{gathered}$ | of |
| he peril of the winn or." H | What a study it | baldi, meagre and cold, and devoid of all ceremony and figurative repre. |
| fails to make a fortune, | face; now it looks coarse and heavy | \%. sentataon |
| ood in what he | es What had happened ? Well, it |  |
| is a tremendous peril to the winner, which is often even graater than the | things have come into his |  |
|  |  | pandering to sensualism dreew |
| any young men who | What does your fane show? ${ }^{\text {a }}$ Be |  |
| the low ambition to acquire a | a ing it like a book. Be sure, too, that |  |
| d success consists in swapping | gh the inner lite. |  |
| \% manhood for money. The | sto | ${ }_{\text {Th }}$ |
| ng game that they very | r |  |
| their finer impulses, ther sentiments. They bec | of some things have folks $k$ know |  |
| d and delidish because they the time exerocising and dev |  |  |
| ther | need to think about-it's the thing | gis turies. They were not finally |
| rside of their nature instend | reflection in your face. What |  |
| igher. |  |  |
| to me of his wonderful achievement. |  | their capital and the seat of their relicion. At last. kings and pooes |
| while travelling, but he | r catholio school | 8 |
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|  | nexpectedly in Pittsburgh |  |
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| of the man. He was very ig | torical Society offered eighteen | acording to reliable |
| trys-stricken, and it was ha | prizes for the best essays in English on the history of the city the com. | n |
| k with him to | ion being open to the sixth, |  |
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| and insignitcant beside his hloate |  |  |
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| man? | schools competed, and to the amaze |  |
| ${ }_{\text {man }}^{\substack{\text { muceeed } \\ \text { anceess of }}}$ | tts were read out |  |
|  | negie Hall, on the evening of Mon diel Oct, Bo, it was fond that |  |
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