Catholic Record. Christianus mihi nomen est Catholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname)-St. Pacien, 4th Century.

VOLUME XXXVI.

The Catholic Record

COME AND SEE

One of our Protestant exchanges,

commenting upon a Catholic Bishop's

appeal for vocations to the priest-

LOOKING IN

LONDON, SATURDAY, AUGUST 8, 1914

WAKING UP

there is a lamentable shortage, gives Every community has the good this explanation : "It lies in the people who are its self-constituted spirit of the time and the evident beofficial advisers. They speak wisely lief of the newer generation that the if betimes overmuch : they have a churches-and here the Roman Cathremedy for every ill and comment olic organization is soon to suffer upon those who talk not because more than the rest-are not in touch they have no time. Good advice is with the shift in human emphasis. betimes timely and necessary, but people who dole it out too persistently changes, may yet have reason to envy achieve garrulity which is dreaded the looser and more adaptable Proby all who are aware of the fleeting testantism." A little investigation quality of time. Their safeguard is to would show our contemporary that transmute counsel into action. We the newer generation is as stead. are not, we know, what we should be; fastly Catholic as the old. One of our but the official advisors should take us as we are and propel us to the too strong, another thinks it is begoal which they assure us should atcoming weak. We would advise these tract all human endeavor. It does not help us to tell us that we should do this and the other-to protect our children from getting under nonantism. Catholic agencies. Just a question. Are these advisors of the same spiritual family as these children ? Assuming that they do not repudiate their family connection with all that it entails, are they doing their duty by merely lifting up their voices in exhortation? Can they, with never a twinge of conscience, do nothing but talk while the cause of Christ is calling for workers, for men ently they become the centres of and women who are willing to give a little time out of their abundance to the protection and guidance of those for whom Christ shed His blood ? There are opportunities on all sides. There are little ones to be shepherd. ed while their mother's must work to gain bread for them. Through our apathy in this regard these children are placed daily in charge of non-Catholic social workers. The boys who, while yet in their teens, go forth to do battle with the world are ex. posed to the peril of bad companions, to the myriad influences of the

heavy burdens of public duty. These streets. What about them ? They small coteries contrive to fill a large may " cheek" you; they are, many of them, heedless, untractable, ungrateful, but they can be strengthened and protected by those who are not ingloriously wrapped up in their own selfishness. Sympathy can bridge a way to their hearts ; and when cnce that is done you can begin the fashioning of manhood. There is nothing new about this : we mention it in the hope of arresting the attention of our readers. If the German Catholics had had contented themselves with talk about what should be done they would be to day in a state of isolation. But because they recognized the necessity of united action and saw that the interests of the peasant con-

We are all egotists when investe with the pomp of woe. The crape cerned the man of wealth-that no that swings at hundreds of sad door-Catholic lives to himself alone, they

be reformers.

LONDON, CANADA, SATURDAY, AUGUST 8, 1914

dox to suit the hyper-cultivated pro-fessionals who sway some fashion. she circles. In short there is no de. In the same number of the Out-one way. Wipe from the statute one way. Wipe from the statute as were destined for Holy Orders:" able circles. In short there is no department of modern life which has not been invaded by this swollen hood, and assuming from that that craze for pretentious innovation. Those best qualified to judge tell us that most of these tendencies to excess are due to a hunger and thirst for singularity which, so far from nourishing personal talent and power,

is but a by product of that imitative habit which is fostered by an age Rome, which boasts that it never of vast resources, as yet unaware of its new duties and increased responsibilities. WHO SHALL OWN MEXICO'S OIL?

The real trouble in Mexico, accordcritics says the Church is becoming lng to J. M. Kennedy, who gives his op nion in the Fortnightly Review ndon), is whether England or the (London), is whether England or the United States will control the oil interests in that country. He up-sets the old tradition about the soothing properties of oil, and pre-sents it as an irritant between Engpeople to visit our thronged churches on Sunday and see for themselves how near we are to envying loose Protestland and the United States. Both pations are anxious to draw oil from

Mexico, not to pour it on the troubles of that country, but to con-Now and then we meet Catholics vert it into cash. Just where the Mexicans come in we can not make who assume a fastidious tone in general conversation, hinting the exout. Mr. Kennedy is rather absent minded in regard to their claims— that is, if they have any claims. treme unsatisfactoriness of things and affecting disdain for commonplace "When we mention oil," he says, we come, perhaps, to the most deli-ate aspect of the whole question, convictions. These people are very tired, and they tire others. Frequminute circles which distil the crude

but the only aspect that will ade-quately explain it." There are about 150 oil companies in Mexico. spirit of discontent out of the materpossibly 100 are American, and 20 ials life and letters supply. The are English. The Standard Oil times are out of joint, they say : but Company and an English company known as the Mexican Eagle control they are sublimely unconscious of between them, it is said, from 70 to 75 per cent. of the whole output. their own decadent habit. Their susceptibilities are so ultra refined, their Though America has more money invested there, England is the domdelicacy of sentiment is so uncommon, that they look for special considerainant foreign power in Mexico politition and resent its absence. As cally and economically, this writer lights in a world of gloom they hold asserts, adding : their heads high and look down upon

"To speak frankly, though it is seven years since I travelled through the country. I do not doubt for a moment that the American commersimpler mortals. Some of them add insolence to their outfit and gird savagely at those who are bearing cial and financial interests are en deavoring by unfair means to oust the long-established English inter-ests in Mexico, Chihuahua, which space on the small stage of affairs ; contains innumerable unexploited but their presumption and conceit silver mines, and Sonora, which is and lack of geniality doom them to soaked in oil, like a vast sponge, are States likely to excite the cupidity oblivion at last. There is nothing so of a nation which wishes to expand and has never shown many scruples boring as the cant of culture. Smatterers of every kind lose their hold about its methods of expansion. In on essentials and wander among deaddition, the proximate opening of the tails until the mode obscures the Panama Canal renders it politically conomically and strategically desir man. For the most part, however, men able that the United States should have and women whose minds and hands able that the United States should have a strong position in Central America. That is the preliminary step to the waging of a great trade battle." Mr. Kennedy recalls a petroleum are fully engaged with the world's work pay little heed to these would-

deal in Colombia which was lost to the English through alleged Ameri-

can interference. We quote : "It is in case we should aim at making up in Mexico for what we have lost in Colombia that the United States Government is now support-ing General Villa. Its control of the Villa. Its control of the tation from foreign lands, and allud-

one way. Wipe from the statute book of every State every divorce look there is a description of the conditions in the strike region of Colorado, where further proofs of "superiority" are given, by another law. t e federal statutes. Let one de-cree go forth from the legislature. "There is no divorce in the United special correspondent. The miners are principally Italians, Mexicans, States."-Chicago New World. and slavs. The land in the villages is owned by the companies, who also GOOD LESSONS FROM own the saloons, where men squan der their earnings in drink gambling. "Thus we see that here is as nearly a moral and social desert However threatening Socialism is as is possible to imagine in a civ-ilized country," comments the writer. to public morals and the very foundaions of society and good government

Perhaps conditions are exagger-ated. But it would seem that Mexicans at home or abroad are not helped by the kind of American superiority they are subjected to. They seem to have gone off dreadful ly since Mr. Frederick R. Guernsey made his admirable studies of them in their own country (1899-1900), and through the pages of the Boston Sunday Herald presented the Mexi-cans as he found them. We quoted and destructive ao doubt-but never theless real and ever active. freely in the Sacred Heart Review from those letters. Thus on Feb. 10, 1900, we reprinted this comment

to this subject, said : made by Mr. Guernsey : "A contrasting point of Mexican and American small towns is that everywhere is coming in like a tide, and if you tell me we don't notice it the reason is because it is so ubiquit-ous. I think that Socialists have here we have no hoodlums or toughs. People are too polite to be disagree-able. The insolent swaggerers of done two great things for us; that we owe a double debt of gratitude to Socialists, first, for setting us an example how to work with sturdy the pavement, the tobacco-spitting brutes of the street corners and the small bad boys, old in deviltry, are not in evidence in the Mexican small town. Even the poorest peon you meet answers a salute with the grace of an old hidalgo. We wear out hatbrims in a continual saluta tion.' "The Mexican woman is reposeful

and religious. She is a home god dess, still believes in her ancient faith, and is the cheerer and counseller of the men." Mr. Carpenter noted also that old

age is honored, that all the women and many of the men are diligent in church attendance : "On Sunday mornings the town turns out to Mass, and the church at every Mass is full of men, women and children.' Furthermore, the clergy "are pro-foundly respected." They are zeal. ous men, and are as essential to their people "as food and drink." their people as tood and drink." Compared with New England towns in morality, home comfort and every essential of well-being, the Mexican towns make each a good showing that Mr. Carpenter exclaims: "Religion is not decadent here, and

there is a general courtesy worth imitating. And yet we read of the lack of true civilization in Mexico !

ocean cavalrymen, not to men who

know Mexico as it really is. - Sacred

Lourdes, France, July 22. - Car-

with a speech of welcome to the

the Pope. He expressed his pleas

ure at seeing such a large represen

Rubbish. That will do to talk

EUCHARISTIC CONGRESS

Heart Review.

OLD IRISH

MANUSCRIPTS

ATTRIBUTED TO ST. COLUMBA It is interesting to note that the It is interesting to note that the early Irish Caligraphy appeared in twoforms—theround and the pointed. The former bears a close resem-blance to that employed in the Latin manuscripts of the romance coun-tries of the fifteenth century; in-land a commarison of the earliest deed, a comparison of the earliest surviving Irish manuscripts with specimens of the Roman writing, as seen in the manuscript of Italy and France of the same date, leaves no

The finest manuscript of this style unquestionably the famous copy delegates and read a rescript from of the four Gospels known as the Book of Kells, in which both text and ornamentation are brought to nest point

and in the history and laws of Ire-land were purified and written, the Neither must there be one on writings and old books of Ireland having been collected and brought to one place. Another famous scribe was Dimma,

who wrote, it is believed, at the re-quest of St. Cronan, that copy of the Gospels known as "Dimma's Book." This precious manuscript belonged to the Abbey of Rosecrea, founded by Cronan ; but both it and the shrine

in which it was enclosed disappeared at the time of the dissolution of the monasteries. In the year 1789, howit cannot be denied that its advocates ever, some boys, hunting rabbits lisplay a zeal and enthusiasm worthy discovered it, carefully preserved and concealed among the rocks of of the most admirable cause. The activities of the leaders of Socialism the Devil's Bit Mountain, County are incessant, vigilant, persistent. They must be honest and sincere in Tipperary ; and, having passed through the hands of various private persons, it was eventually purchased for the library of Trinity College of their work ; otherwise they could not manifest so much energy and enthus-iasm. If they are gaining ground, Dublin.

Another book which, from very it is because of their zeal-misguided early ages, was treasured in County Leinster, and which its ancient case, Father Bernard Vaughan, speaking or cumdach, has come down to us from the ninth or tenth century, is that called the "Book of St. Moling." "I think Socialism always and This interesting volume contains the Four Gospels in Latin, with a form for the "Visitations of the Sick," written in double columns in a fine neat hand.-St. Paul Bulletin.

A VICTORY FOR DECENCY

The election in Rome recently resulted in a sweeping victory for the Catholic candidates. It was a crushing defeat for ex. Mayor Nathan and his followers. Prince Colonna, the Catholic candidate, headed the list with over 6 000 votes. Nathan, who brought up the rear, barely got his name on the list with 82 votes. These figures are indicative of the latent power of Catholics in the Eternal city. They show that that power, if exercised, would be able to put to rout the enemies of the

Church. It was through the inaction of Catholics that it was rendered pos-sible for a rabid anti-Catholic dem agogue to be elected Mayor of Rome. agogue to be elected Mayor of Rome. We know how he used his official position to insult grossly the Father of Christendom. The Italian Gov-ernment, in its turn, has insulted Catholic Americans by sending him to represent it officially at the Exposi-tion to be held in San Francisco next year. The result of the recent election in Rome shows in what es-timation he is held in the city of

timation he is held in the city of which he would never have l Mayor, if Catholics in Rome had been organized properly. It is earn-estly to be hoped that the election is the beginning of the end of what may be called Nathanism.-N. Y. Freeman's Journal.

GERMANY AND THE FREE PRESS

An event which has excited some interest in Germany is the convic-tion, on July 22, of Herr Scholz, editor of the Berlin Socialist organ, the Worwarts. The conviction is the

result of Scholz's editorial comment on the stormy scenes which marked the close of the last Reichstag. In an article of considerable bitterness, Scholz compared the ordinary cour-

CATHOLIC NOTES

1868

One of the largest schools in the diocese of Westminster (London) is that of the Ursulines at Forest Gate. The late Senator Tocornal, of Chile, South America, left \$600,000 for the Catholic press.

Three hundred Catholic Sisters have offered their services as nurses to the War Department, should they be needed in Mexico.

There were 580 non Catholics received into the Church in the Arch. liocese of Milwaukee during the past vear.

The non-Catholic business men of Mitchell, in the diocese of Sioux Falls, have contributed over \$6,000 for the new addition to Notre Dame Academy.

Interesting statistics have been published recently regarding the Catholic press of the German empire. There are 1.241 Catholic newspapers now appearing in Germany, Austria, and Switzerland.

The appointment of Hon. Henry F. Ashurst as chairman of the Senate Committee on Indian Affairs, puts this high office in charge of a Catholic for the first time since the committee was established in the Senate.

Bishop Koudelka has 4,000 Catholic Indian converts in his diocese of Superior, and many German, English, French, Italian, Polish, Bohemian and Hungarian Catholics. One of his priests is an Indian.

A long and strict decree has just been issued by the Sacred Congregation of Rites in which electric lights are absolutely forbidden on or over any altar containing the Blessed Sacrament or the relics of a saint.

Rathfarnham Castle, a magnificent fortress-like structure just outside Dublin, built on magnificent scale in Queen Elizabeth's time by Archbishop Loftus, will probably become the Jesuit Novitiate in Ireland.

There is an extraordinary movement of conversion among the people in China. Within ten years, the number of Catholics in the province of Pekin has increased from 80,000 to 800,000.

Father Anatole Ghestin, S. J., an nounces that 5 important villages near Monts'uenn, in the Vicariate of Southeren Tcheuli, China, are eagerly studying the Christian doctrine, and ae expects soon to baptize 6,000 catechumens.

The Oberammergau Passion Play will not take place until 1920. Pres-sure was brought to bear to have it performed every five instead of ten years ; but the village authorities decided to retain its decennial performance.

A resolution was presented on May 14th to the General Synod of the Reformed Church of the United States in session at Lancaster, Pa., to have the Apostles Creed revised to read : "I believe in the Holy Universal Christian Church," instead of "I believe in the Holy Catholic Church."

No doubt it will surprise many to learn that there are 19 convents of native Sisters in the Vicariate Apostolic of Central Tokin, with over 450 Sisters, which shows that religious vocations are not lacking in this territory. On the contrary, in spite of its bloody past, Tokin has produced many exceptional souls. In the recent death of the Right Rev. Monsignor Croke Robinson, M. A., Catholic England has lost one of her greatest preachers. Monsignor Robinson was received into the Church by Cardinal Newman in 1872. He was for some timea clergyman of the Establishment, and a Fellow of New College, Oxford. Among those who attended on the 29th ult., the ceremony of the conse-cration of the church built in honor of the Venerable Oliver Plunkett at Drogheda, Ireland, were Count and Countess Plunkett, and Sir Henry on lawful and Lady Bellingham. The Count and Sir Henry was also present at the foundation of the church thirtyhree years ago.

enthusiasm and self disinterested

If the priests and laity of the Catholic Church were to show but one-half of the interest and enthusiasm of Socialists, the latter would not make so many converts to their There must be a waking up cause. on the subject all along the line. Something must be done for the straightening out of social disorders more than a mere expression of sym-pathy and interest. Action and not

words will count.-Intermountain Catholic.

FAMOUS BOOK OF KELLS OFTEN

dinal Granity di Belmonte-Gennaro, who represents the Holy Father at the International Eucharistic Conroom to doubt the origin of the Celtic hand. gress, opened the first session to day

ness in a cause ; and, secondly, they have put us under an obligation by revealing to the world itself many social sores, which, but for them might have been kept hidden away from the public. Personally, I have great sympathy with Socialists, but I do not believe in their scheme of

SOCIALISM

worked and planned together with the result that they formed and consolidated the Centre Party, which is enthusiastic in its devotion to the Church and to the Fatherland. If they had had but talked of their grievances they would have remained in the wilderness made by legislation. But instead of waiting for miracles to happen, or of some kind hand to ease their burdens, they drew out of their own manhood the forces that set their feet on the highway of prosperity. They came into their own by the way of co-operation and unity and they still hold it by the same means.

To day the world is governed by the spirit of concentrated energies. Even sport is on plane of high tension. Clubs of all kinds exhaust energy and claim unwavering fidelity. There is one club which seems to be an exception and that is the family club. The father is too busy with his manifold activities to time of death. busy himself with his duties in the club and the mother's activity is sometimes devoted to bridge-whisting or to keeping up with the fashions. The children are attired in gorgeous raiment but they do not get the influence and example-the blessing and strength that emanate from the parents who remember that every home can be as another home of Nazareth. Placing the family club on a firm basis and filling it with the light of eternity is a passport to though they had inherited the spirit happiness not only here but here. of mediaval schoolmen. In the musiafter.

s, that grim decoration so indicative of the scene within, has made small impression upon us in the past. Death and destruction daily stalk before us, a pageant of horrors, in the newspaper. But when the crape is hung at our own door, how very different? It seems the first in-Review. stance in history-the one and only tragedy. Friends may do what they can to comfort the forlorn thus afflicted, but after all there is but one comforter. God help those who have not Him to listen in the hour of bitter need ! Only the saint can rise supreme above bereavement - and saints are far rarer on this planet than one might thoughtlessly be led to be

THE COMFORTER

lieve. But when faith is strong, the habit of a life time, it comes forth at the crisis as a consolation whose place nothing else can take. This is often the blessing of the very poor. Their daily misery makes them live very near to God. Death levels all savages. distinctions, but they who have had no real friend but God all their lives truly feel His help at the torturing

FADDISTS

Society has little or nothing to gain from those persons who are always displaying a morbid taste for the most extreme symbols, the most extravagant attempts to create superior standards of merit. To day a jargon of pretentious terms assails the intelligent reader of the newspapers and magazines; there are Faturists and Post . Impressionists, Symbolists and Cubists, and they denounce or deprecate each other as cal world Wagner is now too ortho- ing actual net wages until the revo-

exican Government, added to its already established control of the governments of Nicaragua and Colombia, together with its virtual proover Panama, will enable the United States practically to control the entire oil supplies of the American continent."-Sacred Heart

DIFFERENT MEN, DIFFERENT VIEWS

"The Mexicans are an inferior race, they feel our superiority and declares Mr. Gregory resent it," Mason, who is special correspondent in Mexico, for the Outlook. He goes

on, (in the issue of May 9) : We need not pat ourselves on the back for this superiority; it is slight cause for self-congratulation to be superior to a savage, and the Mexi-cans, by and large, and granting the

presence of an educated upper stratum among them, are a race Their art is the art of savages, their religion is filled with the superstitions of a primitive people. Eighty five per cent of the population of Mexico is illiterate." To corroborate this statement he

quotes another American journalist in Mexico, who told him " cans are Indians who think like mediaeval Europeans." Mr. Mason refers to the methods of civilizing the Mexicans that are used by some of the "superior " Amerinans. We quote :

Several American wholesale em-

ployers of peon labor in Mexico frankly admit that they prefer ten years of anarchy followed by the "good old days of peon labor " to in-tervention of any kind which would mean the restoration of peace and a higher wage scale. It is such men who frequently pay as low wages as

prex ' 75 cents they who flim flammed their employees with all sorts of "hospital taxes" and other devices for reduc-

ed specially to the delegations from the United States and Canada.

OPENED AT LOURDES

Among those present at the gath-ering were ten Cardinals, including Cardinal Farley, of New York, and 200 Archbishops and Bishops from Columba himself.

all parts of the world. Services will be held in ten lan guages, in every church, chapel and hall in Lourdes. A choir of 200 priests will intone the chants and another great choir of 1,000 voices will make the music an important eature of the congress.

The congress will came to a close on Sunday, when the Cardinal Legate will celebrate Pontifical Mass at the Grotto, after which the great closing procession of the Blessed Sacrament will take place.

NO DIVORCE

Some weeks ago the New World printed a reply by Judge Petit to Judge Gemmill who had attempted to defend divorce and had gone so far as to call it an institution of the Christian church. Judge Petit's reply wa copied by Catholic editors both in nagazines and weekly newspapers

throughout the country. He gave convincing figures which showed how truly great was the evil and commented on some of the sad conthe Mexi sequences. The American people probably deal so leniently with Incidentally divorce because they fail to appreciate what a widespread contamina tion it has come to be. Judge Petit's following prayer: "I pray thy article did much to reveal it in its true light. that whosever shall take this book tion it has come to be. Judge Petit's

Daily, however, the divorce question is forging ahead as one of the problems that must be solved. The question is how will the American people attempt to solve it ? Will it Lord.'

take long years of experimentation, testing the theories of crank reformers, regarding uniform divorce legislation, restricted legislation, the knowledge of letters may have legislation of all kinds, but all with reached Ireland a short time prior to per day, and it was they legislate against ? If that is so time will be wasted, and results there ind from the fact that this great ton.

fact, the very perfection of the writ-ing, and the elaborate details of the tesies which were exten occasion to the Kaiser, and in which the Socialists refused to join, to art that adorns its pages, constitute "the blind adoration of a pagan prosan argument against the belief by trate before his idol." some that it was the work of St phrase in particular which aroused

the resentment of the Governmen Such a belief cannot be sustained and brought on the indictment and for, though we read in the life of the Saint that "diligence in writing" subsequent conviction. Herr Scholz will retire to prison for six weekswas one of his most noted character no novel experience, as he has more stics, leading the active life he did

than once served similar sentences -a life so strenuous that every as a result of his intemperate writnoment must have been filled with ings. Herr Scholz and his friends missionary labor of some shape or protest that these prosocutions mean on-it is scarcely reasonable to the abolition of the freedom of the pose that he could ever have press. This, of course, is far from true. They simply indicate that the ound time for the leisure to train the hand and eye that executed the marvelous decorations in "the great Government intends to put a stop to the wanton attacks may Gospel of Columba" — a name probably given to the book, not beauthority in Church and State by Socialist publications. Such action cause Columba wrote it, but because preserves rather than destroys liberty, which can not exist unless the rights of all are scrupulously safehe founded the church in which it was used. Even without accepting

the ascription of the Book of Kells guarded. A free press is not a press to Columba, we have evidence of his which is privileged to indulge in diligence as a scribe in the Annals of scurrility, propagate libel, and dislonmacnoise, wherein we read that turb the peace of the community. he wrote three hundred books with Liberty does not concede this to the his own hand. They were all New individual citizen. Nor can it grant any such immunity to the press. Testament. He left a book to each

of his churches in the kingdom. The book was preserved at Dur-row, a small town where St. Columba founded an abbey in the year 546, and it is interesting and pathetic at this distance of time, to read, at the close of the first and apparently the oldest portion of the manuscript, the "I pray into his hands may remember the writer, Columba, who have myself

written the Gospel in the space of twelve days by the grace of the

It is not surprising that many of such books were ascribed to the early Irish Saints ; for, even though loop holes that permit the very evil the coming of St. Patrick, it could to my mind, 'Almost thou persuadest not have been widely diffused, as we

For the first time in the history of the kingdom, Holland's Upper House of Parliament has a Catholic for its presiding officer. On the death of the former incumbent Queen Wilhel mina recently appointed Major General Baron Van Voorst tot Voorst

president of the Senate. Baron Van Voorst is a descendant of the few noble families in Holland whose Catholicity antedates the so called Reformation. Catholics forming the numerically strongest portion of the Senate's present conservative majority, the appointment, regardless of creed or party.

Mr. Joseph Chamberlain died on July 2nd, at his London home, sur-rounded by his family and friends who for some days had been expecting the end. In his long career carry-ing the mind back to the palmy days of Disrael and Gladstone, we have the rise, decline and fall of the most remarkable public man of our day in England. It was from the very ginning a checkered career, full of violet changes and political surprises, quite as tragic in some respects as that of his distinguished contemporary, Mr. Charles Stewart Parnell.

THE VALUE OF THE ATHEIST

"It was Huxley and Herbert Spencer and Bradlaugh who brought me back to orthodox theology. They sowed in my mind my first wild doubts of doubt. Our grandmothers were quite right when they said Tom Paine and the Freethinkers un settled the mind. They do. They unsettled mine horribly. The ration

alists made me question whether reason was of any use whatever; and when I had finished Herbert Spencer I had

got as far as doubting (for the first time) whether evolution had occur-red at all. As I laid down the last of Colonel Ingersoll's atheistic lec tures, the dreadful thought broke in me tobea Christian."-G.B. ChesterTWO

AILEY MOORE

PALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH LIKE PASTIMES ARE MANAGED AND USTICE ADMINISTERED IN IRE-MANY DAND TOGETHER WITH TIBBING INCIDENTS IN OTHER LANDS

T RICHARD B. O BRIEN, D. D. DEAN OF NEWCASTLE WE CHAPTER XXVI.-CONTINUED

"Let me kiss little Mary !" said "Lie down avourneen," said the

old man. Oshone !" she answered, " I feel se queer-my head is so giddy Daddy Jim. take care of Mary-poor

little Mary-Mary," she said. The child's face fell in towards the eld man's check, and he trembled from head to foot-the face was icy cold. He ran from the little room to the cradle-night was just falling. the fire was nearly out, the two elder children lay in a little straw "O Hierna ! Hierna ! - Lord

Lord !" cried old James Nolan. He ran to a corner, collected little turf mould, got together a few sticks, and took some of the straw from beneath the two children. A momentary blaze illumined the sabin, and the grandfather ran to the cradle again. He looked in, turned the cradle towards the light, looked in again, steadily-steadily. A groan burst from the old man's

heart.

'Dead !" he exclaimed ; " dead ! he repeated. "Starved !" he cried and he went down on his knees Old James' first impulse in every xeitement was to go on his knees.

Glory, honor, an' praise be to Almighty, an' the Virgin God Almighty, an' the Virgin Mother !" prayed old James Nolan. I'm a sinner, a sinner, so I am." And then the old man prayed over

the dead body of the innocent baby and he wept for the poor young mother: and he stooped over the little skeletons that slept through weariness, and cried in their sleep for bread, and he kissed them

gently. "Wonderful I don't die !" he said too, and induced her to take a little "Father !" cried Mary Nolan from tea-poor tea enough to be sure-but something supernatural for her.

the room.

Yes, agra !" Bring in little Mary."

"Och, she's asleep, agra gall." "Oh, she's dry; bring me in th

poor babby.' "Not a bit of dhruth is in her; not a bit a cusha," said old James, going to the door. "Mary, a lanav," he said, "the little angel is so quiet,

that you must leave her now, an' get some rest, avourneen. Sure, Paddy will be soon in, an' then you can get up an' take—" The idea was so terrible.

was so terrible. "Oh, I was dhreaming, Daddy Jim," she said. "I was dhreaming little Mary was dead—poor babby." "Dead!" said the old man, yet

half-trembling. "Aye, throth, I thought she died of starvation-ochone ! my head !' cries the young mother. "God is good !" said old James

songs at all. Biddy, bring in little Mary and Paddy. 'A baby was sleepin', won't you, Biddy?'' And then the poor thing wandered off Nolan. The old man went on his knees in the cold, dark, desolate cabin, and his right hand was on the cradle of the dead infant. again.

Little Mary !" he whispered. " Mary! pray for your poor mother, an' your brother an' sister, an' your an' your father. Oh, pray for them !- pray God's hand is on them ! an' pray for your gran'father an' gran' You're happy now, ma lanav.

He had not finished speaking, when a step was heard at the door, and soon a female form entered

still ; he wept, the old man did, and the young man's eyes were filled with tears, for he pitied the grand-father's corrow And then the young man took old James Nolan's burthen, a crown, an' gev id to her to pay 'im." she said, " an' she was goin' to call in at Kinmacarra to bring a few things with her, for fear the family might want any of 'em. An," Biddy con-tinued, " maybe you'd want a shillin" which stood by the mouth of this deep pit, and while the old man's hands and eyes were raised to heaven, o' the money sence yer down here," said poor old Biddy, putting her hand in her bosom and taking out the saturated rags clinging to his shivering frame, the stranger dethe money. "God is always good !" cried

posited it reverently in the deep hole Patrick, seizing old Biddy by the hand and taking the proffered coin. "Biddy," he said, "I know who owes and he covered it up and religiously placed the sods of withered grass in their own place, and went upon his knees beside the man whom he had helped and saved, and they prayed the money to my father, an' who's payin' him," and Patrick Nolan's eyes filled, and he shock Biddy Browne's together. The young peasant was not sati hands convulsively. Patrick saw through old Biddy's kindly fraud.

fied with the services which he had rendered, and determined to accom-'Run, Biddy, for your daughter's soul -run ! Oh, run to the gap-to the old house, where we spent the pleas pany the afflicted James Nolan back to the "gap." In fact, the old man ant winter's evenings. Run, for God's required such charity from the stranger, for a lassitude, or rather a holy sake ! I saw my baby turn pale, and poor Mary-Biddy, tell 'em I'm and poor Mary-Biddy, tell 'em I'm goin' up the counthry a bit. I'll get work-or I'll sell myself-or I'll beg -or-Oh. Biddy ! for sake of God's prostration, had succeeded to his ex-citement, which would have rendered his return to the house nearly im-possible. Together then they complessed mother, run !" and the young giving the good old man such aid as he could bestow in ascending the man kissed the embrowned hand of old Biddy Browne, the beggar woman. Thus Biddy was prepared somewhat for the condition in which she found the Nolan's. "An honest father an' mother's son and daughter were the hill. They had not long proceeded on their route, when Cusack the Bible

young couple, an' I remember old James to be the pride o' the parish, reader overtook them, and, to say the truth, appeared horror-struck and the beggar's Sunday was the day the wos begone condition of old Nelan. He approached him with an he went to James Nolan's father' A bad right I'd have to keep unusual degree of respect, and pre-sented his hand ; but Nolan did not house. A bad right I'd have to keep all little Eddy's money—an' I havin' near apound note—an'see the Nolan's want," old Biddy said; and many a perceive him-the poor man was so absorbed in his own sad reflections. one, thank heaven, that thinks like "Why, then, Mr. Nolan, where were the cold an' wet this winter's you in

poor Biddy. So the beggerwoman had light-and she brought in the peat or turt-and she had meal, and flour, and morning ?" James raised his eyes and he saw coling in the countenance of the bread, and it was quite wonderful how she contrived to bring so many sectarian. "I was planting little Mary," an

The young mother's mind was wander

ing. She seemed in a kind of fever, and talked of her children and her

husband, and of splendid banquets that herself and the saints had to-

gether ; and fixing her fine eyes upon

Biddy Browne, with a smile all heavenly, she said : "As sure as you are there, Biddy Browne, I saw my

little Mary among 'em—oh ! she was so bright an' beautiful ; an' tho' they

wouldn's give her back to me if I axed 'em I was satisfied. Biddy, I'd

like to stay there with little Mary-

on'y poor Paddy would be lonely-wouldn't he ? Ah, Biddy-how good,

My love is the life o' my young heart

So strong and so gentle, so firm and

" Och, I can't think o' the English

By the gray of the next morning,

old James Nolan might be seen carry-ing a rudely made little box of un-

planed old boards down the mountain

road, on the way towards Kinmacarra

A cold thick mist covered both moun

tain and valley, and the yellow streams tumbled down by the rough

hedges, occasionally rushing across

-ma bouchill-

good Paddy is !

so fond.

was planting note kary, the swered James Nolan. "Your little granddaughter, the things along with her. She saw the old woman of the house, and consoled her and wept with her over the flaxen-haired little colleen ?" sorrows of latter times-and told her "Dead." answered Nolan. sadder stories than her own-and how "the Blessed Virgin suffered "An' what---"" "Starvation," quietly interposed how the blessed ungin how all that never had any sin," and how all that we suffered was for the better. And she went to the young woman, James, but looking into the face of

usack steadily. "Oh, Lord-"Ves Mr. Cusack, little Mary died

a markhyr. like the holy innocense, thank God! The longest life she could have wouldn't have so happy a death :" and old James looked up to "You could have full an' plenty,

Mr. Nolan," said Cusack, shaking his "And the curse o' God along with it !" said the shivering old man. "Well, well !" ejaculated the apor

tate. "See !" said old James, suddenly acquiring almost a miraculous energy ; "Mr. Cusack, you know I'm only one out o' handhreds an' thou sands that see their daughters fade.

an' their sons dhrop down day atther day into the grave ; an' there's joy in the funeral when we know we follow it for God. Ochone! Mr.

Cusack, nature never gave the hearts and sowls that bear the heavy cresses we are carryin'; an' well you know, you wouldn't do it for the creed that pays you. I beg pardon Mr. Cusack-pardon an ould man-the day will come whin you'd give the universal world you were starved in the cause of little Mary."

True for old James. There were hundreds and thousands to whom the gibbet would have been mercy ; who aw each other sink minute by minute for months into the arms of leath. Such martyrdoms the days of Diocletian never witnessed. The darkest hour of the night is

nearest dawn.'

" Glory be to the Mother of God !

exclaimed old Mrs. Nolan.

wisha

'Oh

the traveller's way and tearing up the yellow mound, and hurrying

THE CATHOLIC RECORD

"Bennacht ahair !" cried Biddy, into the hollow of his arm ; with the going on her knees at the door ; " a blessing, Father !" cried the old begesse of lifting a dainty trinket he swung her across his saddle. At once he dismounted and assisted her gar woman.

Blessings on all here !" said to the ground. Father Mick, looking the very sun-shine of happiness; "blessings on all and every one!" cried the old "Oh, good sir" she half whispered in a voice that trembled, "how am I to thank you ? You have saved my priest.

Great news !" cried young Nelan "Och, Father," cried old James, you're always the image o' God to us ; you wur hungry an' we all knew

id before any of us wanted a meal." "Hold your tongue, you old Rap-paree," said Father Mick, fondly. Den't you remember when we were boys together? Go now an' make a gentleman o' yourself," he said, fling ing him a bundle, "and pray for happy days to the Moores of Moorfield!" The Moores of Moerfield ! ahair !

the Moores of Moorefield !" "Everyone has his own again. Daddy Boran has left Moorefield to the 'Flower o' the Valley' and her brother, and ten thousand golden guineas besides.'

"O Muire mahair !" cried Betty, flinging herself on her knees. "And Biddy Browne' is to go over to the great house this very day to commence the clearing out and settling," continued the priest.

'Father ! O Father ! marcy on me -marcy !" "Go along, you old thrush," said ther Mick. "And Biddy?" he Father Mick. said.

"Oh! well, sir ?" "Do you remember the pale man in Clonmel ?"

'Yis, sir.' He's dead !"

"God ha' mercy on 'im !" "And he left Eddy three hundred ounds.' "Three hundred pounds !"-Eddy

three hundred pounds !" 'Aye, in truth.

murder ! oh ! oh! ____" and Biddy began to weep most profusely, and to strike her breast. "Glory be to God !" she said,—"Glory be to God!" and she could say nothing else. Poor Biddy was quite bewil-

' I thought the woman that buried Peggy Hynes would be on my flure forever," said the man from America; and his eyes were moist as he said

"You'll live with your daughter and Ailey, maybe," said Father Mick. "Where's unfortunate Cusack?" Father Mick demanded.

"He went out the back door whin you turned round just now," said old Nolan ; "an' he was cryin' like rain !

He's coming back to the old Church," said Father Mick. "Oh! isn't God very good if we let Him ? Isn't He?" said Father Mick.

TO BE CONTINUED

AN EYE FOR AN EYE

Charles MacMahon, sub lieutenant of the dragoons of Clare, in the serv ice of His Majesty of France, and presently engaged as recruiting officer on his native heath, sighed deeply into the fold of the collar of his riding coat. Was it a year ago or a hundred or a thousand, thought he, since he left Dunkirk with its camp bustle and stir, and the gay jests and

laughter of his gallant comrades? In faith so it seemed. And it was but a score of short days. Yet he was young and lone ; the

whistle of the curlews as they ran down the wind was not joyful in the darkness overhead; and the thin soft drip of the Irish rain did not help to cheer him as he sat on Father Tom's good cob, in the shadow of the fir-

Old James Nolan had strange news to welcome—perhaps reward him, this chill March dawn of 1709. And when he arrived at the "gap." In Gad knows there are the strange him. for joy in the heart of a young Mac-Mahon of Clare in the reign of Anne the dutiful daughter.

" Open at once, in the name of the Queen," came a rough voice, followed by a pounding on the door. Father Tom hesitated; then, with a silent prayer, he undid the bolt. In rushed half a dozen soldiers, their

muskets at the ready, bayonets fixed Fellowed a young officer, sword in hand. A fine young fellow, with the stamp of breeding. His sword came up to the salute, as he gazed on that

'It is nothing, madam, I pray you do not mention the matter," and Mac Mahon swept the toe of his right boot grand old man standing there, leon ine, silent. "Pardon, reverand sir," he said, "pardon this intrusion. My duty with his hat in that magnificent gesture which he had learned from his is. We have information that friend, Viscount O'Grady of the King's Guard. "I trust you are not hurt. No? Then permit me." He took off compe you harbor one Charles MacMahon engaged in treasonable practices against our sovereign lady, the Queen his riding coat and gently placed it The house is surrounded. Escape i on the shoulder of the trembling maid Her protests he laughed off with a jest ; "but," she said" my poor father, he will think me dead." impossible. But, if you give me you word of honor as a gentleman that he is nothere, I withdraw my men-"

"Don't do it, don't do "Let me bring you to your father,' velled a cracked voice : and from the

he said gravely. But even as he spoke, down the road came the thunder of hoofs, and shadows outside there darted forward a cringing, ragged figure, of evil face hawk eye and nose, one of the famous priest hunters—" don't do it, sir, the wicked Popish massmonger will two horsemen appeared from the shadows. At sight of the lady they pulled up and dismounted. The first, a thick set, middle aged man with a swear anything." strong, kindly face, rushed forward Leisurely, the young officer stuffed and clasped her in his arms. "Thank God ! shank God ! my listle girlie, Marjorie," he cried, as he kissed her the hilt of his sword full against the mouth of the intruder; so the creature suddenly sprawled on his back, spit-ting blood, and curses, and teeth. forehead and hair, while she clung to him, sobbing. The second man was a groom. One glance at Mac-Mahon was enough for him. They "As I was saying," remarked the young efficer, when I was interrupted, if you give me your word of honor-" "There is no need," said a grave

had played as boys together in Dough more strand ; but he made no sign. voice at the bedroom door. "I am Charles MacMahon. What is your Squire Stodart wheeled around Two hats together flourished in the business with me, sir ? He stepped forward, head high, and that smile on salute courteous of the time. Was there a sudden glint of recognition his face that comes in time of peril to men of blood.

in the Squire's eye, or was it but a reflection from the east where now the sky was bright ? "Sir," said he, hand outstreiched

les MacMahon, in the name of the Queen ;" and, turning to Father Tom, ' I am everlastingly in your debu. I it is my duty, reverend sir, to arrest perceive you are a stranger "-Mac-Mahon bowed-" but let me tell you that in these parts the name of Stod you also. The old priest bowed his head. God's will be done," said he. "Let us trust in heaven. I am ready." "And so am I," said MacMahon. art carries weight. Count me and mine at your service. May I have the pleasure of knowing to whom

A word of command, and fifty musowe my daughter's life ?' 'My name is MacMahon. I am a ket butts rang as one on the hard ground; another, and fifty bayonets dealer, in search of good horse " God forgive me," he thought, " but, fashing in the cold March sunlight were sent home with a whirr.

sure, cavalry is horse." "MacMahon ? MacMahon ? Any-thing to the MacMahons—Ah! Yes, fifty troopers, staring stolidly at the crowd, formed square, of which the fourth was the suddenly producing a snuff box, yes,' and taking a huge supply which pro-duced a violent fit of coughing -then, front of Dunbeg courthouse.

The tense, anxious crowd waited and watched — and prayed. They to be sure, Mr. MacMahon, I can could do nothing more, though there show you some in my stables that in that little court was to be settled will be hard to beat. By gad ! that that day for their loved priest and for their loved young chief, life-or,

reminds me. Lynch, go and look after those poor brutes. Tim Lynch leaped into his saddle.

When thirty good yards away he said to himself : "Glory be to God ! Is Master Charles mad, or what the mis-

chief is he doing here ?" Continued the Squire : "Faith, sir, 'tis a cold place to welcome a stranger here on this road. 'Tis but a short way to my house. May I have the pleasure of your company to

out the long charge and the young officer entered the box. Before he breakfast ? I am honored, Squire Stodart, could be sworn there was a hustle at the door and Squire Stodart, look. but, believe me, business of the most pressing nature forces me to go to Dunbeg without delay."

ng hot and breashless entered and "Weil, sir, let me hope we may meet again. You are welcome any sat on the bench. time you are passing Carrigmore. Do dence of the arrest. Neither prisoner asked him any question. There was not forget I am your debtor.' a lull, and the prosecutor looked anx

I am proud to be your creditor, sir, for such a cause." Two pure gray eyes set in an aureole of golden hair smiled trustfully into his dark strong face. Wistfully she said, "My life-long, life long thanks, Mr. Mac Mahon. Au revoir, I trust.'

"I hope so, madam, from my heart.' Two pistol shots snapped down the again-Silence. road; Tim Lynch rode up and to

touched his cap. Both ?" said the Squire.

it may be death

the bench.

The sergeant bustled to the door, and bellowed over the heads of the

"The young officer's face hardened. "Then," said he, "I arrest you, Char-

three sides of

The prisoners were brought from

the cell, and stood in the dock be

tween armed troopers. Father Tom

laid his hand protectingly on Mac

Mahon's shoulder and he stoed up

like a soldier, looking straight in front of him at two magistrates on

After formalities, the clerk read

The young officer gave formal evi-

ious. There were whisperings amongst his underlings, and shakes

of the head, and rustlings of papers-

Squire Stodart in his clear, strong

"William Monroe," cried the clerk.

'Call the next witness !'

soldiers " William Monroe!" but from

No answer. Again he called, and

said

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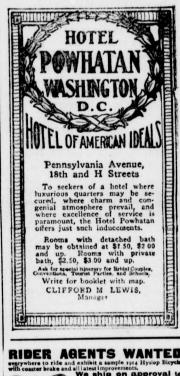
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AUGUST 8, 1914

son. "God save you, kindly," answered James faintly.

I b'lieve you don't know me, Mr. Nolan.

'Och, but I am growin' stupid an' queer, Biddy; but sure I ought to know you, particularly these times.

You ought to know poor Biddy Browne, that owes you many a meal an' many a good hand's turn.'

"Wisha, no, Biddy, 'tis I'm far in your debt-far, deep, indeed, a dhrif. ure (sister.)

How is young Mrs. Nolan, an' the child ?'

James placed his finger on his lips, and drew Biddy Browne over to the cradle

O Iosa Chriost!" ejaculated Biddy. Starvation !" answered James an. "Starvation ! an' we'll all Nolan. follow 'on !

Oh, Mr. Nolan!'

"God's holy will be done!" cried the grandfather.

Poor Biddy Browne knew very well how things were with old James Nolan. She had met his son, brokenhearted and despairing, on the road, with hands lifted up to heaven, praying for succor. His clothes were dripping wet, and he was ghastly pale and much exhausted. He had gone to two, three, four houses, which see. contained honest and benevolent neighbors; but they saw the dreadful morrow, and every hour they heard of death-death-death. They wept with him or flew from him-only one could give him any relief and that relief was little. When he met Biddy Browne, he had just determined on selling his only coat for a meal or two, and returning home naked and despairing; but the beggar woman changed the current of his thoughts. Rapidly she saw his mind and the ndition of his family, and as rapid ly she had resolved what to do. She 'goin' over to old Mr. vas just " was just goin over to old mit. Nolan's," she said, for poor Biddy made no scruple of a white lie, in made ho scrupte of a datent boy's feel-order to spare " a datent boy's feel-ings. "There was a body owed him and begged him to dig deeper, deeper

underwood that impeded its progress. entering his own house, the good man was seized by Biddy Browne the beggarwoman, who summarily clasped him in her arms, and kissed Poor James Nolan was old, as we know, and weak too, and very wretched. His beard had been allowed to grow, and bis cheeks and him vehemently over and over again eyes were sunk, and he had no cost. "Arrah ! God is good ! oh, God is

good ! Daddy Jim, and bad luck to his enemies !" cried Biddy in triumph, his shoulders were covered with piece of unlined patchwork, in a fold of which his burthen was gathered and darting a look at Cusack, who under his arm. He looked right on before him, and seemed to have achad entered with the others. "What's the mather? w what's the mather, Biddy, eh?"

quired strength by the power of ex. citement, and he prayed continually, "Hail, Mary !" Yet sometimes he

would draw a long, deep sigh. Poor James Nolan !

wasn't she praying for us ?" contin-ued the old lady. He had gone a mile or two, and There is the man that has all the dawn had yielded to a wet winter morning, when the old man began to news, and the lether and the money ! Irrah wisha ma grein chree hu Paddy feel nature yielding. The old kneed began to tremble, and the poor heart Hynes !'

Paddy ! Paddy ! Peggy Hynes' to best hard, harder, as if it had been too much tried. "Ahair ailecuagh-tach! omnipotent Father!" cried good, honest husband-oh welcome to th' ould land wance more !" cried Daddy Jim. James Nolan, as the idea of becom

" A lether for you, sir, an' £50 from ing unable to proceed further crossed his mind. "Muire Mabair! Mother your son," said Paddy Hynes, placing his two arms round the old man's Mary !" he cried, and hurriedly went neck. Old James fell into the trav over and sat upon a rock beside the mountain stream. "Lord give me eller's arms in a state of insensibility. Was it wonderful ? strength," he cried, and the old man

But this morning brought more panted for breath. What might have news and more luck. Mary Nolan been the consequence if succor had had become rapidly conscious ; and not presented itself one may easily what was most wonderful, her dream

about seeing her little baby in heaven James had been heard by God, and had assumed for her such reality. God's holy Mother, he said, had prayed that she was quite conscious the child had died. Indeed, it is likely for him, for he had lost his recollec tion, and when he awoke he found that when she parted from it last, himself in the arms of a young though she had some notion of its fate, and worn man, and the rude little box that her mind had yielded under the and a spade were at their feet. The pressure of the belief in its melanpoor sufferer soon remembered him-self, and got new life in the presence choly death. She was calm then and thoughtful, and grateful when she of assistance. "You were sent to me! you were sent to me!" were saw her little household rescued from an impending and terrible ruin.

the first words which he uttered. " O murdher, let me alone !" cried After a short conversation the stranger helped James across a shallow part of the torrent, and both entered the adjacent field. The stranger commenced to dig, and went wid 'im. Glory be to God !" on until he had dug very, very deep ; and the old man went on his knees

James Nolan blessed thimself, Cusack looked pale and confused.

And so he sighed. Down the wind there came, swift and sharp, a woman's shriek.

With a touch of his knee Mac-Mahon sent the cob into the middle of the road, and waited, alert, grim, the soldier. His life was in his hands. Death he knew well-it might be shameful death - could be the only end of capture and conviction through the horde of spies who watched for such as he. Yet he did not pause to think. Death had no terror for an Irishman of the Brigade, in any case;

but when a woman shrieked on a lone coad in the dim dawn of a March morning—oh, well what would you? He had not long to wait. From

the east there came a murmur ; then rumsle; then, with a rattle and a clatter there was the swift rush of the thundering hoofs of mad fright. Through the dusk, two bright eyes of carriage lamps swayed and swung towards him at break neck speed.

MacMahon wheeled the cob and cantered along the near lockspit away from the runaway pair ; then he shoot the reins, and the gallant animal spread herself. Faith for a moment

he enjoyed it. But that shrick ! and the long hill of Moreen a hundred field; but there was no sadness in his voice to night. They talked of yards ahead ! now was the time ton brain of ice and heart of fire and arm of steel. And now they were on pleasant scenes and memories in the old days before the blight of bigotry him. One skilful touch of the left hand and he was alongside the near had made the land a wilderness, and

its people outcasts. horse. One swift swing to the right At last the old man rose. " My to grip the rein-but no rein was there. Neck and neck, neck and neck, neck and neck—and then the child it grows late, and you have an early start for Dunbeg ; let us say pace told on the cob. They were gaining, and death was certain for the Rosary." There, in that little cottage, those

the girl. But these dragoons of Clare two men, the old priest and the young were horsemen -and they were Irishsoldier, knelt; and they raised to men, quick of brain and quick of hand. One little check on the cob's

Biddy, once more. "O murdher! if there isn't Paddy Nolan, clapping his hands for joy, comin' up the road, and Father Mick-ould Father Mick neck, as delicate as a child's caress and then-to stoop and wrench open

the carriage door was the work of an door a double knock, loud, short, instant. The maiden understoed. "Now !" he shouted. She slipped Mahon towards the inner room.

Both, sir." said Tim. that crowd, praying from their hearts In a moment they were gone. And there came no sign.

voice.

Up jumped the prosecutor, " Your she waved her hand once as he stood worships, I must ask for an adjournthere bare headed watching them He sighed again, but not this time into the folds of his riding coat, for ment. Through some extraordinary reason, my most important witness. just then he woke up to the fact that Mr.-er-Monroe, is absent. Does your case depend on-erthis useful garment was cantering

Mr. Monros-?" said Squire Stodart. towards Carringmore on the fair shoulders of Mistress Marjorie Stod Yes, your worship ; he can prove the charges up to the hilt." Do you mean William Monroe, the Inside the cottage there was peace

eneaking rascal who has been going On the open hearth the turf fire burned dimly. There was no other about the country for the last year hunting down peaceful men, and holy light, but it was enough. A neat dresser with rows of shining plates that glistened in the firelight ; a deal men, like dogs ?"

"Well, if your worship likes to put table ; a few straw chairs ; a clock ; it that way, that is the man I mean.' "Then." said the Squire. "I can a little bookcase; a prie dieu, over which was a crucifx. That was all. And by the hearth sat two men talktell you that William Monroe will never again prove anything up to the hilt this side of doom. With my own eyes I saw him lying dead of a broken ing. One in peasant dress; the other in the riding costume of the horse dealers. They talked low ; these neck in the last half hour. By some were times when one could not pru means he got into the loft above one dently shout in the market place of my stables. Disturbed by the ar rival of my groom, he jumped from the loft, fell on his head and, as I one were recruiting officer of the Brigade-or if one were a priest.

said, broke his neck. No doubt the The fire lit up the fine features and coroner will inquire fully into the silver hair of Father Tom. Sad mem-ories had this old man, who for fifty matter, and my groom and myself will have great pleasure in giving years of priesthood had devoted his evidence. Have you any other wit-nesses? No! Then I see nothing to life to his flock, crushed by the innesses? famous code that held him and them little better than the beasts of the detain us here."

A hurried whisper followed amongst the three magistrates, and then the senior announced— "The prisoners are discharged."

MacMahon never moved a muscle. but Father Tom raised his hands and

muttered a prayer. Maybe that good man included a Pater and Ave for the wretch who was gone. Who knows ? Down from the banch came Squire Stodart, and wrung Father Tom's hand. He did not make any sign of

recognition to MacMahon. "Come, Father Tom," he said, "the carriage is waiting. You and your friend are coming to lunch with me." The sergeant touched MacMahon on the

shoulder. " You must remain," he said. "as suspected person.'

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heaven their hearts. In the cottage was nought but peace. They were shaking hands, when suddenly there came at the cottage door a double knock, loud, short.

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"Suspected be hanged," should the Squire—"I beg your pardon, Father Tom! This gentleman is in my custody and there he remains." The three walked out into the sun-

shine. For a moment there was a hush; and then—such an Irish cheer rang, such a yell of triumph and joy rang, such a yell of triumph and joy and courage and hope, as has been heard—aye—hundreds of times all over the world, from the throats of Ireland's sens when the fierce glad-ness of battle had roused them. No horses drew the carriage that day to the sentire's door. More and

day to the squire's door. Men and women, and even the little ones, lent willing arms. In front rode the squire, on his black hunter, the proudest man in Clare. At the door Marjorie was waiting, and her eyes were shin-ing. MacMahon bowed low over her hand, and she did not shrink when he kissed it. Father Tom laid his hand on her head; and she smiled bravely at him. "Thack God! Father Tom," said she, "thank God!"

Thank God, my child," said he ;

"Thank God, my child, said in his but his voice was broken; and in his eyes a troubled look. When they entered he faced the host. "Squire Stodart," said he, placing both his hands on the other's placing both his hands on the other's shoulders and looking him square in the face, "Squire, did that man die by accident, or-"

I don't know," said the Squire "ask Tim Lynch. He was there. But this I do know that it is not by accident you would die on the gallows of Ennis town if that fiend had reached Dunbeg Courthouse this day -not to mention your friend." Father Tom fell on his knees.

owed his head in his hands.

It was not a merry meal. It could not be; but the two needed refreshnot be; but the two headed refresh ment and cheer after what they had gone through; and both they got. "And now," said the Squire at its conclusion, "Father Tom, you are a

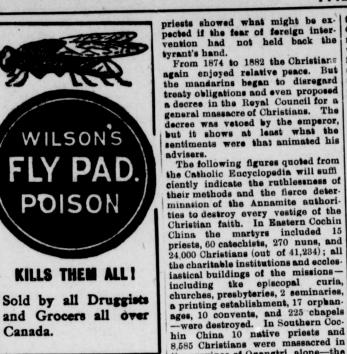
conclusion, "Father Tom, you are a free man to day as you were yester-day, and heaven knows that's not day, and heaven knows that's not saying much; but as for you, my young friend —I told you once there were good horses in my stable. I tell you so now again; if you are wise you will take the best of them after dark and make for the north of the ccunty where the faces of the Macns are not so well known. will select the horse for you, and you

are welcome to it-" That night by the light of a stable lantern Tim Lynch led out the grand black hunter. "Tell me," said Charles before he mounted, "did you kill Monroe?"

No, Master Charles, fate did. We had him bound hand and foot in the loft. The master and myself did it. I came to have a look at him in the morning. The scoundrel had some way cut the cords on his feet. I made a way cut the cords on his lass. I make a grab at him to tis him again and what ever way it happened the cord hang-ing from his leg tripped him and be-tween that and the shave I gave him to grab him he fell over backwards off the loft and, begannies, he broke his neck.

see." said Charles.

"I see," said Charles. "Ayeh wisha, Master Charles, isn't it worse to think of yourself with your neck stretched. As for him, he has only got his due. Sure 'tis only cheating the hangman." Fond was the parting between those two, who as little beys had played together. "God speed yeu," said poer Tim, " and keep you safe, and His Holy Mother," and he kissed Mac-Mahon's hand over and over, while Mahon's hand over and over, while his tears dropped full and hot. Well he realized what he had done to save



8,585 Christians were massacred in the province of Quangtri alone—the two remaining provinces supplied hundreds of martyrs ; two thirds of had to his credit a rising Church of the churches, presbyteries, etc., of the mission were pillaged and burned. In the mission of Southern 30,000 fervent Christians, and even martyrs, when his visit to Europe gave an impulse to the creation of Tong King 163 churches were burned; 4,700 Catholics were executed ; while 1,181 died of hunger and misery. the Society of Foreign Missions, in Paris, a society which has for nearly three centuries been furnishing the These figured apply only to the year 1885. In 1883, 8 French missionworld with an army of French mis-sionaries whose zeal for souls and aries, 1 native priest, 63 catechists intrepidity in suffering, even to martyrdom, are a source of pride for and 400 Christians were massacred in Western Tongking, while 1,000 Catholics only saved themselves by

all Catholics. For a hundred years after the establishment of the Church in Indoflight. The carnage extended even to the remote forests of Laos, where China, the apostolate had its inter-mittent periods of peace and perse-cution, of wholesale conversions and wholesale martyrdom; but in the to the remote forests of Laos, where seven missionaries, several native priests, and thousands of Christians were butchered. Notwithstanding all those persecuwholesaic margined opposition of the end the continued opposition of the native authorities to the faith reached a climax, and it was feared that the work of a century would have to be abandened. It was a vicar apostolic, Mgr. Pigneau de Behaine, whose life reads like a romance, who in the middle of the eichteapth contury succeeded in enend the continued opposition of the ighteenth contury succeeded in encome these that Indo-China has been come these that Indo China has been recommended to the prayers of our Associates during the present month. One of the greatest of these obstacles is the growing influence of Japanese and Chinese rationalistic thought among those intelligent races. A craving for knowledge, an ambition to surpass area Europe in this relisting the active intervention of France and gave that nation an inin Indo China which, be it said to her credit, she used to foster the interests of the Church. Her strong arm kept in leash the fury of

the pagan Annamites against the missionaries and their converts, but she could not prevent local petty persecutions which, however, far from retarding conversions, only

Itom resurcing conversions, only multiplied them. It was not till the accession of Minh-Mang, who detested Europe and Europeans alike, that real per secution broke out. The reign of this emperor, from 1820 till 1840, was a continual orgy of fanaticism, bru-tality and hate. In 1826, he pub-lished a decree absolutely proscrib-ing the Christian religion and con-demning to death all Europeans who should be arrested on Annamite territory, as well as all natives who remained faithful to their Christian teaching. In 1838, the edict was ex-tended to the entire nation and the executioners began te butcher Chris-tians with a frenzy equalled only in the first ages of the Church. Free scope was given everywhere to the

craving for knowledge, an ambition to surpass even Europe in this re-spect, is taking possession of them. Young men are sent to European universities to be educated, many of whom return to their native country with their paganism undiminiahed and strongly dosed with rationalism. And yet the faith must continue to make congusate in Inde China. The And yet the faith must continue to make conquests in Indo China. The vicars apostolic ask the prayers of our members for the welfare of the Church committed to their care. One of them recently wrote : Apostleship of Prayer, canonically erected in our visariate, in assuring us the help of the prayers of millions of its Associates will be a platform of its Associates, will be a pledge of our success. With confidence, then, do we solicit the help of those prayers, and our heartfelt gratitude is ten-dered to the pious souls who will think of our little flocks hidden out scope was given everywhere to the ferecicus instincts of the pagans who were ordered to "strike with. Iso to be loved and served here."

THE CATHOLIC RECORD

priests showed what might be ex-pected if the fear of fereign inter-vention had not held back the

the idea of personal responsibility to God being pressed home upon the mind of youth. I know of no other way of making good citizens. There fore I can say that in its parochial school system your Church has built an institution that makes for the conservation of the American ideal of life and government. Mr. Celer is not a Catholic but, ar yrant's hand. From 1874 to 1882 the Christians again enjoyed relative peace. But the mandarins began to disregard treaty obligations and even propose a decree in the Reyal Council for a a decree in the Reyal Council for a general massacre of Christians. The decree was vetoed by the emperor, but it shows at least what the sentiments were that animated his

Mr. Coler is not a Catholic, but, as we believe, a Methodist.-Philadel-pia Standard and Times.

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China the martyrs included 15 priests, 60 catechists, 270 nuns, and 24,000 Christians (out of 41,284); all Rev. H. P. MacPherson, D.D., Presiden In Connection with the University, is a fully equipped High School Departthe charitable institutions and ecclesment. The High School Course leads to University Matriculation. iastical buildings of the missions-

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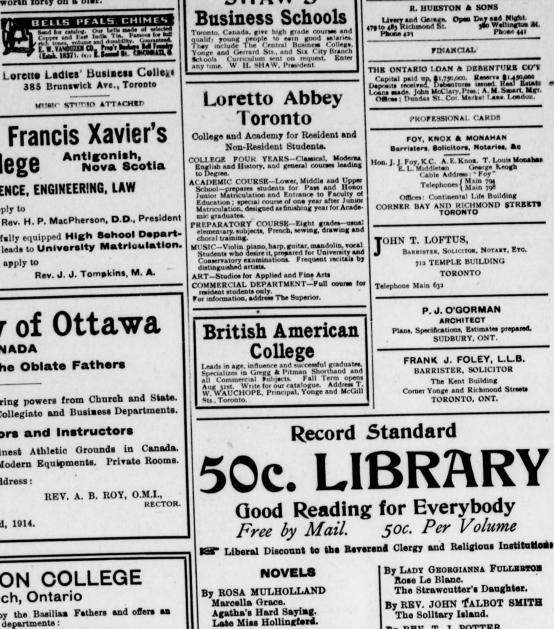
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years, were put to death ; but the excesses of Minh Mang only served excesses of Minn Mang only served to bring out in strong relief the fervor and heroism of the Indo-Chinese. To cite one example: in the savage massacre of 1838, the native Christians, regardless of their heating bedges of SEEING LIGHT AT LAST It is a reassuring symptom of the times that at nearly all conventions of educators recently held the nasty fad which was so hotly taken up at first—the thing called "sex hygiene" own lives, broke through hedges of soldiers to gather up the blood, clothing, chains and yokes of their dead martyrs. Even the blades of grass crimsoned with their blood -was condemned, and in some cases

One rose in a sick man's room is worth forty on a bier.

last whispered words of Marjorie, and taking a long look at the lighted windows — sighed deeply into the folds of the collar of his riding coat. -J O'H Devine, in the Catholic Bulletin of Dublin.

GENERAL INTENTION FOR AUGUST RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

Indo China may be for many of our readers little more than a name, a souvenir from the geography is and the church, active and inviger. a souvenir from the geography les-sons of their school days; and yet Indo China is that vast country lying the extreme south of Asia, conprising Burmah, Cambodia, Cochin China, Siam, Annam, Tonking, Laos, and the Malay Peninsula. Its approximate area is 735 000 square miles, with a population of over 84,000,000. It is a land rich in re sources ; the soil is admirably adapt sources; the soil is admirably adapt-ed for cultivation, rice being the principal crop produced to feed its teeming millions. Owing to the dampness caused by the excessive density of its luxuriant vegetation, the climate is unhealthy for white-

men. But the insalubrity of Indo China has never prevented the influence of the Catholic Church from penetratstroyed, and 300,000 inhabitants ing to every quarter of that vast land. The native hatred of Euro peans prevented the Portuguese missionaries, who preached the Gospel there in the sixteenth century, from effecting many conversions, but after the arrival of the noted Father Alexander de Rhodes, in 1627, Christianity began to make headway. This date is usually given as the be ginning of the religious history of Indo China, a history that has been written in letters of blood, for the would s persecutions undergone by the Indo-

very emphatically condemned, as wrong in principle as well as in the were carried away as relics. methods proposed for its study. On the other hand, there is a growing At the death of this tyrant in 1841, demand by educators that religious education be included in the curricuated by the noble examples of her martyred children, began to relum of the Public schools. The Hon Bird S. Coler, former Controller of cuperate and grow again in numbers and in influence. This peace was not to last long, however. Ten years later Tu-Duc, another emperor, issued an edict accusing the Chris-New York, who in his earlier years had been a stout defender of the theory that the segregation of children of one religion in special schools was antagonistic to American institutions tians of conspiracy against him. Every European priest was to be and the American spirit of freedom, is now convinced that he was in ast into the sea and every native error, and the schools in the right. priest was to be cut in two. Four He said, speaking at St. Patrick's Academy, Watervliet, N. Y., on June 29, that the trouble with the Public years later the teaching of the Catholic religion was forbidden throughout the empire and the persecution school system was the absence of the essentials that make for character was renewed with fury, thousands shedding their blood for the faith. Between the years 1857 and 1862 the Denominational diverbuilding. Denominational diver-sity had made it impossible, he said, list of martyrs in Annam alone num-bered 115 native priests, 180 nuns and more than 5000 of the laity. to agree upon the form which re-ligious education should take in the Public schools. Neither the so-Almost one hundred towns, all cencalled ethical culture system nor the ters of Christian activity, were de

scientific system could take the place of religious instruction. How strange it is for me, with my cattered throughout the country. Forty thousand of these died of illearly prejudice against the denomin ment, starvation and misery ational schools, to be constrained by and the possessions of the remainder were confiscated. Tu Duc concluded the facts of life to turn to these schools as the hope of the American people! I have found in the per ochial schools the saving principle a treaty of peace with France in 1862, not because there was any which has been eliminated in the Public school system. I found a change in his hatred of Christianity but because he feared that a revolu tionary party which was growing would secure the support of France. secular education which in every recent test has shown superior effici Freedom of worship was an article ency over the Public school educaembodied in this treaty, and an era of I found the idea of authority recuperation set in once more. Con-versions multiplied by thousands, nical rulers form one of the most versions multiplied by thousands, dominating moral instructions and pathetic chapters in the annals of but petty persecutions and occasion-missionary life. Father de Rhodes al assassinations of missionary moral instructions. I have found tion.

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ary and marriage notices cannot be inserte n the usual condensed form. Each insertio

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LONDON, SATURDAY, AUGUST, 8, 1914

MAKING HISTORY

Perhaps there was never a period in the history of England more interesting, or involving more momen tous issues than the present. Ulster and Home Rule itself are but incidents in the great struggle of the people to free themselves from the domination of class and wealth and privilege. Britain as well as Ireland is in the birth-throes of a new order Often as this has been said it is difficult at this distance to realize that it is anything more than a particularly bitter and desperate phase of party strife, But it is infinitely more. To realize how much is involved it is necessary to glance at the history and evolution of English aristocratic and plutocratic government now passing into the hands of the people.

The Magna Charta was not the beginning of the struggle for democratic freedom. It was the assertion and recognition of liberties even then referred to as ancient, but which were often infringed upon and as often resolutely asserted. After the demoralizing effects of the wars of the Roses Tudor sovereigns were able to make Parliament the subservient creature of their will. Of the Long Parliament in the reign of Henry VIII., called also the Reformation Parliament, Dr. Gairdner says:

"This Parliament was simply filled with the King's nominees. The writs of the different constituencies went out, each accompanied with a private letter from some of the Council to the returning officer naming the persons whom they were to elect, and the result was manifest in the composition of the House of Commons as soon as it assembled. For, as a wellinformed writer of the next genera tion had ascertained, ' where in times past the Common House was usually furnished with brave and discreet townsmen, apparelled in comely and sage furred gowns, now might you have seen in this Parliament few others than roystering courtiers, servingmen, parasites and flatterers of all sorts, lightly apparelled in short cloaks and swords, and as lightly furnished either with learning or honty: so that when anything we moved against the spirituality or the liberty of the Church, to that they hearkened diligently, giving straight their assents in anything the King would require.' "

the Irish people exercised a self-contion, rendered their representation a mere name. Some were the King's trol that compelled the admiration boroughs, others obediently returned of English men, and maintained nominees of the Ministry of the day, an attitude of calm and dignified conothers were 'close boroughs ' in the fidence in the ability and willingness hands of jobbers like the Duke of of the Crown to enforce respect for lawful authority and assert the Newcastle, who at one time returned majesty of the law. Only when they s third of all the borough members in the House. The counties and the saw an exceptionally powerful Britgreat commercial towns could alone ish Government apparently overawed be said to exercise any real right of by Ulster's armed force, did they too suffrage, though the enormous exshow their determination, stern and nense of contesting such constituen unflinching, to meet, if need be, force with force. Gun-running had been cies practically left their representation in the hands of the great local condoned not only by the desperate families. But even in the counties political gamesters who looked upon the Irish question as a mere pawn in the suffrage was ridiculously limited and unequal. Out of a population, their political game, but by the Govin fact, of eight millions of English ernment and the War office which calm. people only a hundred and sixty ly looked on while the arms and am munition imported in defiance of the thousand were electors at all." Government embargo were openly

That is the picture two hundred years after the Reformation, and a nundred years after Cromwell, The great Reform Bill of 1832 was a great

rebels. No attempt was made to reform only if we bear in mind preseize these arms. Almost at the very moment that an irresponsible official ceding conditions. The ruling oligarchy fought it as desperately as in Dublin ordered out a regiment of their political successors and heirs soldiers with loaded rifles to disarm the Nationalist Volunteers, the Ulster are fighting to day. In 1867 another great step was made in the direction Volunteers were defiantly parading with smuggled rifles under the eyes of of popular self government. But while General Macready. Then came the class and privilege and wealth were crowning brutality that would put to securely entrenched behind the imshame a regiment of Corssacks in pregnable and unassailable hereditary House of Lords popular self-Russia. The Irish men with rifles, government was limited to what the but without ammunition, had success fully eluded the military, but their oligarchy deemed prudent to concede. Nothing that has happened in cenwives and sisters and children should turies is comparable in its far reach. not flout these soldiers of the King. ing consequences to the assault on Russian soldiers have fired on unarmed men, but even Russian soldiers this hitherto impregnable and undo not shoot down women and chil assailable stronghold. The very citadel of the old order passed by the dren.

used in parades and military man-

oeuvres by the prospective Ulster

Parliament Act into the hands of the The demoralizing effects of the ascendancy spirit are well illustrated representatives of the people. But by an editorial in the Toronto Teletheir tenure is precarious and uncertain. It may be recaptured by the gram. It gloats over the dastardly massacre; " the borderers maintained aristocracy. It would be modified even by them, but so as still to the tradition of British soldiers ; they prove an effective barrier for some did not run." The tradition of British soldiers is the history of the generations to come to the rising tide Irish soldier. The Irish did not run of democracy.

That is the meaning of the struggle in South Africa : but there were other British soldiers who " unfortu that is now going on. Home Rule is nately mistook their orders." The inextricably woven into the very military history of England has been warp and woof of the politics of the democratic party. To Home Rulers largely written by the Irish Catholic they owe the ground gained in the soldier. This the Iron Duke of past century. But apart from grati-Wellington, no mean authority, has tude, they realize that the defeat of left on record. The habit of hypocri-Home Rule involves the defeat of tically pretending to reconcile the democracy. To the reactionaries great principles of liberty and equality with the practice of narrow in-Irish self government is but a pawn tolerance and ascendancy has sapped in the game. They would grant a larger measure tomorrow if by so the very manhood of the ascendancy class in Ireland and their cowardly doing they could advance a single step toward the real object of their imitators and apologists here. desperate and unscrupulous struggle There can be no doubt of the to save what they may of their old mmediate deplorable effect of the Dublin tragedy on the high-spirited class privileges and age-long pre-

and martial people of Ireland. We

conditions are very great. They are

due partly and as I believe mainly to

system under which you seek to

inherent viciousness of the

an, however, hope that the effect affairs. The prejudice which dates British will be but transient. free liberties from the Reformation The Prime Minister has touched is grotesquely ignorant. What did the sore spot of Irish administration arise at that date was the undue that makes it possible for unsympapower of the new nobility enriched thetic and intolerant alien officials with the spoils of the Church. It to vent their party spirit and party was they who financed the industrial spite by odious discrimination in the revolution out of which has grown the government of Ireland. monster of modern capitalism with Said Asquith in the House its concomitant degradation of labor.

dominance in the control of public

THE CATHOLIC RECORD

ally claiming a better title than ourselves to govern the country and empire. It is there that one of the roots of our difficulties in Ireland

John Redmond in demanding an inquiry drove home some truths that will touch a responsive chord in the heart of the great and sympathetic democracy of Great Britain :

" Mr. Redmond compared 'this monstrous business ' with the parades of armed volunteers in Belfa such a state of impotence has the British Government been reduced in Ireland, 'he said, 'that a subordin. te official is able to call in soldiers without consulting the executive of be country."

"He expressed the hope that the Irish people would not blame the troops too much, and concluded amid great cheers : 'Four fifths of the Irish people will not submit any longer to be bullied and punished for conduct which is allowed to go scot free in Ulster by another section of their fellow countrymen."

That reckless partisan strife should not only have prevented a statesmanlike settlement of the Irish question, but engendered distrust and racial bitterness within the United Kingdom at the very moment when without untold dangers threatened, will be the task of the future historian to record. May he also have to write down that the indignant patriotism of the people forced an arrogant and decadent aristocracy to a belated effort to conciliate the race that fought and won so many of the historic battles of the past. At any rate before the menace of European war the voice of intolerant provocation will now, let us hope, be hushed. And let us hope,

also, that the Irish people in their indignant grief for their slaughtered women and children, and in the

rankling sense of injustice with which they see Belfast stand out in such odious contrast with Dublin, will not forget that democratic England. the England of the future, is with them heart and soul in their unconquerable cause ; that cause whose riumph will not only redress age long grievances and satisfy unquench. able national aspirations ; but will, also, knit together the peoples of the two islands in such an intimate union that in such trying and uncertain times as the present Saxon and Celt with common interest and common determination will make good the poet's patriotic boast :

Come the three corners of the world in arms, And we shall shock them."

ONE ON THE GRIM BRETHREN The Manchester Guardian tells this story :

A gunboat arrived in Belfast Lough not long ago. The nearest Ulster Volunteers heliographed a message to her commander on a Sunday morning, asking if any men were coming ashore to Church, as, if so, they wanted to form a guard of honor. The commander signalled back that fifty men were going ashore to Church. The guard of honor was formed and lined up to receive

of the men as they came ashore. And hen it turned out that the whole "I confess that I look upon the fifty were going to Mass. The guard matter of importation of arms as of of honor disbanded at once. If the deadly earnest grimness did not relax on that occasion we accept the fact as good and sufficient proof authority of the law. That is where that the "Scotch " Irish are not yet extinct.

The Dublin Review for April. Before the revolution there were

great many conservative newspapers in Portugal, some of them very valuable commercial properties. At present there remains but one little Conservative organ and it is periodically harassed by fines, suppressions and censorial delays. The method adopted in driving out the England."

Conservative organs is simplicity itself. A gang of Republican hood lums appeared on the scene. " sacked the editorial offices, wrecked the printing works, threw the type into the gutter and smashed the machinery." The editor on appealing for police protection found himself lodged in gaol. ' The Civil Governor advised the owners to cease publica tion as they were exciting the anger of the "patriots." Finally a decree

was issued suppressing the paper.

English, French, German and Italian journalists resident in Portugal who send out true accounts of doings in Portugal are not wanted, and the Republic is giving them the alternative of writing only what is acceptable to Dr. Affonso Costa, or leaving the country.

The present regime has now lasted three years, and there is no evidence of approaching collapse. The nation that abjectly permits its sacred liberties to be trampled on is scarcely en. titled to the sympathy or respect of the world. If the present policy succeeds in besting into the Portuguese some spark of manliness and independence it will have atoned for many of its crimes.

LLOYD GEORGE AND THE LAND OUESTION

'There is more land in this country capable of cultivation, and yet not cultivated, than in any country in Europe, except perhaps Russia. . . . We have land in Russia. . . . We have land in Wales winddriven and rainswept. You cannot grow anything there. No cattle can live. But in the old days in those areas, hundreds of feet above the level of the sea, we kept a population that held the Normans at bay for two centuries, and the high lands grew men that very nearly conquered England and put their king on the throne. A rugged lot of muscular men were bred in those valleys. They gave us the best regiments. They did more to arrest the might of Napoleon, the greatest warrior the world had even seen. And these men from the glens

who did it have been swept away their crops destroyed, the whole place trodden with deer.' Thus spoke Lloyd George in the course of his speech at Swinton

ast fall, the second on the land uestion of England. "We want to repopulate these glens," he went on, "and you can do t by reafforesting hillsides, protecting glens, getting back the population, who will have winter employ ment looking after the forests and summer employment in cultivating

the valleys."

Referring to the transportation facilities of England, Lloyd George

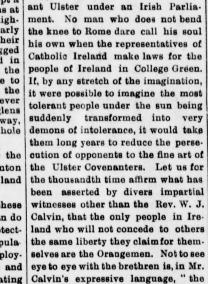
Thus writes Francis McCullagh in his title was as ancient as that of the lord of the manor. But the voice of the Church was stilled and Landlord Parliaments enclosed Nabob's vineyard and the laborer was thrust out of the commons his father owned. Lloyd George conceives it his mission to restore the comfort and content. ment and plenty of the days when England was known as "Merrie

> THEORY AND PRACTICE Whilst the orthodox Ulster Orange-

nen were protesting against Roman upremacy and mouthing their ncient hypocracy about "equal ights " on the recent Twelfth, the Rev. W. J. Calvin was delivering a

cemarkable sermon to a large congregation of the Independent Loyal Orange Institution in the Exhibition Hall, Belfast. The unpardonable sin in Belfast, he said, was that for the sake of earning a weekly wage the ordinary workman was not allowed to think or speak his own thought ne must think and speak as an un scrupulous employer or a conscienceess foreman directed. " If we don't stand and fight against this practice," said the preacher, " we will lose the strongest plank of our Protestant faith. No one seriously questions the fact that we have lost the right of free speech in Ulster for three years. If you wear a certain label you can go anywhere, talk on any subject, use the most insulting language about your opponents, without risk of molestation. But, if you do not wear the badge, then to speak your mind is to court insult, persecution, and boycott. Clergymen are silent simply to save their people an

experience as trying and cruel as that which Daniel went through." The opponents of Irish self-government, deficient in logic and bankrupt in argument, parade the bogey of Catholic intolerance to stampede the British electorate and overawe the Cabinet. The liberty won at the Boyne will be filched from Protest-



temple of liberty. Does this pretended fear of Cathocontrasted them with conditions in lic intolerance spring from an accusNOTES AND COMMENTS

WE REFERRED casually last week to a tale communicated to the Canadian Churchman by the Rev. Dr. Griffith Thomas of Wycliffe College, Toronto, to the effect that only the vigilance of the police had prevented a massacre of inoffending Christian Endeavorers in Barcelona, Spain, in May last. The story was too ridiculous on the face of it to call for serious refutation, and we referred to it merely as evidence of the illimitable credulity, or malice, or both, of the Wycliffe professor. The reference to Portugal was one of those curious slips from which none of us are wholly exempt.

IT so happens, however, that the latest mail from Europe unceremoniously disturbs this mare's nest. It originated (as do so many of these idle tales intended to arouse ignorant prejudice against Catholics) in the columns of a Methodist paper. the Recorder. A Barcelona corres. pondent to whom the matter had peen communicated from England. proceeded to investigate. Some such gathering, it appears, was held in that city in May, under the name " Evangelical Congress," but, as we are assured, 90 per cent. of the inhabitants had no knowledge whatever of the fact. The authorities, however, were apprised of it, and, as the customary precaution against disorder of any kind, sent the usual detach. ment of police to the place of meet. ing. No meeting, political or otherwise, takes places in that country (or, for that matter, in any country) without such supervision, but to the disordered imagination of one of the delegates to the Congress, the presence of a policeman unfolded the "terrible plot" which through the colums of the English Methodist Recorder has played such havoc with the sanity of Dr. Griffith Thomas. There was absolutely no other foundation

for the senseless canard. THE CANADIAN Churchman thinks it "exceedingly unfortunate " that most Anglicans are in the habit of speaking of Catholics as Catholics, not as "Roman Catholics." people of Ireland in College Green. and proceeds to read its subscribers a very homely lecture on the essen. tial identity of the terms " Protesttolerant people under the sun being ant" and "Catholic." This need suddenly transformed into very surprise no one acquainted with Anglican ways, or with even a moderate knowledge of the history of the Church of England. It began by profanely damning (see the Thirty Nine Articles) every primitive Catholic practice and putting out of court the

hitherto unbroken traditions of the Christian Church. The old Faith was thrown away, lock, stock and barrel, and replaced by a new creed of purely human invention, which has swaggered through three cen-Calvin's expressive language, "the turies under the treasured name of unpardonable sin" in the Orange Protestant. Then, when the uncovering of the past vindicated the

attribute "Catholic" as essential to apostolic Christianity, a certain Belgium. In the great manufactur- ing conscience? Do these people school of Anglican divines, realizing their own isolation, and, ostrich-like mistaking the shadow for the substance, proceeded to appropriate the title Catholic, and now, judging from the Canadian Churchman, they lay claim to it as almost exclusively theirs. That to impress this upon the ordinary, hard headed man of the world, they have a huge task ahead, is but to state the self-evident. The pretence, however, accentuates the necessity of Catholics adhering unequivocally and always to their birthright.

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And elsewhere, after stating that the main work of this " Reformation Parliament" was entirely dictated by the King himself, he says:

"Subserviency to this extent is not what we look for in an English House of Commons. Perhaps the historical student, however, may have greater difficulty in realizing the subserviency of the House of Lords in an age when the Commons were only a growing power. But the independence of the Lords had been lost almost from the accession of the House of Tudor."

Henry had at his disposal not only the practically unlimited power of "a very able despot " to punish ruthlessly but also to reward handsomely.

Cromwell's revolution curbed the power of the King but by no means transferred it to the people. " The efforts of the Tudor sovereigns," says Professor Green, "to establish a court party in the House by profuse creation of boroughs, most of which were mere villages in the hands of the Crown, had ended in the appropriation of these seats by the neighboring land owners, who bought and sold them as they sold their own estates. Even in towns which had a real claim to representation, the narrowing of municipal privileges even since the fourteenth century to a small part of the inhab-

itants, and in many cases the repose of rebellion against lawfully striction of electoral rights to the constituted and constitutional authority, throughout all this time members of the governing corpora-

The great issue was joined." save Lindsay Crawford describing a recent historic debate,-" Peers, Priviminor importance. What is far more important is the general atti lege, Church, Army, Landlordism tude of the Government and Opposition to the maintenance of the arrayed against Democracy. There was no concealing the joy of the diehards as the real object of the Opposithe real crux of the question comes tion, of the Carson campaign in Ulster, in. Our difficulties, I agree, in governing Ireland under existing

of all the attacks on the Government was revealed in all its brazen nudity."

BLOODSHED IN IRELAND-WAR

struggle.

govern a people whom you do not understand by a Parliament which is IN EUROPE

imperfectly equipped to deal with their special problems and necessi-The thrill of horror with which the world heard of the brutal massties. acre by armed soldiers of women and

It must be remembered that the Irish government is distinct from the children in the streets of Dublin had scarcely found expression when the British Government. Ireland is horizon was darkened by the imgoverned largely by irresponsible pending catastrophe of a general Boards. The Lord Lieutenant has European war. This new developgreater powers than the Prime ment of the Irish question on which Minister. What Chief Secretary the attention of the world was Birrell calls the "astonishing lack of hitherto focussed will naturally be discretion" of Deputy Commissioner overshadowed by the portentous events Harrell and the flagrant partisanship of Commissioner Ross, illustrate once of their opponents ; they exposed the which threaten not alone the peace but the very civilization of Europe. more why Castle rule. even under And yet the situation in Ireland the loose control of a friendly British doubtless had its grave influence in Parliament, is distasteful and intolerdetermining the question of European able to the Irish people.

neace or war : and the reckless and It is "the inherent viciousness of intolerant policy of Unionist Engthe system" that makes the governland which found its fitting, even if ment of Ireland's law abiding people accidental, culmination in the Dub a difficulty ; a difficulty that would lin tragedy may have its serious become an impossibility were it not effect on the outcome of the Titanic "soon to be removed." Asquith continued :

Throughout the time that Ulsten "That difficulty, of long standing, with the open approval and active is, we hope, soon to be removed. That difficulty in these later years encouragement of Unionist England has been immeasurably enhanced was arming with the avowed purand exaggerated by the language and

HOW PORTUGAL TREATS THE PRESS

"I have been anxious during last three years to learn what was happening in Portugal, and I wanted to get Conservative as well as Re-publican views. With that object 1 subscribed to one Royalist paper after another. I marvelled at their rapid increase in size and quality. Then one after another, they sudden ly disappeared. The government had wiped them out of existence. Its principal, in fact its only, charge against them was that they unsettled the minds of the people. But, as a matter of fact, they were suppressed because, without using violent lan-guage, they beat the government organs in argument, they contrasted the promises with the performance

of the new regime. "Another reason for their suppression was this: they kept the out-side world informed of the true state of things in Portugal. I was myself indebted to them for much valuable nformation, and, after their suppres sion. I continued to correspond with nembers of their staff who remained in Portugal. But our letters were opened, presumably, and my cor respondents were in all cases ban ed from Portugal. The republic

wholesale speculation and corruption

did not want any publicity. It wished the country to be hermetical ly sealed so far as independent news was concerned. The only news which was allowed to get out was antitude of the Opposition, those who claim that violation of the law is a cardinal virtue, but are yet perpetu-official press."

ing town of Liege, out of forty thousand workingmen, ten thousand live in the country. They do it be cause they have cheap transit that takes them into the country. How do they get that? They have nationallowed great monopolies to strangle towns. The result is they are able to get the most extraordinary fares. In Belgium you have thirty miles of railway for every twenty miles here; they have twenty-three miles of light railway for every one-third of a mile here ; and they have seventy miles of tramway for every mile you have here. In Belgium a workman can travel six miles each way every day for a shilling a week ; he can travel twelve and a half miles every day for 1s. 21d. a week ; he can travel twenty five miles for 1s. 7d. ; and if

he likes to live sixty two miles from his work he can do it for 2s. 6d. a week.

The problem Lloyd George has set himself of revolutionizing conditions in England and of restoring to the mass of the peasantry their legitimate place in the life of the nation, is one that might well daunt a less fearless statesman. And yet the philosophy on which the great Welsh reformer bases his plea for the great mass of the English people

in nowise clash with the principles laid down in the great letters of Leo XIII. on the Labor Question and Christian Democracy.

In the days when the voice of the Church of God was heard in England the laborer was a freeholder on the land ; he had his commons ; there he could graze a cow and grow corn, and

really fear that a Catholic Parliament will mete out to them their own measure? Or is it not the explanation of their frenzied opposition to Home Rule rather explained by this other portion of Mr. Calvin's address: " If alized the railways. They have not only the teaching of Christ were applied the whole scene would be immediately changed. Men would not treat each other as they do if they only believed what Christ taught. If Christ's teaching were operative no man could pile up a large fortune whilst he paid workmen, with famil ics depending upon them, from 14 to

16 shillings weekly." Home Rulers have been taunted because the business men are not on their side. Mr. Calvin has supplied the answer. The Belfast captains of industry are playing a shrewd game. They have lined up the poor deluded workers to fight an imaginary enemy, the better to withdraw their attention from the real evil that menaces them, namely, the unjust and inhuman conditions under which they are forced to live. So long as the Orange workingmen

blindly answer the whip of the bosses, just so long will these same bosses condemn them to work for a starvation wage, and to live under condiprinciples of political economy and tions that reduce them to the level at the bottom of much of the unbeof beasts of burden. When once they realize that this cry of Catholic intolerance is a fraud and a sham they will band themselves together, not to war upon their fellow work ingmen, but upon the cruel taskmasters who have long used them for their own selfish ends. All Ireland needs Home Rule, but the Belfast Orangeman most of all. COLUMBA

PREACHING RECENTLY in Wales. Mgr. Bickerstaffe-Drew, better known. perhaps, as 'John Ayscough,' the writer of several of the most notable novels of the generation, made some opportune reflections upon the distinction to be drawn between the essentials and the accidents of worship which have a bearing upon what has just been said. Mgr. Bickerstaffe-Drew said that the Holy Eucharist was the sign of spiritual life, and the test and criterion of all Christ's followers. Those who were opposed to it were. like the Jews of old, striving among themselves and it was this which lay lief of the present day. In England and Wales during these later generations there was a growing desire for the Holy Eucharist, a desire so great and so strong that those who felt it seemed to be possessed with envy for the mere trappings and externals -vestments, incense, and candlesand, having no difficulty in buying these, appeared to think they were in possession of the real thing which they had lost.

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another communication to the Canadian Churchman, summarizes an article (which he designates as " of great importance ") which has just appeared in the London Spectator. The article treats of the rights of the unconfirmed and of Nonconformists in the Church of England, and the writer is described as "one of the ablest and most experienced of unconfirmed and of Nonconformists ablest and most experienced of ecclesiastical lawyers." His conclusion is that under the law of the realm no unconfirmed person, not a "notorious evil liver," can be refused Communion in the Church of England, from which finding Dr. Thomas concludes that "no spiritually. minded Nonconformist can be excluded in the mission field. This was the crux of the Kikuyu affair. There is nothing new, of course, in the contention of the writer in the Spectator. It is, however, significant that with no ecclesiastical tribunal in the Church of England lies the decision on so vital a point, but that the last word is with the lawyers. And yet they arrogate to themselves the title " Catholic."

THE QUESTION has recently been asked : "Was printing invented by Catholics, and were they allowed by the Church to make use of it ?" The answer is a decided affirmative. Not only was the art of printing, from blocks or by moveable types, invention of Catholics, but the whole art of printing the of the production of and printed books was the product of Catholic times, and was from its very birth consecrated to the uses of religion. Guttenberg, the inventor of moveable type, was a devoutly religious man, and the first products of his ingenuity were the Bible and other books treating of religion. His last years were spent under the protection of the Archbishop of Nassau, and at his death in 1467 or 1468 he was buried as a Franciscan Tertiary. In Italy, too, and in France and Spain, the printing press was first consecrated to the service of the Church and the books produced by the early printers-good Catholics to a man-have never been equalled, even with all the aids of modern developments in the press. Caxton, the first English printer, was also a devout Catholic, and in the exercise of his art, religion had the first place. Little did Guttenberg, or Caxton, or any of the early masters imagine that so elevating an art would in the ages that followed be turned to so great a degree as it has been to base ends. It is incumbent therefore upon Catholics of this generation, by a liberal use of the type fount, to reconsecrate it to the highest welfare of the race. The spirit of evil must not be left in undisputed possession.

SEVERE ARRAIGNMENT

PROTESTANT WRITER SCORES CATHOLICS FOR THEIR SU-PINENESS IN PERMITTING

THIS SAME Dr. Griffith Thomas, in any excuse for their timidity, or must be the result of his inward whatever it is. The Methodists or light, subject to no authority what whatever it is. The Methodists or Baptists would have invaded the soever. A good many mad heretics have held such opinions; but perhaps White House long ago and scared ten years' growth out of the President this is the first time a bishop of the and Postmaster General, and have stopped that insult to the decency and religion of the country. Whether the Catholics do or don't take some Episcopal Church, at least in Amer-ica, has professed them openly. Queen Elizabeth's day who got into trouble over similar notions. Bishor Ruinelander may answer that if he does not approve of a prophet's doctrine he will not let him preach. So too ernment has forbidden the use of the if he does not approve of a physi-cian's practice he will not employ mails to the unclean thing : but as it is a distinctly Southern enterprise him. the Menace is probably safe in the Southern Governhands of the ment. It is rather interesting to rehim of his function as defined by Bishop Rhinelander himself. Be-sides, Bishop Rhinelander is not flect that with so many Catholics in the Democratic party they have not influence enough to make their party sides. Church. There are many bishops of ift its voice or hand to protect them. that denomination who would admit and the community generally, from this filthy sheet. If, however, they cannot get action from the Wilson adprophets whom he would reject. What proves too much proves ministration and they continue to stick to him, it would look as if symnothing. If Bishop Rhinelande will acknowledge as prophets minis pathy were wasted on them. ters of other denominations on the

whole

do so.

"The battle for decency, and against obscenity, masquerading as religious intolerance, is not exclusively a Cath olic concern; it is the business of all religious bodies: and it is acutely the business of Protestantism to drive the Menace out of the mails and out of existence, since the filthy publication has the impudence to claim that it is the protector and representative of Protestantism.

'I for one beg to be excused. When I want a guardian for a wife, daughter and home I won't seek one in brothel : when I want a defender of the faith I profess I won't hurt him in the gutters and the haunts of degen. eracy nor will I estimate his valor efficiently and moral worth by his ability to slander and befoul womanhood and holy orders. So I say it is time to wake up to the dangers of this abhorrent thing poisoning the minds of ignorant thousands, breathing pestilence into credulous souls and breeding the seeds of national hatred and dissension for the gain of

lies in this that, despite his assumption of learning, Bishop Rhinelande a few dirty dollars. 'Make no mistake, the suppression of the Menace is a duty that Protest lawfully one must be sent, as St ants owe to America, for it is a dis-Paul teaches. He has not a word to tinct menace to all the decencies of say on the subject of mission. This our life and a reflection on Protest as regards sacred ministrations, re-

antism itself. "My advice to Catholics is to organize and insist on the enforcement of the laws by this most contemptible of administrations. If they organize they will be abused ; bigotry has many tongues; but they will be re-spected. Those who lie down must expect to be walked on ; those who are afraid of hard names and hard knocks have no place in American life. With 16,000,000 they ought to be able to enforce respect and fair play, provided they have 16,000 000 spines under their shirts and not 16-000,000 rubber tubes. When the Postmaster General and his master have a choice to make between the Menac and its million (?) and decency and 16,000 000, they will probably enforce the law and remove the Memphitis Americana from the mails.

THE OPEN PULPIT IN THE EPISCOPAL CHURCH

A minister of the Episcopal Church in Philadelphia asked leave of his diocesan to invite a Presbyterian minister to preach for him. The request might have been granted without any ado, as the General Con-vention enacted some years ago a canon authorizing such permissions. But Bishop Rhinelander has very de actionary in the matter of Home THE MENACE TO CIRCULATE THROUGH THE MAILS Rule for years, if not since its estabtion and every other Protestant minister and among his own people he is reputed a theologian—as theologians go in the Protestant Episcopal Church. It seemed to him, therefore that he ought to seize the opportun-ity of justifying Canon 20, which had driven so many out of his sect, and was still a cause of trouble to many

THE CATHOLIC RECORD

strong, nor possessing such powerful physical characteristics. Now, these varieties are to be traced in every part of England, and in every country of the world. But in the character of the people it seemed to me that everywhere there was a resemblance which was the stamp of the most here was a bishop of Norwich in strict complete nationality ; and that nationality seemed all to be one in its great principles, as well as in all that it was doing, or trying to do. The record of this solidarity of the people reads perhaps rather iron. ically at this moment of passion but the words are not altogether But this cannot invalidate the physician's diploma; neither will the without hope or even promise of losing of a pulpit to a prophet deprive future union. " The The Cardinal continues:

manners of the people, their looks the countenances may be different Protestant Episcopal but one expression pervades them there is in every man of them wherever you go, a warmth and ex pansion of heart which is totally different from what you find-from what I have found in any other country. There is a spontan eity of expression ; there is a facility of giving utterance to their thoughts strength of their assertion of an inthere is a brilliancy, even a poetry about them which animates the ward call, why should the ministers and the laymen too, of his own denomination be in a worse condition ? whole of the peasantry. They have a smile upon their countenance Moreover, how does he reconcile his which is bright and cheering ; the theory with the twenty-third article light of their eye is not only brilliant, of religion, and with the limitation he affixes to the exercise of preachbut most tender, and I was suring every time he hands the Bible to prised, in the multitude of persons whom I saw congregated, to the amount a newly ordained minister? Again one may speak by word or by act. of thousands, to observe the sort Every time a minister of some other of natural gentleness of bearing which nomination stands in a Protestant belongs most markedly to a moral Episcopal pulpit he proclaims to his hearers by the fact, that he is an people. I never in the whole of my our, and I have said my observation extends to tens of thousands of ordained minister, as much so as his people, saw a rude act by one man or youth to another. When a crowd brother at the reading desk or inside the communion rail, and all Bishop Rhinelander's reservations can not of persons came together, one group of them who had gratified their feelchange this, any more than any previous protestation of his could ings would give way and say, 'Now let others come forward,' with a con-Now change the fact of a preacher's proclaiming Arianism, or Nestorianism, or Socinianism, should he decide to siderate and courteous manner which would do honor to any assembly of the wealthy, and what we call the educated classes. Gentle The key to the whole difficulty

men, I believe a moral peasant is more of a gentleman than one who is merely born or bred so. The manner, too, in which they make quite forgotten that to preach known their gratification or their joy is the same throughout. I have seen for miles along the road houses shut up, the windows and doors quires authority in the sender, closed, but all adorned with flowers acceptance in the one sent and an external fact making the mission and boughs, when they who had left behind them these emblems of their evident to the hearer. None of good feelings could not receive a these can be found in the case in word or a look of commendation in question. Whatever authority Bisreturn. It was their way of showing hon Rhinelander has in the matter the spontaneousness of their feelwith regard to his own ministersings, and this was the case all over and it is extremely dubious-he has the country ; the same form of de none over the Presbyterian. Indeed monstration seemed to prevail every the Protestant Episcopal Church ad What is interesting to not mits this; for it authorizes him to where." is the almost identical testimony just permit only, not a word does it say about commissioning the minister borne by Mr. H. G. Wells to kindly bearing of the people in the streets of Russian cities. During from without. To accept mission from an extraneous authority is the his recent visits he never in the last thing in the mind of a minister streets heard one coarse word, saw preaching in the pulpit of another an animal misused or a child sect. Consequently, the third ele-ment is wanting. The congregation struck.

sees a minister addressing them through the courtesy of their own The associations between Ireland and Cardinal Newman are familiar clergyman and bishop : whatever authority he has comes from his enough. One recalls first of all some words, light enough in themselves, own denomination .- Henry Woods, but inking together two Princes of the Church, he one of them, and Cardinal Cullen the other. "I used to say of him that his countenance

HOW THREE GREAT had a light upon it which made me feel as if, during his many years at CARDINALS LOOKED Rome, all the saints of the Holy City UPON THE IRISH had been locking into it, and he into The Irish Cardinal, who said a wit) achieved in politics the It is interesting to note that The ullenization of Ireland, sat for his Tablet, that sterling English Cathoportrait to several artists ; but somelic publication, which has been a renow it is this portrait by an English



RT. REV. MGR. AYLWARD, D. P.

MGR. AYLWARD BIDS ADIEU

On Tuesday, July 28, at 8 p. m., on the eve of his departure for Sarnia, Right Rev. Mgr. J. T. Aylward, for he past fifteen years rector of St. Peter's Cathedral, London, bade fare well to his devoted parishioners The occasion was marked by the pres entation of an address by Mr. C. J Fitzgerald on behalf of the congregation in which were voiced deep sentiments of loyalty and respect and veneration that possessed the parishioners towards one whom they deservedly termed a "good priest of God." Accompanying the address was a purse of almost \$1,100, which was presented by Mr. Frank Smith. The young men in whom the retiring pastor took an untiring interest ex pressed their appreciation in an ad dress by Mr. Chas. Flynn ; while the sentiments of the ladies of the congregation were fittingly echoed by Rev. Mr. D gnan of the Seminary. Both the young men and the ladies contributed handsomely towards the purse. There were vocal selections by Miss Isabel Coles and Mr. IcKeough.

Catholic home without a crucifix in Mgr. Aylward in acknowledging the it, a Catholic home where devotion to ddresses and the presentations spoke our Crucified Saviour is not pracfeelingly of his appreciation of the ticed. Sacred pictures there should loyal support and co operation he e in our homes and other articles had ever met with from his good of devotion; but first, and above all people in st. Peter's parish but he a crucifix. "Why do you Catholics always have that image before treasured above all else the fact that they found him exemplifying in his you? life the exalted virtues of his noble calling. Mgr. Aylward carries with "I always like to think of Jesus in His resurrection! Ah, but the Calhim to his new field of labor the heartvaries we must all mount wearily and felt wishes and prayers of his London parishioners that God will bless and crown his efforts a hundred fold.

ITALIAN EX-PREMIER LAUDS IDEALISM OF

POPE PIUS X.

DEVOTION TO PRINCIPLE CONbarren by grief it brings TRASTED TO MATERIALISM OF THE AGE

The leaders of the old A. P. A movement and their followers denounced the papacy as money mad, while to day the Guardians of Lib resignation bloom where only a erty strive to represent the Pope as possessed by a craving for power The Italian ex Premier Luigi Luz zatti, however, a disciple of Kant and a man whom no one can accuse of partiality to the Church or the apacy, calls attention to the unselfish disregard for material gain shown by Pope Pius X when he, for consideration of principle, deter mined that the Church of France should rather be robbed and reduced to poverty than submit to the formapen that presents him most fairly and of mercy.

was compelled either to lose three-fourths of his flock or do away with the statue. What to do? He could not consign it to the cellar. That statue ought to be erected where it would be respected. Would the Catholic mission accept it? That is why the Catholic mission

house possesses a beautiful statue of the Virgin Mary. Father J. Caysac, C. S. Sp., of Kikuyu, who relates the fact, adds a conclusion : "Isn't it a pity that these Englishmen, who, after all are so good in many ways, are not all Catholics, real Catholics ?"- Catholic Advance.

NO SIGN OF CHRISTIANITY

and 'buds' in the rooms of the boys

-but there was an entire absence of anything that spoke of the spiritual,

of the supernatural. These rooms

chambers of pagan youth. The whole suggestion of that home was

WE NEED THE

CRUCIFIX

It would be hard to imagine

might as well have been

"It happened to us lately," says the editor of the Monitor (Newark, N. J.,) "to be taken through the home of a well-to do Catholic. The rooms were all handsomely furnished and some artistic spirit was in evidence. But to our great surprise, we saw no nicture of the Sacred Heart or the lessed Virgin even in the bedrooms There were a lot of 'style' and 'beauty' pictures in the rooms of the girls of the family and 'athletics'

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material comfort. And we could "With a par value of \$160,000. not but remark it to our host and hostess. We imagine that this ex-perience might be duplicated over shares to the number of 9,580 in six different companies, comprising a part and over again, especially in the homes of the prosperous Catholics. of the estate of-----, the well-known lumberman who died last April, have They seem not to have found out a market value of only \$1,940. In the Surrogate Court the whole value of that even putting it on a mere natural level, the chief source of the estate of the deceased is sworn at \$2,552. The deceased's daughters real art is religion and the great masterpieces have all been the in-spiration of the Christian faith." 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.

Note the depreciation, almost? to the vanishing point, of the estate invested "to make more money than can make out of Life Insurance. The Life Policies were worth par.

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HEAD OF	FICE: OTTAWA
J. J. SEITZ,	A. E. CORRIGAN,
President.	Man. Director

is likewise a duty that is often not surcease in pain, it is balm and oil to a father is contented and thinks his son far from dangerous influences. The same is true of a daughter. most lurid of robbery tales and the daughter the most sensational and suggestive of romances, is not given

bitterness spreads like a blight beed in children. But to let a child's taste draw volumes promiscuously fore. To the heart emptied of tears it brings the pure, refreshing dew of from the library shelf is dangerous. new hopes and new ideals. And then, in the hour of tempta-tion, in the moment of sin, O what A child's reading must give an opportunity for the youthful fancy to roam, though within bounds, and at magic has been wrought by the sight, the same time must satisfy its crav-ing for noble deeds and worthy senthe touch, of the crucifix ! Like a sudden light in the darkness, like a timents. Juvenile libraries contain many healthful volumes that can be harbor light when the night is full of "cries of wreck upon the roaring deep," it bursts like a beacon before they likewise offer books that should the harassed soul, and with its cry be entrusted in no child's hands. If "Father, forgive them, for tion of the Cultural Associations pro- they know not what they do!" it the father took the same interest in the child's reading a

painfully before we reach the glory of our resurrection! And it is as we mount our Calvaries, it is while we suffer and toil and toil, that we have need of the crucifix. What a fountain of strength and consolation it gived consideration by those upon is this image of the loving Saviour whom it rests. If little Tommy is, this image of the loving Saviour suffering all, enduring all, teaching spends the evening curled up in a us how to suffer and endure. It is chair, deeply buried in a book, many

wounded hearts; to souls made The gift of tears, sweet as the gift That the son may be reading the it waters their arid wastes and makes the flowers of patience and

thought. The reading habit is to be nurturwith interest and profit, but

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FIVE

tions and to prepare

Decoration

The following excoriation of the Menace propaganda from the pen of Joseph Smith, first appeared in Truth, a weekly magazine published in Boston :

The Menace fairly reeks with filth and obscenity; its falsehoods and slanders are not only a disgrace to our American community, but a terrible reflection on the intelligence of the thousands who revel in its foulness and give credence to its cowardly propaganda. That such a permitted to be published and circulated in a decent commun ity is an indictment of our Christian civilization. Its whole stock in trade consists of the foulest stories about persons who have consecrated their lives to religion, education and charity inside the pales of the Catholic Church ; nothing is too gross, vile and obscene to charge against church men and clerics of the highest character: and the unspeakable things hurled at the good women who ar sacrificing their lives for the benefit of suffering humanity are so cowardly and vicious that it is a marval that even a Southern community does not. apply rope and tar and feathers to them.

I wonder how long our militant Methodist brethren would tolerate a constant stream of filth leveled at the men and women of their faith engaged in their many religious activities ? Long enough perhaps to get at the authors with scourges and at a contemptible administration that permits its mails to be used as distributors of filth. How long would our Baptist brethren stand it? Well, the Baptists are not Quakers. And the ministry, brotherhoods and sisterboods of the Episcopal church? Would that peaceful Church submit to such things? I doubt it. And so I marvel why the 16 000,000 Catholics I marvel why the 100,000 outrage on and submit to this weekly outrage on and insult to all they believe to be holy and sacred by that Missouri gang of blackguards. I confess I can't under-

within it. He began very learnedly by dis-tinguishing between vocation and ordination. The former he holds to be essentially an inward call from God, which may have for its term the ministry or the stock exchange. The vocation to the ministry needs some sort of outward commission or authorization to complete it." Thesameas is true of the stock exchange, but we may let that pass. He then went on to distinguish between prophesying -by which he means preachingand the priesthood. For the former he appears to hold that no sort of outward commission or authorization is necessary. Hence a minister of the Protestant Episcopal Church may welcome one as a prophet and at the same time hold that as a minister his outward commission or authorization received from the

worthless. Bishop Neeley of the Methodist Episcopal Church is indig. nant that the privilege of appearing in the Protestant Episcopal pulpit is reserved for Presbyterians. In this he wastes energy. Methodist, Baptist, Lutheran, Unitarian, anybody may do so if the necessary consent be obtained. He is more reasonably indignant over Bishop Rhinelander's denial that the ministers of these denominations are "full ministers." If he examines the Bishop's theory more carefully his anger will grow, for according to it they are in the Bishop's eyes no ministers at all, only "prophets." What is Bishop Rhinelander's idea

of a "prophet?" Evidently one who on the strength of his inward call

kindly feelings towards the question of self government for Ireland. The present Irish situation has called orth from the writer of its "Et Cetera" department these striking testimonies of three great Cardinals, who were personal observers of that which gave them their impressions of the people of the sister isle.

to have

S. J., in America.

In the strife of politics (which dis turbs not this otherwise occupied page) we seem to hear just now of only one Ireland, the Ireland that has a vile and wanton insult to the Pope for its watchword, the Ireland that sees in its Catholic brother one who, because he is a Catholic, cannot be consorted with in the governing of their common country. That greater Ireland, that Catholic Ireland, which has not striven not cried nor let its voice be heard in

the streets during all this din and dust, has had from Catholic English men tributes of brotherly affection which some may care to recall to We will quote the dead rather day. than the living, and cite the sayings of three English Cardinals, them selves the personal observers of that which went to the making of their personal impressions.

Cardinal Wiseman was a cosmo politan in his judgment. A Spaniard by early impression, a Roman by long residence, an Englishman by duty, he had also that Irish blood in his veins which cement, and not in his case only, the union between Westminster and Dublin. The Cardinal after an Irish tour, gave in 1858 a lecture in the Hanover rooms, from which we make our ex-tract : "And now, if I may use my own experience, I will say that nothing struck me more in Ireland than the characteristic resemblance which I found everywhere among the

people. You can find in different parts of Ireland what you may call different national families. In some parts you will find more robust and sacred by that Missouri gang of on the strength of his inward call growth, a greater physical develop. A thousand similar stand their supineness. I can't find hindrance. His message, therefore observe a 'race,' as it is called, not so they are not needed.

"Gentleman." said Cardinal New

man to a Dublin audience, " it is im-possible to doubt that a future is in store for Ireland for more reasons than can here be enumerated. First, there is the circumstance that the Irish have been so miserably ill-treated and misused hitherto; for, in

most recognizably to our minds.

the times now opening upon us, nationalities are waking into life." One wonders whether the events of millions, rather than permitting her the last few days have retarted or principles to be violated; we are otherwise the fulfilment of that prediction. At any rate Cardinal New man, portrait painter in words him self, would not recognize in the self. northern presentment of their Catholic fellow countrymen, the true lineaments of those whom he found to be "not only a Catholic people, but a people of great natural abilities, keen witted, original, and subtle."

Cardinal Manning had Irish blood and gladly would that wearer of the robes dyed with the blood of the roose dyea with the blood of the Roman martyrs have shed his own for her sake. "Holy Russia," he once said in an irony rare with him : but "Holy Ireland" with all his heart. For years I have been say-ing these words, "The Irish people are the most profoundly Christ an end the most profoundly. Cathelia

and the most energetically Catholic people on the face of the earth." They have also been afflicted with

every kind of sorrow, barbarous and THE STATUE OF OUR LADY IN refined-all that centuries of war

fare of race against race and religion against religion can in-In the central residence of the In the central residence of the Fathers of the Holy Ghost in the Mussion of Zanzibar, there is a beautiful statue of the Blessed Virgin smiling sweetly on all in-comers. This statue was formerly in the Episcopal Cathedral of the flict flict upon a people has been their inheritance. But the day of restitution has nearly come I hope to see the daybreak, and I hope you will see the noontide when the people of Ireland will be readmitted, Some years ago the Anglias far as possible, to the possession district. of their own soul, and shall be ad can Bishop came to the Catholic mission and asked for an interview mitted, as far as possible, to the making and administration of their with the Superior. He acknowledged own local laws, while they shall still to him that in his flock there were sbare in the legislation which gov-erns and consolidates the Empire." So fill that is the sight of the a thousand similar words could be quoted from the great Cardinal ; but

vided by the French law. "In this age of unbounded lust for

wealth," writes Luzzatti, "when all men, individuals and societies, are money mad, and grasp for gold when ever they may find it, even we, who have nothing in common with Cath. olicism, are filled with admiration at the action of the Church sacrificing wealth to the amount of hundreds of principles to be violated; we are charmed by the firmness with which she says (as the Apostle said to Simon the magician) : 'Thou mayest

keep his money.' . . . When Napoleon offered the captive Pope (Pius VII.) a pension of 100,000,000 francs the latter replied that he had patd all his debts and needed but 15 soldi (about 15 cents per day for himself.

In the light of historic truth thus recognized by Luzzatti the calumnies spread by certain contemptible opponents of the Church in our country appear doubly reprehensible. They rail in senseless anger against her, without the slightest understanding of her great cultural mission, and without realizing how sacred the Church holds the trust of preserv ing and protecting truth.-C. B. of

KIKUYU

reaches out, it saves, it shields and shelters and enfolds.

of song;

A world of books could be written about the crucifix, yet all would not be said. Have you a crucifix? Do you use it, or is it thrust away in some corner and forgotten? Bring it out again. Give it one thoughtful glance. Study it. Think what it means, what it says. You will not hide it away again. And if you have

no crucifix in your home, get one. You need it. It will be to you as arms, armour, security .- True Voice.

AN OFT FORGOTTEN DUTY

your request.

At their annual meeting Cardinal Logue, the archbishops and th hishops of Ireland approved of the efforts of the Vigilance Committee to exclude evil literature from circulation. They laid particular stress upon the important work that a father of a family can do in this con-

companion's, a more noble man or woman would delight his life in later years .- Chicago New World.

FATHER FRASER'S CHINESS. MISSION

The poble response which has been node to the CATHOLIC RECORD'S aposal in behalf of Father Fraser's Chinese mission encourages us to tean 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 naugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and nade him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension i The opportunity awaits you : let is

and read by the family members. It and read by the family members. It \$4.329 53 1 00



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stood in his Cathedral. To these men this statue was an idol-and he

SIX

FIVE MINUTE SERMON

TENTH SUNDAY AFTER PENTECOST

MORNING PRAYERS

ole to pray." "Two men went up The lesson of this day's Gospel. brethren, is prayer ; its necessity and its humility. Our short sermon must be contented with a little corner of this great field—that is to ay, morning prayers.

Suppose that your child is sick, what is your first work in the morn ing? It is, How is the baby this morning? Then follows much morning? Then follows much more: I think it is a little better to day ; it seems easier ; or it pass a bad night ; I hope the day will be cool, for it suffers from heat. anxiety for your poor little child consecrates your first thoughts and words to its welfare. And do you not know that your poor soul is either sick or runs the risk of catch. ing a deadly sickness every day you live ? There are bad sights on the streets that tend to sicken it ; there are snares of the devil, such as curs ing and foul talking companions, bad reading and saloons ; there is a spiritual cancer within-I mean the temptation of the flesh — which can only be kept from destroying the soul's life by constant and severe treatment. Now thoughts and words treatment. Now thoughts and words do your sick child little good ; but they are the very best things for the especially early in the morn ag. The man or woman who kneels own and says the morning prayer ing. guards against temptation, heads off he noon day demon, and provide that happiest of evenings, that is to say, the one which follows an innocent day.

There's a saying against braggarte and promise-breakers that fine words butter no parsnips." It is not true of words said in charity to our neighbor or in prayer to God. Sin-cere words addressed to God as the day begins sweeten every morsel of food the livelong day, lighten every burden and weaken every tempts tion. Why, then, are you so care. less about morning prayers ? It can only be because you do not appreciate your spiritual weakness or you do not care what becomes of your soul before bedtime. But somebody might say : Father, can't you tell might say: Father, the morning prayers easy I is very hard to re-member them, and then it is so pleasant to get even five minutes us some more sleep, especially in the winter time ; and, again, I am always in a hurry to get off to work, etc. Now you might as well ask me to tell you something to make you relish a good wash and a clean shirt. If a man does not hate dirt, it is preaching up the chimney to try to make him love Prayer cleans the heart. to be clean. Frayer cleans the neart. Prayer clothes the soul with the grace of God. Prayer brings down God. Prayer drives away the devil. Or, I might rather say, that for a clean heart, and in order to get the grace of God, and in order to van-might provide prayer is given to be clean. uish temptation, prayer is simply and indispensably necessary.

Once a man came to me and said ; Father, for years I was addicted to habitual vice of the worst kind (and here he named a fearful sin,) but I began some time ago to say the Litany of the Blessed Virgin every morning and the Litany of Jesus every night, and this practice has entirely cured me of that dreadful habit. Some such story as that, my brethren, every man must tell before he can say that he is delivered from sin

For my own part, I look upon regu-

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and Constipation with the best results, and I heartily recommend them to anyone similarly afflicted. These troubles have left mecomplete-ly and I give "Fruit-a-tives" full credit for all this. A nicer pill a man cannot take."

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in nearly every well of wealth the world over, has the military superiority that comes to a nation with riches. But the funds of the ex-patriates are flowing into Ireland and have given her what thus far she has lacked when she wished to assert her rights. Results may with certainty be predicted to be other-wise than in the past. England too may learn to know the folly of her past policies in relation to the Irish people.-New World.

TEMPERANCE

ANTI TREATING IN FRATERNAL ORGANIZATIONS

A paper in Albuquerque, New Mexico, printed recently the follow-ing editorial: "Out of the mass of suggestions

cking the evil of alcoholism, for che legislation, force, arbitrary limiting of personal liberty, and all the rest of it, comes now and then a practical suggestion which is refreshing. One of these is the suggestion made by Francis E. Wood of Albuquerque to the Knights of Columbus in a meet-ing of that order at Las Vegas recently. Mr. Wood suggested that the order as an organization place ban of disapproval upon the the great American institution of treating ; that it take a stand against the custom handed down from our forefathers to 'have one on me.' "Mr. Wood suggests that if the

custom of treating in saloons and other public places where liquor is sold is done away with, the con-sumption of alcoholic liquors in this country, instead of the regular annual increase, promptly would be decreased about one-half. He thinks world the annual crop of habitual drunkards would be reduced by at least one would be reduced by at least one balf. The chances are that Mr. Wood is just about right. Think over the list of your friends and acquaintances and count from among them the number of men who drink alone in public places. The smallness of the number will astonish you. And from those who do drink alone. the confirmed consumers of excessive quantities of alcohol, count to-day. those who have reached the stage where liquor has become a necessity, who reached that stage through the

THE CATHOLIC RECORD

the water wagon and be a 'clam.' To stretch one drink into ten is the easiest thing under the shining sun; and with ten under the belt, there is no limit to literative with there is no limit to liberality, even with the " Mr. Wood doesn't propose to stop

treating by law. He doesn't even propose to place any check on hospitality with liquor in the home; at least we assume he does not, since his suggestion is sensible in every other way. He doesn't even propose to make 'anti treating' a rule of the order he was addressing. He merely proposes that individual members of that order 'stop treating.' It is big enough, he thinks, so if every member would step out of the 'have one on me' brigade, there would be enough of a hole in the

ranks to have a national influence. It would be a voluntary movement in behalf of the weak brother—and the brother who takes chances on becoming weak so long as he trains with the 'have another on me' "Suppose the membership of half a

dozen of the great fraternal societies of this nation should take up this proposal, make it an individual principle and abide by the rule. Wouldn't it make a hole in the drink evil ? It would. "There are common sense, practical

ways of checking the drink evil, and this limiting of the institution of treating; limiting it by personal, voluntary sanction and consent among large bodies of organized men, is one of those ways."

So well dida Colorado Knight think of this editorial that he had it reprinted in the Denver Catholic Register, with the query "Why can't the Colorado and Wyoming Knights of Columbus undertake a similar movement?" We are willing to give the suggestion the benefit of

our circulation. No Catholic paper in the country has a deeper regard for the Knights of Columbus than we have, and none is less disposed to intimate that the members of the order as a whole are in need of an

anti-treating regime; but there are many places where an anti-treating movement would, if successful, bene fit materially more than a few Knights of Columbus. And the same is true of all other Catholic fraternal organizations. A tendency to con-viviality is one of the weak spots of

our fraternals. We want to be "good fellows," a good many of us, like our friends in the so called "non sectarian" orders. There is a great deal of talk about brotherhood and charity in most fraternal organizations, but a true exemplification of those virtues would be found in the removal of temptation from those whom we are supposed to love and

herish. THE MODERN PERIL

Ferrer was not a dreamer. How ver perverse in his purpose, he was intensely practical in its execution. To his mind there were two things of supreme moment, the press and the school. Both have the same end in view, to set the seal of their doc-trines upon the lives of men. The press is the great world's university ; the school is more limited, but like wise more thorough in its work The esucation they give is either for or against God. There can be no neutral press and no neutral school. "He that is not with Me is against

Me: and he that gathereth not with Me, scattereth." There can, conse-Me. scattereth." quently, be no middle way. The words of Christ are infallible truth.



MOST PERFECT MADE THE INCREASED NUTRITI OUS VALUE OF BREAD MADE IN THE HOME WITH ROYAL YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO THE CAREFUL HOUSEWIFE TO GIVE THIS IMPORTANT FOOD ITEM THE ATTENTION TO WHICH IT IS JUSTLY EN-TITLED.

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Five ! Six ! Seven ! Eight ! What do we hate ? Public school ! Public school ! Ha! Ha! Ha!

It was in this school that the young anarchists, blown to pieces on July 4 by the machine which they had evidently planned for others, had at tended a meeting on the night before.

To protest against libertarian edu cation ; to restrain the violence of the advocates of sabotage and direct action ; to imprison the men found guilty of unlawfully transporting dynamite in the cause of a feud; to hinder the progress of a bloody mob flaunting with impunity in the face of public authority its black banner inscribed Demolizi to close by the strong intervention of government troops the horrors of a long-protracted conflict between hired guards and desperate strikers who have proclaimed the existence of civil war; to hold up to public scorn the unconscionable capitalist offender, who in defiance of charity and justice is seeking only to in-crease his own wealth; to end the

misrule of criminal monopolies whose sole purpose is to raise to the utmost the price of products and commodities ; to carry out these and a thousand other measures will not bring us any nearer to the true solu-tion of our problem. Social reformers are for the most part like unskilled physicians. They are vainly making exterior appliances for a disorder seated deep in the blood. Heal it in one place and it soon breaks out in another.

Not Socialism, not anarchism, not an oppressive capitalism, not the vices of the slum or the excesses of the rich are the true source of our quently, be no middle way. The words of Christ are infallible truth. What then is the gravest of modern perils? Clearly it is educa-tion without Christ. The irreligious

Irreligious education is, therefore, the peril of our time. All neutral education, as our Lord Himself has taught us, is of a class with it. In education, as on a class with it. In our day the devil is leaving no means our day the devil is leaving no means untried to destroy the Church. But the first and principle means to bring this about is education without Christ. In school and press it is carrying on a relentless war. That the gates of hell can never prevail carrying on a releatiess war. That danger even of losing the money the gates of hell can never prevail which is loaned, and other similar we know, for we have the infallible promise of God. Batcountless souls can be lost, anarchy in creed, in morals, in civil life can be made triumphant for a time. More than ever, therefore, is the formation of chracter in the Gatholic school color. character in the Catholic school, college and university of the utmost importance for the welfare of our nation. But even this alone will not The influence of the press uffice must likewise be taken into ac It continues with us through all the years of our lives. The indifferentism, therefore, of Catholics who neglect their press is second only to th criminality of the Catholic parents who send their children to the so-

called neutral schools and univer sities. All the world is alive to the power of the school and the press Let Catholics not ignore it.—Joseph Husslein, S. J., in America.

CATHOLIC SOCIOLOGY

In these days of sociological agitation it ought to be bourne in mind by Catholics with justifiable feelings of pride that the Catholic Church was the champion of the people's right and of the laboring classes at all times and that her leadership on all social questions was particularly conspicuous and enthusing during the Middle Ages. In her great uni-versities and schools Christian economics was a separate branch of study to which much time and atten-tion was devoted. Among her distinguished churchmen who were lights on the subject of Christian ociology no one ranks higher than

St. Antoninus, Archetshop of Florence, whose work flourished in the latter half of the fourtsenth century. As the Catholic Church has her Angelic Doctor, her Seraphic Doctor, and others, so she has a Doctor of Christian Economics in St Antoninus. And strange to say his teachings are as modern as those of to day and as well adapted to the necessities and exigencies of the times. By nature this gentle Archbishop was well suited to his philan threpic mission. He was eminently charitable and a lover of little, help less children. For men he founded less children. For men he founded the benevolent society of St. Martin, whose object was to relieve all manner of human suffering. The good Archbishop set an example him-self by visiting the poor in the days of famine and distress, going from house to house on his pack mule and distributing provisions through the distributing provisions through the narrow streets of Florence. It is said that he changed the magnificent Episcopal flower beds into truck gardens for the poor. But his doctrine on social problems

and economics is well worth perus and economics is well word pertur-ing and may be considered the final word on the subject even in these days of progressive ideas. St. Anteninus begins by saying that religion is the foundation of all true omics and sociology. Poverty in economics and sociology. Poverty in itself is not good, nor is wealth in itself bad. To accumulate riches for the sole motive of possessing them without any intention of using them for the benefit of our fellowbeings is morally wrong and indefensible. This would mean the upsetting of the sole in the sole of the sole of the the natural rights of men; and the designs of Providence in their mutual

an inducement for the making of loans."

This is Catholic theology as it is church to day. It is also good common sense essentially and eternally opposed to the vagaries and trumpery of Socialism as preached by Marx, Engles and associates.-In termountain Catholic.

STAMMERERS

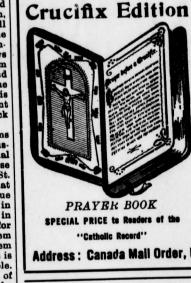
The methods employed at the Arnott Institute a The methods tor timerely the habit, and the only logical methods tor timerely the habit, and They treat the CAUSE, not merely the habit, and the timere NATURAL SPECH If you have the insure NATURAL SPECH If you have the insure NATURAL SPECH If you have the insure nature the second second second second second the second seco Cured pupils everywher THE ARNOTT INSTITUTE, Berlin, Ont., Can.

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lar morning prayers as a plain mark of predestination to eternal life. "Ask and you shall receive; seek and you shall find ; knock and it shall be opened to you," is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to cor-rect yourself for omitting it. The day you forget it go without some thing you lorget it go without some thing you like to eat, put a nickel in the poor-box, double up your night prayers, make a special request to your guardian angel to get you up in good then for morning proved to your guardian angel to get you up in good time for morning prayer the following morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope and Charity, that you say in the morning will in the end give you a happy death and the king-dom of heaven. lom of heaven.

UNLIKE THE PAST

England never seemed to realize the folly of her policy that for cen-turies has driven from their homes the Irish people. Unwilling to sub-mit themselves to her domination, particularly in religious matters they made exiles of themselves. Still England never seemed to appreciate the strength and energy, the will and determination that each year poured with Irish imigrants into other lands. She believed that every drop of Irish blood that sought refuge in other places left Ireland so much weaker, so much more ready to assent to the persecutor's sway. Yet the efflux has never effected Irish strength and to day when another crisis requires her to prepare for self defence, she is putting forth a force in no way inferior to those of the past.

But the fact that Irishmen have left their homes and have gone to other ports to enrich themselves and the lands of their adoption, is now Ireland's greatest asset. Thousands of poverty stricken, unarmed Irish volunteers, even with the injustices of the ages giving them prowess, could still offer little telling resistance to England who with her hands

sociability route. It's probable you will find ninety per cent. arrived that way "No man deliberately becomes a

drunkard. The habit is a creeping only logical rule of civil life. Each habit. It does not grasp and throttle its victim all at once, like opium or cocaine. The treating custom is the national greaser of the skids. national greaser of the skids. "It is mighty easy to 'take another' with a group of friends. It is mighty hard to keep away from the 'have a little one with me' when the

other fellows are buying. One hates a 'piker' and hates to be one. Our national institution of treating is so well established and so widely respected that the man who doesn't conform just about has to climb on

LIQUOB AND TOBALLO HABITS

A. MCTAGGART, M.D., C.M., 155 King St. E., Toronto, Canada

References as to Dr. McTaggart's profes

References as to Dr. McTaggart's professional itanding and personal integrity permitted by: Sir W. R. Meredith. Chief Justice Sir Geo. W. Ross, ex-Premier of Ontario. / Rav. N. Burwaah, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Sccretary Board Moral Reform, Toronto. Right Rev. J. F. Swreeney. D.D., Bishop of Toronto Hon, Thomas Coffey, Benator. Carnout Record London, Ontario. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful safe, inexpensive home treastments. No hypodermic injectious, no pub-licity no loss of time from business, and a certain cure.

ultation or correspondence invited.

press has power chiefly over those formed in the irreligious school. It out Christ. It is to this one evil that the attention of all our states is this mainly which has brought the men must be directed if the great to its present pass, with catastrophe is to be averted. vain have a thousand remedies been revolution fomenting in every State, with confiscation, robbery, violence proposed, many of them, perhaps, worse than the evil they would cure. and lust openly preached from the public platform and taught in the very classroom. We call it liberty With the prophet Jeremias we must cry out to the nations, not permitof speech. We give it high sound-ing, scientific names. Officers of the ting our voice to be silenced. law and representatives of the people this, and ye gates thereof, be very do not, as a rule, dare to interfere desolate, saith the Lord. They themselves have been shorn of all their power by the education of There is no authority upon earth unless it comes from God. Even, therefore, though religion is merely ignored in our schools withthat can hold no water." out being actually opposed, every reason for obedience, law and order

Beautiful Rosary has been taken away. In spite of fine phrases, anarchy remains the

man may follow his own unbridled institute. If education without re-ligion is right, then Ferrer was right and he deserved the apotheosis which the world gave to him; his system of the Modern School, based upon opposition to all constituted author ity, is right. Men who do not hesitate to up-

hold an education without Christ must not, therefore, be surprised if their pupils are more logical than they, if they demand that the full consequences of such doctrine be both taught and put into practice. To make this application more freely Socialists and anarchists have founded their own schools, as well as their own press. If my considera-tion is shown by such men for the Public school system of our country, it is only because they either hope to con-trol it absolutely or are already in part doing so. The following is the "yell" with which the pupils of the New York Ferrer school one day sur-

prised their delighted teacher : One ! Two ! Three ! Four ! What are we for ? Modern School! Modern School!

Rah ! Rah ! Rah !

would be frustrated. The Doctor of Christian sociology

explains himself : God gave us natural riches, such

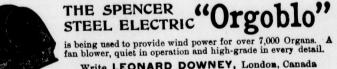
as property, cattle, food and the like; and also artificial riches, such as precious metals, clothing, etc., so that we might, by the application of them, merit eternal life. God has bestowed wealth on man so that he might look on Him as the Wellwishes of the race, might love Him and in His name give alms to those " Be astonished, O ye heavens, at in need. Temporal goods are given to us to be used in the preservation For My people have done two evils. of our lives. The object of gain is They have forsaken Me, the fountain that by its means man may provide of living water, and have digged to themselves cisterns, broken cisterns, for himself and others according to their state. The object of providing for himself and others is that they may be able to live virtuously. object of virtuous life is the attain-

In speaking of wealth and riches this great social teacher applies this wealth and social teacher applies **Complete with Orucifix** sitely designed Resary is made from our best quality of face-ted cut amethyst color beads, with strong lock link attachments, and them to the workingman as well as to his richer employer. The object of wealth, little or great, is to do good with it for the ultimate purpose of an eternal reward. The greater the wealth, the more urgent and imperative the duty of charitable distribution and use. This idea on the relation of capital dainty crucifix Our regular

sary is one dol lar but to all readers of the to labor and vice versa meets the most approved teachings of modern Catholic Record'we Christian sociologists. It is analyzed are offering a special discount of 25 p. c. and will send one

Christian sociologiste. It is analyzed by a writer in America : "The early Christian writers looked with surpicion upon trade. Their difficulty was the same as that which arises again in our day. Shall a man draw a profit from any. postpaid upon receipt of 75c Or if you will act as our repreact as our repre-sentative in your district and soll only 12 of our size 16x30 multi thing except his own labor? Saint Antoninus answers that trade whose

main object is cupidity is certainly evil. It is justified if the trader seeks a moderate profit 'not as an altimate end, but merely as a wage of labor,' to provide for himself and family, to aid the poor, or promote the common good. Upon the same principle he is justified in taking interest. Those who are unwilling to work, but 'directly seek by lending their money to merchants to secure



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AUGUST 8, 1914

CHATS WITH YOUNG MEN

THE PHILOSOPHY OF CONTENT

This mundane sphere possesses a plethora of people who are seured on it and on themselves ; all that is d, sweet, enjoyable seems to have lost its glamour and attractiveness ings are to be looked upor with suspicious questioning because, forecoth, these keen observers have discovered that not everything is what it purports to be. Thousands have the distressing habit of groan form of a weakness very common to all of us, the prepensity to note faults and failures where by con-trast the cheerfully inclined and

well disposed can observe success. Self appointed critics do not fit into the run of things, and while they maintain that they seek merely to better themselves and others, the root of the matter, the real explana-tion of their conduct is that they are discontented with their lot in life. They have set an immense value on They have see an initialize visit of a higher salary, more leisure, greater fame er some other equally easily ruptured bauble. Life to them is a chance to "get things" morely because someone else is enjoying them.

Life is made for action, for the acquisition of good repute and money, for notoriety; this they pro-claim constantly by the plans they hatch as well as by the plans that fail.

What a contrast to those who live such lives are the lives of those who know the philosophy of content. These seek their daily work and the spirit with which they assume their accustomed duties elevates it into the realms of prayer and sacrifice. inure themselves to the set backs of life, take things as they come or as they go with a feeling that all the little trials and discouragements, tribulations and sufferings are means offered them to climb the stairs of self regulation. They never bemean the curtailment of their lib. erty, never seek to reflect upon the ability or wisdom of their superiors. They do not deplore the darkness of the world nor the evil proclivities of the people surrounding them; but they make of what dreariness there happens to be a background for the light that shines day by day; and if perchance there comes a dark day, they immediately make a comparison with the bright days that have gone before, not to demonstrate that to-day is a dark day, but there have

been, not so long ago, bright days, and there will be others soon. What a beauty there is in such lives! What an inspiration they are to people inclined by nature to seek the dusky side of things and persons ! How they contrast with the habitually disgruntled, the chronically unsatisfied ! A mind attuned to good things soon learns to see them without effort. If we can but persuade ourselves of this, there will come into our lives a greater de-gree of humor and content. No great strain is required to bring them, for sunshine diffuses itself with amazing rapidity in all directions. If we give it a lodging in our thoughts, if we make brightness a state of mind, life will take on a new meaning, greater possibilities will present themselves and they will produco for us more nefit All hail, then, to the philosophy of

content ! WORK IS THE THING

out exception, receive commensurate advancement and compensation. That the demand for efficiency often exceeds the supply is perhaps due mainly to the fast that the American youth so often has a "lefty concep-tion of himself," and will not put sufficient energy and determination into helding down his job.-Sacred Heart Review GOOD AND BAD DAYS

Good days and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it yourself. Bad what you make it yourself. Bad weather is only an unfortunate audibly to others, and the burden of their refrain is, "Things are not what they seem." And still this dis gusting habit is but an exaggerated post Runsberg's thought, "Each day is a life." When you get up in the morning throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself: "Another day—another life!" For all we know, it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step

forward in our work. Let's do all the good we can. Let's get all the happiness we can-to day. Now is the only time you can control. Yes-St. Paul Bulletin.

OUR BOYS AND GIRLS

TRY IT AND THEN JUDGE August is dedicated to the Most August is dedicated to how how and Blessed Sacrament. Our boys and girls should approach the Hely Table every day, if possible, during this month. Why should you go often

to Holy Communion? 1. Because Our Lord Himself counsels daily Communion, as the Pope shows in his decree.

2. Because it was the common practice of the early Christians. 3. Because the Council of Trent

exhorts us to receive Holy Communion as often as we assist at Mass. "The Holy Synod would de-sire that at every Mass the faithful who are present should communicate, not only spiritually, by way of inter-nal affection, but sacramentall by the actual reception of the Eucharist.'

4. Because-to quote the words of our Holy Father in the decree "The desire of Jesus Christ and of the Church, that all the faithful should daily approach the sacred banquet, is chiefly directed to this end, that the faithful, being united to God by means of the Sacrament may thence desire strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable." In a few words, daily Communion will make us pure, will deliver us from small sins, and preserve us

from great sins. 5. Because, with regard to children in particular, our Holy Father, in a special decree, has written : "Those who have the care of children should use all diligence so that after First Communion the children shall often approach the Holy Table,

even daily if possible, as Jesus Christ and Mother Church desire." Conditions-The only conditions demanded for frequent and even daily Communion are (1) to be free

mortal sin, and (2) to have a from good intention. Objections—"But," you will say, "I am not good enough." Answer—

THE CATHOLIC RECORD

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have every spiritual blessing you de-sire and in the end you will have everlasting life. "He that eateth this Bread,"

Lord said, "shall live forever" (John vi. 59). Will you not try at least weekly Communion for a month, or go three times a week for the same period, and then judge for yourself ? St. Teress, in encouraging a certain devotion, wrote : "If you do not beterday is a reserd. To morrow is a lisve me, try your own experience secret. To day is yours, is mine.— and then judge."

ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preachings. Think beautiful thoughts. "Beau-

tiful thoughts are angels bright." Remember that you are judged by your actions. "Do noble things, don't dream them all day long." Be conservative. Your acquaint-ances do not want your confidence. At all times be womanly. A nasculine girl does not retain admir-

ation. Be careful not to grieve over the wickedness of others ; watch your self, "lest you grow a few sprigs of ungodliness

Be quick to believe good. Believe the good until the evil is evident. Do the little things, and then, if you have the time, dream of the great things.

Be natural. Remember, there are others as lovely as you are. Have many friends. A chum usually is disappointing and leaves a sore wpot which might have been avoided.

RICHES OF RITUAL

Many of those who still linger outside the Catholic Church though on its threshold, find in our riches of ritual a means of deepening those convictions which keep them where are. When they have been ont at a High Mass or a feast day they are. present at a High Mass of a reast the Benediction that say perhaps regretfully : Give me a simple service. This

elaborate ceremonial does not help my soul towards God. The incense, the lights, the bowings and processions merely withdraw my soul from its centre and stifle the woice of a prayer.

Bear with me when I say that I can pray best when away from your elaborate ceremonial and hidden in my own room, or best of all in the great silences within the hills or within hearing of the noble music of

the sea. A NUMBER OF THINGS TO BE SETTLED A number of things have to be set- his fatigued body. tled before a satisfying answer can

"I am not good enough." Answer— be made to this regret. The speaker must determine with our Holy Father the Pope reminds

tion, with a procession. We may move our head or our hands except by law appointed. The very meats we eat and wines we drink are a law of the Medes and Persians. Nay, the very order of taking them may hardly be broken, and unless a man

would be a social outcast he dare not transpose the items of the menu To crown it all, in this same menu we have even the strange phenome non of a ritual language not ' ' un derstood of the people. Now that the nation has largely

given up even song and evening prayer, its appetite for ritual, has become identified with its appetite for food too. The chief litur-gical act of the day is no longer the morning sacrifice, but the evening meal.

All this can be quite mistakenly condemned. It is not all in vain; nor vain at all except in so far as it supplants what is of greater worth and duty. The worst of it is merely a misplaced instinct for what is divine.

Imagine what a meal would be if men and women sat down at a wellspread table with no other intent than to consume as much as they could as quickly as they could ! The action of taking food is of itself so gross and humiliating that a meal without manners would be an unendurable orgie. The Ritual of Meal taking is not necessarily a sacrifice to Bacchus, but to Minerva. It prevents the animal within us having its way. Thereby it unguarded by mind. What meal unguarded by formality would give room for in-telligent talk? Yet it is mostly at the evening meal that the family meet face to face; and talk is the better fare. The evening meal is thus the one common act of the household. Unless sanctified by ritual it would be a mere carrying out in public of acts better done in private. But as it is the one com-mon act of the day it is only less holy than a common prayer; and if it is not a sacrifice it can come near to being a sacrament. Lastly, it is more than likely that hose who prefer hills and the sea to a formal house of prayer are really misinterpreting the whole idea of prayer. Even private prayer is not a mere self satisfying thought and effort over disagreeable things. The end of prayer is not spiritual satis faction, but spiritual strength. a man's whole soul may be braced up

by a fatiguing ceremony which leaves him almost fainting; and a man's whole soul may be undermined by a walk in the hills which has braced up In public prayer we must be care

ful to recognize that all worship has two objects; one primary, the other Our Holy Father the Pope reminds us that the Most Holy Eucharist was instituted not so much to give honor of external worship of his in the content of the sphere of external worship of his in the content of the sphere of external worship of his in the content of the sphere of the s primary opject is to enable man to worship God with collective worship. We might almost state the difference between the two by saying that in the first God is the object, in the second man is the object. It is the very genius of the Catholic Church to seek first the worship of God, as-sured that all else needed for the

caust. Moreover, as the best must be given somewhere, if God does not receive it, some other creature like ourselves must receive what is fit only for the Most High. The Creator is robbed to pay the crea-ture; and the work of God's hands is given the worship due to God alone.

Now, Art is man's highest expression of intelligence and emotion Yet Art even at its highest is not wholly worthy of God. Deliberately to offer Him less than the highest Art, when we have the highest in our giving, would be to deny or slight His God head. When, then, the solemn services of

the altar are accompanied by the full worship of Art—when the rite takes place in a building planned and built on noble lines and lavish of noble spaces-when all around on the walls and distant roof and even on the feet trodden floor beautiful shapes stately pageantry of serving men and boys and anointed priests who en-circle the altar with a wreath of mystic movement-when the ear is appealed to by music not made after human harmonies heard on land or sea, but after some superhuman melody heard on the mount of vision -when the life wafted incense sum mons us Godwards through our low

mons us Godwards through our low-liest sense, no doubt every avenue of approach to God is thronged. Yet the whole ritual is not a supreme worship offered to our senses, but Art's supreme offering laid hum-bly upon the Altar of God. A soul unaccustomed to these high ways of worship might say. "What

ways of worship might say, "What sensuousness! What idolatry!" The exclamation would indeed be true and the rite would be idolatry if offered to the senses or even to the intelligence of man. Yet is it no idolatry, but poor and halting wor-ship of the Most High, since it is man's best offering to God alone.--Very Rev. Vincent McNabb, O. P.

OUGHT TO TEACH LESSON

BIGOTS SHOULD NOT FORGET " NO POPERY RIOTS OF 1780 "

In these days when certain societies are busily engaged in fanning the flames of religious fanaticism against Catholicism, and when great noblemen show a similar spirit by leaving anti Catholic restrictions in their wills, it may not be inappropriate to quote what Charles Dickens (who admitted that he had " no sympathy with the Romish Church his preface to "Barnaby Rudge"-the powerful pen picture of a senseless and false religious cry, which crystal lized itself into the Gordon riots riots which for a time paralysed the arm of the Government, and rendered impotent the magistracy; riots in which, in four days, seventy - two private houses and four strong goals vere destroyed, and in which the loss of private property was estimated at £155,000; in which 200 people were shot dead in the streets, 250 more badly wounded, many of whom died of their wounds, and many hanged while the number who perished in the conflagrations, or by their own excesses, is not known, but they were considerable, says the Catholic Universe of London, Eng. Says the Now

great novelist : These shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at nought the commonest principles of right and wrong: that it is begotten of intoler ance and perecution; that it is senseless, besotted, inveterate and unmerciful ! all history reaches us. But perhaps we do not know it in our hearts too well to profit by even so humble an example as the No Pop ery ' riots of 1780."



DRC

Kant Katch Kold WHEN mother leaves her infant asleep in the crib she feels easy in her mind if the house is

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nterested in the subject of coal economy and adequate protection for your children by writing for our "Home Heating" booklet. Others have found this book in-tensely interesting. So will you.

strong the wind. The Safford system is economical on fuel, too-70 per cent. of the Safford boiler's heating surface is

direct: that is, immediately around the fire. Ordinary boilers have but 51 per cent. The more direct the heating, the less the fuel required.





SEVEN

A great many youths of to day ap. instituted not so much to give honor pear to entertain the idea that they are superior to their jobs. It is observed that there is a class of em-ployees who seem to think it is disgraceful to take one's work seriously, and one who is conscientious and assiduous in attending to small details is regarded with a sort of pitying amusement.

That manner of conduct may possibly give a young man prestige saving of your soul is your own among his fellows; but it doesn't business. Your soul will stand or among his fellows; but it doesn't lead to success. No man who ac complished anything worth while ever felt himself above hard, pains taking work. Let a young man have your Judge.

Try it-for a time, at least, prac-" lofty conception " of his ability if he will. But let him remember tice frequent Communion; and try that the business world muss be its blessed effects. Prepare as well A man who proves to his as you can and ask from Our Lord shown." employers that he can do efficient, whatever you want. You will learn intelligent work will, almost with- that in frequent Communion you

to Our Lord as to preserve us from sin and to support us in our weakness. You will object in the secon

place-I never did it before and the people will wonder and talk about me if I go often. Answer-Do not be so foolish as to expose yoursel to spiritual loss through fear of what others may think or say. The

fall by itself. Those that sneer at you now will be able to do nothing stinct. He may be fixing the name to help you when you stand before

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nate distaste for doing anything under command. To enter the Kinglom of heaven as a little child de-

mands a measure of self-surrender which balks many minds. Perhaps it is almost too much to expect from minds of every type the childlike self surrender needed by each unit in

a collective and external prayer. Again, in preferring the hills or the seaside to a church as a place of prayer the speaker may be giving choice to a very natural sanitary in of a spiritual jadgment to the natural pleasure a healthy man feels in exchanging the overheated or underventilated air of a room for the winds from the heather or the surf. None are likely to part company with him

on this point; and especially no priests, whose lives are often shortprisets, whose lives in the foul air of ship of supreme perfection. a place of public worship. It is not content to offer the Most a place of public worship. Moreover, it has to be determined

'C'est etre superstiteux de written : mettre son esperance dans les formalites et dans les ceremonies ; mais c'est etre superbe de ne pas vouloir sy soumettre." We may translate and paraphrase this fine thought of Pascal thus : "It is superstition to look on ceremonies as an end ; it is pride to deny they are a means." To refuse ritual is to deny oneself ; for man's daily life is an elaborate rit-

What, for instance, can be imagined more formal or, if the wor may pass, more ritualistic than our meals ? In every leisured and wellnears ? In every lensured and well-ordered house there is always at least one meal surrounded by as much formality as a royal reception No country in the whole world has such an elaborate etiquette of the dining table as England. It might almost be said that the very hairs of our head are numbered. Special garments must be worn. Special phrases must be used. The meal is opened, like a solemn religious func

worshipper will follow from God's

bounty. It is perhaps the particular half-truth of Protestantism to look upon the end of worship as some spiritual emotion, with which, in the dim alleyways of the human soul, can be confounded a mere aesthetic emotion. On the other hand, the Catholic Church is almost careless of the emotion but zealous for God.

Under the pressure of this great idea the Catholic Church covets to give God, the Supreme Being, a wor-

High only the second best. All we by the speaker how much of his dis bave is not enough for Him who has taste for a ritual of prayer is not a given us all we have—yea, who has misinterpretation of life. Pascai has given us all He has and is. To keep back the best from God is

to steal from the necessary holo-



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The Holy Father, in order to promote temperance, has granted to the members of all total abstinence societies, canonically erected, a num ber of spiritual favors including the following plenary indulgences : To members, who after confession

and Holy Communion, will devoutly visit some church or public oratory and there pray according to the in-tentions of the Holy Father. (a) On the day they become mem-

(b) On the feast of the patron of

each sodality. (c) On the feast of St. John the Baptist, or the Sunday immediately following.

(d) On four feast days in the year to be named by the Ordinaries one for all.

(e) Once a month on a day to be chosen at the will of each member, if during the entire month they have devoutly recited any prayer approved of by the Most Rev. Ordinary for each sodality.

His Holiness has granted also that all Masses offered for the repose of the souls of deceased members, shall have the same effect as if they had been celebrated at a privileged altar. been celebrated at a privileged altar. The Catbolic Church puts temper-ance among the great virtues and in-sists that all her members should practice it. She encourages them also to abstain altogether from inalso to accent integener from in toxicating beverages. She knows that in virtue, health prosperity and peace they will be better off if they do not drink alcohol in any form or to any extent than if they indulge in its use even with great temperance. —Catholic Columbian.



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UNIONISTS AND THE VOLUNTEERS

(From the London Catholic Times.)

The peers' party are greatly dis-turbed by the growth of the National Volunteers. They trusted to intimidation through the forces of bigotry, but they find that the supporters of constitutional principles are not to be intimidated, and that the forces north of bigotry are small compared with the broad minded lovers of justice for people of all creeds. But they have no other weapon to rely upon, except the anti Catholic fanaticism of a certain section of the Ulster Protestants, and they are determined to use it as long as possible by way of threat. Even the fact that a rebellion led by Sir Edward Carson would not have the faintest chance of success, for the rebels would not only have to fight the King's troops but National Volunteers four or five times more numerous than them cover selves, does not deter them from encouraging sedition. Speaking at the same meeting as Lord Charles Beres ford, a member of a family, tradition ally hostile to the Catholics of Ire-land, the Duke of Norfolk, at Leeds publicly mingled his voice in the Orange warwhoop. Though a Catho-lic himself, he felt, he said, that their friends in Ulster were justi fied in dreading being brought under the dominance of such 'a Parliament as the Home Rule Bill would set up." Feeling displayed during the meeting, especially around the plat-forms from which the Duke and Sir Mark Sykes endeavored to speak, afforded evidence of the indignation aroused amongst Irish Catholics in aroused amongst frish Cathles in this country at seeing co religionists of theirs allying themselves with her-editary enemies of their creed in an agitation which is based on hatred of the Catholic religion and the Pope and the object of which is to deny to the Catholics of Ireland rights which would readily be granted to them if they had not been so true to their faith and the head of their Church. When the Irish Volunteers, who met at Dungannon in 1782, were being organized, the Earl of Tyrone wrote to one of the Beresfords that the Catholics in their zeal were form. ing themselves into independent companies, and had actually begun their organization, but that seeing the variety of consequences that would attend such an event, he had considered it is his duty to stop their movement. The Beresford whom he addressed was in favor of drawing a distinction between the Protestants and the Catho-lics, and Lord Charles Beresford, speaking at the meeting addressed Unionist Party makes the application by the Catholic Duke of Norfolk, left no doubt that that is a sentiment which he, too, entertains, for he said there was one class which had always been loyal"-in the Beresford sense of the word-"and another which had always been disloyal. We know what the accusation of dis-loyalty against Catholics, coming from the lips of Ascendancy men means. 1t was a favorite accusa tion against the Catholic martyrs of this land, and the records of their lives protest against the Catholics of Ireland, though Lord Charles Beres ford's Catholic ally, the Duke of Norfolk, appears to have listened to Norfolk, appears to have have have have a possible to it in silence. But the appeal to bigotry is now out of date. The hopes that rested on threats of trea-sonable violence have vanished. The rise of the national volunteers has shattered the plans and pros-pects in which the Unionist leaders ave been taking comfort. The ide of the vast majority of the Irish people having recourse to arms to defend the rights guaranteed by the Constitution did not apparently occur to these prudent political guides until it was almost realized. At the present moment they are amazed and distracted. They know not what to think or to say. Some them who wildly cheered on Sir Edward Carson when he was boast-ing of his intention to break every law and to call into existence in Ulster a force which would defy the Government are feebly asking how it is that the illegalities in Ireland are permitted. Others endeavor to derive some little satisfaction from the thought that if Sir Edward Car. son's Volunteers are a comparative. ly small minority, they are better organized and armed than their rivals. But all are anxious and dis-Well they may be, for the spirited. pol cy of intimidation is dead. Nobelieves that even the most body fanatical of the men whom they have been urging to insurrection are willing to take the field against

their fellow-countrymen. No one imagines for a moment that the Duke of Norfolk will be seen on horseback, with the other promin-ent Covenanteers, leading them on. But this much is certain—that if in an access of wicked folly they and the politicians who are financing them sack to prevent Ireland from enjoying what a law duly enacted assures to her, they will discover that the Catholics and Nationalists think liberty worth fighting for. A despatch to the New York Tribune, "those misguided but good hearted fellows, the Ulster Volunteers, are so unwise as to resist the Home Rule Act after it has received the royal assent; their bullets will be met by our bullets, their Maxim guns by our enforcement of the law of the land." But Mr. Devlin firmly believes that no such conflict will take place, for in the same de spatch he expresses the conviction as one who knows Ulster well, that such animosity as has been stirred up by the Tory gun runners is large on the surface and that the Nationalists may look forward to the inauguration of Home Rule under conditions of good will amongst all Irishmen. The truth is that the Volunteer movements of to-day will

have the effect which the Volunteer movement of 1882 had under the im pulse and inspiration of the Protest ant patriot, Henry Grattan. They will do much to extinguish narrow sectarianism and to foster a national spirit amongst the Protestants of the The Ulster Protestants are not vis-

ionaries. They are well aware that they cannot prevent the majority of their fellow countrymen from securing the boon of self government, and that any attempt on their part to set up a Provisional Government would it now in its natural state with the not only prove a failure, but would nice spruce and long slender poplar, have disastrous results on business. The Nationalists could punish them by dealing elsewhere, and anything like civil war would be a blow to the prosperity of Ulster, from which, in all probability, it would never re-

The National Volunteers constitute a guarantee, in addition to the usual legal safeguards for the maintenanc Constitutional principles in Ire land, and the prophecies as to divided authority in the direction of the organization may be dismissed as, at the best, mere idle speculation. No doubt there is need for a tactful handling of the situation. As Mr. John Redmond points out in the letter which was published on Saturday, it is of vital importance to the national cause that the question of control should be settled in an amicable spirit and without friction of any kind. It may be safely assumed that on both sides every We effort will be made to arrive at here. mutually acceptable working arrangement and that the urgent necessity for united action will from ion quickly bring about an agreement. The members of the Provisional Executive Committee are men the ex cellence of whose motives cannot be questioned. In founding the

feel how essential is harmony with the Irish Party whose purpose in supporting the movement is the In any event the perfect sympathy with the Home Rule Cause which pervades the force is an assurance that the influence of Mr. Redmond and his Nationalist Parliamentary colleagues will be fully recognized in the shaping of the policy which be pursued. This power which has been called into being by Mr. Bonar of the Unionist panacea of coercion again in Ireland an impossibility. The Unionist leaders, whilst struggl-ing to keep the Nationalists of Ireland in a state of inferiority, have powerfully helped to place them in the position of freemen.-Liverpool Catholic Times.

THE CATHOLIC RECORD

also considering this an exceptionally dry season, looked very good. He also showed me a plot of wheat shot out and looking splendid. After this I continued my journey south to Stavert which is the first station south of Hearst, on the Algoma Cennames. tral & Hudson Bay Railway. Here I found several settlers just starting in, some of whom have nice bunga lows built already and some land cleared.

At this place I remained several days and travelled for miles over the country. Here the Algoma Central & Hudson Bay Railway have spent a lot of money brushing out roads ahead of the settlers. The same company is also erecting a sawmill at the Mattawishquaia cross ing near Hearst, and at Stavert another Mill is being planned by a re-cent settler. As the roads are cut out 30 feet wide and in a straight line, one standing on the railway track and looking east and west can see for several miles ahead through the small growth of evenly sized spruce and poplar. It puts one in mind of a straight swat cut through a large level field of standing tim othy, and in itself looks beautiful. The roads being out ahead of the settlers; one can travel over the country looking at land without

much difficulty. The soil is a reddish coloured clay seemingly loose and rich; it is cov-ered with from 6 inches to a foot or more of black vegetable mould. The surface is not level but undulating or slightly rolling, and there are no stones, fallen timbers or large stumps to bother. I have travelled considerably both in the Western States and the Canadian prairies

and have not seen the general aspect of the Clay Belt. Looking at and looking ahead say eight or years when the country will be opened up and the timber cleared off. I am certain from what I have seen that it will compare favorably with, if not surpass, either of the above districts. I noticed on my travels both by rail and on foot that on my

any place where the land was well cultivated the crops looked fine and this convinced me that after this wonderful and beautiful country, nown as the Clay Belt of Northern Ontario, is settled it will be one of the most productive farming districts in the Dominion of Canada.

NEIL MULVANEY, Espanola Station, Ont. July 22, 1914

MARTYRS' SHRINE

Waubaushene, July 27, 1914. are having a lively time Pilgrims are flocking hither and even from the United States. Many stay for a week and more and all seem enthusiastic about the place. Remarkable cures have taken place ; that, in particular, of s Winnipeg lady, suffering since three years horrible pains from attacks of gall stones and declared incurable by her doctor. All her pains have tional Volunteers they were animated by no selfish ambition. Their aim sappeared since fifteen days, was the protection of Ireland's national interests, and they must the application of a relic of our Canadian Martyrs. Pilgrims leave Toronto at 5 p. m. by the C. P. R. and reach Martyrs' Hill (now on the timetables) at 9.55, where an omnibus

meets them for the shrine. Many, however, prefer to take the 8 a.m. Grand Trunk train for Waubaushene where they arrive at 12 47, and from whence they drive to the Shrine, a little more than four miles.-J. B. N.

CATHOLICS IN THE REVOLUTION

American marine, and contributed 3,000 barrels of gunpowder, blankets for ten regiments and 1,000,000 frances for the young republic. "From Catholic Poland came Pul-aski and Kosciusko—immortal

DIED

PRIEST RESCUES DROWNING

BOY

BRINGS HIM UP AND SLIPS AWAY

From the New York Times

Freeport, L. I., July 22 -A crowd

There was something like a panic

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shows the sec-

tional view and

interior mechan-

ism of the

May her soul rest in peace! "All the foreign assistance that came to the struggling patriots came from Catholics and Catholic coun-tries, while at home there was not a

single Catholic Tory, not a single Catholic that faltered in his allegiin peace ance to the cause of American Independence. Even among the native Indian tribes, there were found Cath-olics to aid in the work of achieving American independence. Orono, the Catholic chief of the Nenobscots, was commissioned an officer by the Con tinental Congress and with his tribe rendered invaluable service along the

Canadian frontier. "The names of Lafayette, Rocham-beau, Pulaski, Kosciusko, De Kalb and De Grasse should silence forever her daughter, Mrs. Arthur J. O'Leary, the tongue of slander which imputes to their religious motives utterly at Ninette, Manitoba, on June 28, 1914, Mrs. F. X. Langevin, in her seventy variance with the cause which they so bravely and manfully upheld. ninth year. May her soul rest in one at that time even whispered that DAACA Catholics entertained religious principles incompatible with the safety and freedom of the country. Both in war and peace American Catholics have been devoted and loyal subjects GOES OVER AFTER FOUR . YEAR . OLD,

of the Republic." Gen. Washington in an order issued by him on Nov 5, 1775, pro-hibiting the non-Catholics of Boston

from burning the Pope in effigy, says: of about 400 excursionists had gath. ered on the pier at High Hill Beach, 'As the commander in chief has been apprised of a design formed for the observance of that ridiculous and across Hempstead Bay, at 4 o'clock yesterday afternoon waiting for a steamer to take them back to Free childish custom of burning the effigy of the Pope, he cannot help express port. As the boat had room for only 150 at a time the crowd pushed close ing his surprise that there should b up to the edge of the pier. After the officers and men in this army so devoid of common sense as not to see boat had filled up and the gang plank had been withdrawn the crowd still the impropriety of such a step. It is so monstrous as not to be suffered or excused; indeed, instead of offering urged forward. As a consequence William Baring, a four-year-old boy the most remote insult, it is our duty of Freeport, was pushed overboard and went under at once. to address public thanks to our Catholic brethren, as to them we are indebted for very late success over among the women on the pier at the the common enemy in Canada. sight, and in the midst of the excite-

Father Lotbiniere, in one of his writings, says : "It was a Catholic ment the Rev. Father Theodore F. King, of Bellmore, L. I., broke through the crowd and jumped over after the priest to whose exertions we owe the raising of the American flag over the child. He dived twice without succities of the great West, thus gaining the great Northwest, now teeming cess, but on his third trial managed to get the boy and bring him to the surface. He made his way back to the with powerful States, to the cause of pier and handed the child up to George Johnson, of Bellmore, who took him independence-this was Father Peter Gibault, the patriot priest of Vincennes, who blessed the Catholic to his mother. He was revived with company of Kaskasia as they filed into the Continental army of the Northwest. The Catholic officer, Francis Vigo, and the Catholic priest, considerable difficulty. Meanwhile Father King slipped away to a nearby fisherman's hut, put on some old clothes and went back to Peter Gibault, by the aid they ren-dered to the American General Clark, his home. No one on the pier knew who he was, and his part in the res saved an empire of States to the cue might not have been known had Union. In 1790 Washington's own State of Virginia acknowledged not some of his parishioners seen him in the fisherman's clothes. He is Father Gibault's services by a public resolution of its Legislature. The first chaplain's commission issued by

INTERESTING SUGGESTION IN AID OF THE CATHOLIC PRESS

the Continental Congress was given

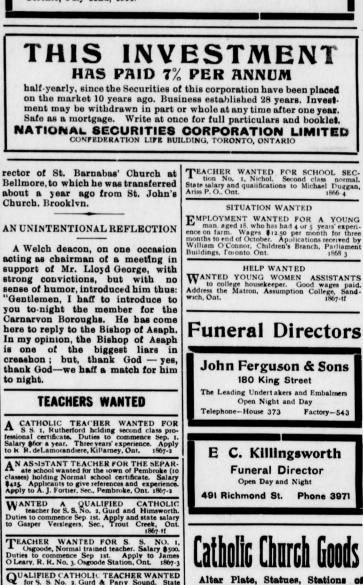
to a Catholic priest."

In a paper on "The Sodality as a Spiritual Factor in Schools and Colleges," read before the %Catholic Educational Association convention at Atlantic City, Rev. Edward F Garesche. S. J., the editor of The Queen's Work, made some interesting and practical suggestions to our Catholic educators in regard to en-listing the Catholic children in the fruitful work of the Apostleship of the Press. The writer called atten-tion to the obvious fact that if we

wish to interest our Catholic laity



th days inclusive. By Order of the Board, JAMES MASON, General Manager. Toronto, July 22nd, 1914.



QUALIFIED CATHOLIC TEACHER WANTED for S. S. No. 2, Gurd & Party Sound. State experience and salary expected. Apply to James McGuiness, %c. Treas., Trout Creek, Ont. 1867-2 the Cross. Altars of Carrara Marble Dapratico and Wood, etc. All orders given prompt attention. Mission Supplies a specialty.

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S No. 7 Douro, holding permanent ass. Salary \$55°. Convenient to boarding, c mail, auto stage and telephone. Apply to Allen, Douro, P.O. Ont. 186

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1866-3

1865-4.

AUGUST 8 1914

CHARTER 1854

A VISIT OF A FEW DAYS

THROUGH THE CLAY BELT OF NORTHERN ONTARIO

The undersigned, after having nington ; Gen. Richard Montgomery taken a trip over the lands of North who captured the British general and his forces at the Cowpers ; the brave ern Ontario, wishes to write a shor account giving his opinion of that wonderful and beautiful country Gen. Movian, who fought by Washing

mown as the Clay Belt. As I have travelled around for ten days look ing over the different places it may he of some interest to any one con templating a change to read what little information I can give about

what I have seen. Leaving North Bay I travelled by the Timiskaming & Northern Ontario Railway to Cochrane and thence by way of the National Trans-continued. Bailway to Que

continental Railway to Hearst. On my arrival at Hearst, tired after my ourney, I stayed over night at the King George Hotel which, together with all the town, has since been wiped out by fire. However, after a English.

good night's rest, and having inhaled my share of the pure, healthy and invigorating air of that beautiful friend of the Colonies in their long struggle for independence. Catholic France sent a formidable fleet and furnished 10 000 men and \$3 000 000 country, I never felt better in my life, and started to travel down the Algoma Central & Hudson Bay Rail-

way south from Hearst. Distant about two miles from Hearst, I arrived at the Mattawish-Rochambeau are imperishably con-nected with it.

"The Catholics of Canada raised. quaia River and here visited some settlers. Mr. Wyborn took me around and showed me his crops (oats, peas, potatoes and garden stuffs) which, to be sown on new stuffs) which, to be sown on new Catholic Spain threw open her home good fruit for Catholic literature.— Iand not as yet well cultivated, and ports and the port of Havana to the Buffalo Union and Times.

ost effectively in this Apostl

the time to begin is early in the child's career, when it is interested Mr. P. H. Winston (a Protestant) in his book "American Catholics and the A. P. A." pages 23 27, says: "Without Catholic aid the American and impressionable. If we get our school children practically interested in our Catholic papers and maga-zines, they will be faithful supporters of Catholic periodicals after they Colonies could never have achieve

their independence, says a writer in the Jersey Journal, (Jersey City, N. J.) Catholic Ireland was the first to sympathize with and assist the have grown up. One very practical way of bring-ing about this desirable interest on struggling patriots, and this aid and the part of the children, which the sympathy were alleged by the British writer suggested, was enlisting the Court as reasons why petitions of Ireland for religious and political enhelp of Student's Sodalities in gather ing copies of Catholic papers and franchisements should be rejected. magazines from relatives and friends, Of the soldiers of the Revolution to be given to the inmates of hospinone were more illustrious than als and institutions. In this way Gen. John Stark, the hero of Benthe children will be taught the value

and worth of Catholic publications. and will learn to look on it as a good action to give them into the hands of others.

Another way of interesting the ton's side of every field ; Commodor children — perhaps not so universally practicable—is that of encouraging John Barry, the father and founder of the American navy commander of them to collect subscriptions for a the first ship to hoist the Stars and Stripes ; Commander Jere O'Brien, Catholic periodical. This might form who fought in Machins Bay the first a profitable and meritorious work for sea fight of the Revolution-the summer time.

Some other very interesting sug-gestions were made in this paper concerning work for the children— Lexington of the sea. "Maj Gen Robinson, commissioner for the exchange of prisoners of the British forces in answer to the quesfor instance the giving of entertain tion by Edmund Burke, 'Of what ments to the inmates of public institutions which has been so successnationality was Washington's army composed ?' testified before the same fully carried on by some of our American College Sodalities. The committee June 8, 1779. 'One half Irish, about one fourth natives, and consolation and pleasure which the children feel at their new found the rest were Scotch, Germans and power to entertain others, make them wish for still further opportuni. "Ireland was not the only Catholic

ties to help their neighbor. The principle underlying these ex cellent + uggestions is worthy of great emphasis. A great deal of the indif-ference and lack of practical interest in and of the Revolution, and the names of Lafayette, De Grasse and in spreading Catholic literature, which we sometime complain of in our grown folk, really has its root in "The Catholics of Canada raised, armed and equipped two full regiour children in Catholic magazines ments that rendered invaluable aid and papers. It is to be hoped that and performed heroic service, while this idea will grow and bring forth

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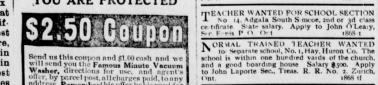
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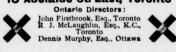
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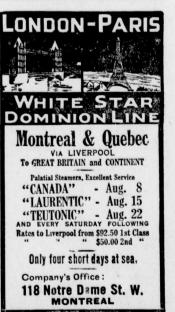
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