

# The Catholic Record.

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

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LONDON, CANADA, SATURDAY, SEPTEMBER 25, 1915

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### OUR DUTY

The daily press informs us that the Patriotic Fund is in urgent need of contributions. We have no doubt that the appeal will be heeded by our citizens. We who live sheltered lives cannot realize the work of those who are at the front. They are enduring privations, fighting and dying that we may escape the devastating touch of the mailed hand that respects neither age nor sex.

But hard by our doors are the mothers and wives and children of these men. Though we may not be able to comfort them in their anxiety, and in their hours of waiting and suspense to dispel the fear that grips their hearts; we can save them the sufferings of poverty. They are not objects of charity: they are the wards of Canada.

It may entail self-sacrifice on our part, but that sacrifice will be a proof of our patriotism and our realization of a solemn and unforgettable duty.

### MISSIONARIES

It has been said that the influence of Protestantism represented by its missionaries has had a baneful influence over China. It could not be otherwise. Presenting themselves before a civilized community like the Chinese, and each missionary claiming to preach the Gospel of Christ but each sectarian preaching a different version of that Gospel, it is to be wondered at that a strong presumption should arise in the mind of an intelligent or even an ignorant heathen against the divine origin of such a Gospel about which its teachers themselves cannot agree? Then also in all the ancient religious systems of the East mortification of the flesh, penance and celibacy are recognized as marks of exalted manhood, while Protestantism through its missionaries denies their efficacy and presents itself to the heathen mind as of the earth earthy.

That the Catholic missionary has achieved a measure of success in the face of great obstacles is attested by Mr. Henry Norman, who has travelled extensively in China. "A distinction," he says, "must be made between Catholic and Protestant missionaries. The former receive high recognition from natives and foreigners, and result of their labours is more encouraging. They have established themselves in China once for all, adopting the customs and attitude of the mind of the people, and managing to live in moderate resources; they are the living expression of those qualities which are thought both in the East and in the West attributes as essential to the priesthood—poverty, chastity, and obedience. Moreover they are subject to a single authority, preach and practice one doctrine. I certainly need not explain that I am not prejudiced in favor of the Catholic propagandists; but I should be disloyal to both did I not acknowledge the deep respect which I feel both for the character and work of the many Catholic missionaries whom I met in China."

### ONE INSTANCE

Let us take one instance, the devotion of the Catholic missionary in North America. Parkman tells the story in his own way. Though he does not name the source of the unquenchable enthusiasm of the Jesuits; yet his is no ungrudging tribute to their heroic and dauntless pursuit of souls.

"Impeded by the French Government when it was in the hands of unscrupulous women and by the Protestant colonies upon the Atlantic seaboard, they never flagged in their zeal for the conversion of the Indians. While they were engaged in establishing mission chapels, the Protestant colonists had their eyes fixed on the dollar. The Catholic missionaries tracked the forests in quest of souls, but their adversaries, when not employed in framing penal laws, kept out of the dangers of the wilderness and increased their bank accounts." Bancroft shows how the Puritan colony regarded the aboriginals and the men who were endeavoring to civilize them. "The Jesuits

had a flourishing mission in the wilds of Maine. Father Sebastian Roesles was its devout pastor. Massachusetts looked upon the mission with an evil eye; and after many attempts it succeeded in August, 1724, in destroying it and giving Father Roesles the martyr's crown." "And then," says Mr. Bancroft, "influence by commerce took the place of influence by religion and English trading houses supplanted French missions."

We neither impugn the motives nor question the sincerity of the Protestant missionary. Some of them are learned and eloquent, and though all the elements of success that men can give them are placed at their service there is a blight in their work. Catholic missionary success runs like a line of gold through the weave of history.

### A SIGN OF THE TIMES

Some time ago we read a notice issued by a big manufacturing concern that its employees must be total abstainers. Alcohol is the enemy of efficiency and must therefore be banned at all times. The employer was not interested in the moral welfare of the employee; he merely gave notice that the drinker, moderate or otherwise, had to sever his connection with the firm. This seems to be the watchword in the industrial world. And it is sanctioned by public opinion.

Perhaps more significant is the attitude of the majority towards the selling of liquor. This is, of course, a legitimate business. It is also a business that should frighten any man who is aware of his duties to himself and fellows. Not so many years ago it was viewed with the utmost complacency. The rum-seller, always a jolly fellow, and generous to a fault with the money that came to him so easily, was a personage. He lived in a big house and his customers lived in the tenements; his wife and children exulted in gorgeous raiment and the contributors to his wealth were in rags; but he went his way joyfully and not without respect. But some how or other his prestige has been dimmed, and his avocation viewed with contemptuous pity by even those who are far removed from fanaticism.

It may be that public opinion has no regard for a man who gives nothing of brawn or brain to the community; or it may be due to the fact that the saloon is a destructive agency that marches in the vanguard of misery and poverty and sin. The fact, however, is that saloon keeping bears the badge of ignominy and is associated with inefficiency and degradation.

### NO CATHOLICS NEED APPLY

Down in Florida, at Fort Lauderdale, a teacher in the public schools was needed and a young woman who had received a certificate to teach in the public schools of Dade County was recommended to the Fort Lauderdale trustees by Prof. R. E. Hall, superintendent of public instruction. This young woman, a Miss Murphy, was appointed by the Fort Lauderdale trustees. Later they learned she was a Catholic, and at once they rescinded the appointment. That was despicable enough, but, worse yet, at a largely attended mass meeting the people of Fort Lauderdale, by a vote of 181 to 7, sustained the action of their school trustees.

In brief, this tells the shameful story of the narrow-mindedness of these Floridians. The details of the meeting printed in the Miami Herald reveal the character of the people who barred the Catholic teacher. When one speaker, in defending the appointment of Miss Murphy, remarked that as Catholics pay millions to support the public schools it is an injustice to tax them and then discriminate against them, he was greeted with hisses and cries of "Sit down!" "Get out!" "We don't want Catholics!"

The action of the school trustees of Fort Lauderdale, backed by the indorsement of the people, has roused indignation among the best people of Florida. This indignation is thus voiced by the Miami Herald:

"No such blow to the welfare of the southeast coast of Florida has ever been dealt than that which those assembled at that mass meeting gave on Tuesday night.

"We may omit particular reference to the illegality of the act which would deprive one of a right on account of religious belief; we need not mention the injustice of taxing Catholics and then denying them the right to teach in the

public schools or to hold public office; we need not refer to the effect this public act of intolerance will have on the outside world, but it may be well to point out some of the immediate results reasonably to be expected from that action.

"The city of Fort Lauderdale and the surrounding country desires most earnestly to secure new settlers, men with money, to assist in developing the farms, the groves and the business that it is hoped will spring up there. To advertise to the world that the people of that community do not want members of a certain Church to settle among them is to announce to the world that an intolerance prevails there that will eventually take in other religious organizations and attempt to exclude them also from residence and citizenship.

"The fact will become known within a few days through publications reaching hundreds of thousands of people that Fort Lauderdale does not want Catholics to settle there, and that if they do they need not look for the ordinary consideration extended to the man of other belief or of no belief. The fact will become known that Fort Lauderdale does not want Catholic families, Catholic money, Catholic investment and that any one whose religious views differ from the majority of residents is not welcome.

"The effect will be a lessened number of settlers, fewer farms and groves developed, not so many houses built, decrease of business, for the stigma of intolerance will not only keep Catholics away from the section, but will also influence many who are not Catholics to go to a more enlightened and more tolerant community. No healthy minded man wants to reside in a community where his religious beliefs are subject to neighborly scrutiny and revision, and where his religious beliefs subject him to a loss of his rights as an American citizen."

Perhaps this plain-spoken protest will open the eyes of the Fort Lauderdale fanatics. It may make them realize that anti-Catholic bigotry does not pay. Usually, when the pocket-nerve is touched, even the backwoods bigot is amenable to reason.—Catholic News.

### THE ITALIAN ARMY BISHOP

(From Rome)

Mgr. Bartolomei, appointed by the Holy Father Chaplain General to the Forces and given by the military authorities rank equivalent to Major General, has returned to Turin from a visit to the troops at the front and has courteously given to a representative of the *Corriere d'Italia* some impressions of what he has seen and felt. The interviewer was at once struck by the evident joy in which the Field Ordinary has entered into the spirit of the ecclesiastical-military mission given him by Benedict XV. The knowledge he had gained in this his first visit to the front, the needs and the possibilities, his joy at the results already evident in the religious spirit widely prevailing.

"First of all," said Mgr. Bartolomei, "I must express my sincere recognition of the courtesy, good will and tact shown by the authorities, military and civil. I had to come in contact with a large number of them, and I met this everywhere." Both in Rome and at the front it was the same, and what he valued most was the fact that all realized the value of the religious spirit as a factor for success in Italy's great undertaking.

"It is needless to say," he added, "that the same tribute must be paid to the King who is showing himself a true leader; the nation should realize this." Both in Rome and at the front the military authorities not only put no obstacles in his way but as far as circumstances permitted smoothed away difficulties so that in religious functions all possible regard should be held for canonical and liturgical precepts and that the priestly office should lose none of its dignity. Given the right feeling thus prevailing there is no doubt that such difficulties as remain to be overcome will cause little trouble.

One instance he gave: the position of the chaplains in the hospitals and attached to the reserve who found themselves regarded as too much soldier, too little priest. This, he said, was being attended to and should soon be put right. But he was more than satisfied with what he had seen in the war zone. Each hospital had some sort of a little chapel; each chaplain had his little altar; the supply of these was complete, what was wanted now was money for altar wine and other daily needs.

Mentioning the Field Ordinary spoke of some of his experiences right at the front, mentioning several places the names of which have been in the papers lately. He had even seen the celebrated parish priest of Caporetto, the story of whose execution as a spy we have all read, and found him an old but earnest hard-working priest, and quite indisturbed by stupid stories. On both sides of the border that used to be, in old and new Italian territories, the spirit of the priests was one of self-sacrifice in their spiritual duties without a thought of anything else.

Of the Italian priests who are in the fighting line as chaplains he spoke with great pride. The trouble, he said, is to keep them back. Their duty, they realize, is with the wounded and especially the dying, so that many who need not necessarily be in the line of fire at all insist on being right up at the front where there is danger and where they feel they are wanted. And the help that this example of self-sacrifice brings to the morale of the fighting troops is invaluable. Even that alone, even if their good will had not been shown in other ways, would account for the desire of the military authorities to the exercise of the chaplain's priestly ministry. Arrangements have been made, for instance, by which the different chaplains can meet frequently, exchange impressions and profit by each other's experiences.

Mgr. Bartolomei brought away a deep impression of the fine spirit of the Italian troops—their courage and determination in action and their patience under suffering, also of the confidence in their leaders, from sub-lieutenants up to the general staff. In conclusion he said a few moving words on the really wonderful devotion at the great function in the cathedral at Udine, already mentioned in these columns. Other similar functions, he said, will follow; one of them will be the solemn benediction of the regimental flag. Incidentally, Count Dalla Torre, President of the Popular Union among Italian Catholics, had, by arrangement with the military authorities, been attached to his personal staff. And he finished:

"War, too, becomes a means of providence in the hands of God: these young men pick up again their faith in God and country—and that too just at the age when many of them are losing the first, some the second. After the war the Italian people will be in many ways better than they were before."

### NEWS OF THEIR DEAR ONES

Here is a short account of how one small part of the work of His Holiness on behalf of sufferers is carried out. It was in December that the thought and the knowledge of how many families were without news of their dear ones who had disappeared moved him to action. A bureau of information was established at the Vatican depending on the Secretariate of State and helped in its work by a distinguished Catholic layman from outside, Mgr. De Schulte, Bishop of Paderborn, in whose diocese were many concentration camps, was asked to undertake the search for French, English and Belgian prisoners in Germany, a similar search was put in hand for German prisoners in France and Mgr. Bovat, Bishop of Fribourg, Switzerland, acted as intermediary between the two. One of his priests received permission from the German authorities to visit the concentration camps and conduct a search personally for any about whom enquiries were being made, especially for such as had disappeared but were not in the lists of killed and wounded of whom the Red Cross had no knowledge. In 40,000 cases such search has been made. The work is done meticulously. Lists are sent out daily to all places where they are published and soldiers there are asked to give any news they can about any name known to them. Replies are sent, in case of Germany, to Paderborn, thence to Fribourg, thence to the families. By the end of June last over 4,000 instances had occurred in which families had thus been able to get news, though sometimes, unhappily, the news that they feared most.

The work is of such magnitude that now, to get through it more quickly and to prevent overlapping it has been decided to subdivide it. Fribourg will still charge itself with the collection of news of French and German prisoners; but for the English and Belgian the intermediary will be the Catholic mission of Keer near Maestricht, which has already done so much for the International world on behalf of prisoners and wounded associated with the name of that town. The Keer mission will receive details from Paderborn and will distribute them to England and Belgium. If a question is asked about the expense of all this work, the answer is that the Holy See when it undertook the work undertook the original expenses, too, as it is wont; that all services offered are gratuitous, but that naturally the expenses are great. The Keer mission has received some and would gratefully receive more, help; if by chance anything remained over and above the expenses it would be applied to the upkeep of prisoners of war in real necessity whose needs have not, for any reason, become known to the societies existing for their help. Differences of creed are not allowed to make any difference in help.—Rome.

A good disposition, virtuous principles, and industrious habits are passports to happiness and honor.

### RENE BAZIN'S

#### INTERVIEW WITH THE POPE

The Holy Father is perhaps at this moment the most interesting figure upon the great European stage where history is being made day by day. The eyes of the world are turned toward him. His every word is telegraphed to the end of the earth. Every least incident concerning him is of surpassing importance.

Therefore the pen picture of His Holiness given by Rene Bazin, the great French novelist, who was accorded an interview during his recent visit to Rome, is of particular interest. He thus describes the great Pontiff who will possibly be chosen at the close of the conflict to arbitrate for the belligerent nations: "I have had the great honour of being received by the new Pope. I have seen restored the old ceremonial which so well suits that universal spiritual power which alone has kept up the habit of judging without delegation the great causes of the world. I have seen a benevolent Pope, and I found myself full of joy that I had come to him. Were I to describe him I should say that, unlike many Italians, he has not expressive features, but that thoughtfulness and the wish to know the miseries of the world have sculptured his face. Barely have I encountered a look so intelligent, so grave, so intensely full of attention. The Pope wants to know. He wants to understand completely the causes that are brought before him; one feels that he has a most loyal heart, and that he will not change when he has given his word, or in his friendships, or, above all, in what God commands and sustains him for, the defence of the truth. I shall not relate my audience that is one of those things that respect and refinement should prevent. But what I can say is that, in the conflict which divides the world, I found him as clear sighted as I had hoped, and that in his great soul I recognised not only the desire for peace, but that most perfect of the blessings of peace: a keen sense of justice, pity for suffering, power of divining causes. I left him truly happy and thanking God for having given another good Pope to the Church.—Holy Name Journal.

### FERVENT DEATH NOTE OF BELGIAN MINISTER

Canadian Press Despatch

Haarlem, France, Sept. 15.—Louis Huyemans, late Belgian Minister of State, who died here on Tuesday last, left in the hands of his son, Edward, an envelope marked, "Not to be opened until the day after my death." The envelope was found to contain a fervent farewell to the Belgian statesman's King and country, written in the conviction that he would never see his own land again.

"In spite of the generous welcome given us by the great, noble French nation," the letter concludes: "in spite of the solemn oath of the allied peoples to revenge us and return us to independence and sovereignty, Belgium after having driven out the last barbarian, in spite of the hope I maintain that this word of honor shall be fulfilled, I feel I shall no longer be of this world when the hour strikes.

"Sorrow consumes me, kills me. It is in the land of France that my body will be buried, and I ask that over my tomb be planted a simple cross with my name and the words 'Died for the fatherland,' because it is for it that I shall have died before my time."

### NAPOLEON AND CHRISTIANITY

There is a special timeliness in recalling, while the vortex of war is whirling men and nations along to ruin, what took place a hundred years ago when the Conqueror of Europe was at last taken in the toils and sent where he could wreak no further destruction. The solitude to which the fallen Emperor was condemned was effectual to his own salvation, there can hardly be any reason to doubt. He had wrought much evil against the Church by his divorce and by his making a prisoner of the Pope and dragging him at his chariot wheels around Europe. Fastened to that barren, desolate spot of stone in mid ocean he had ample leisure to reflect upon his meteoric past and to moralize upon the uncertainty of all things human. His sins had been many and grievous but he had, at all events, the consolation of having restored religion in France and made it respected where it had been outraged and reviled by the emissaries of Satan. His defense of religion and of the divinity of Christ, as recalled by the late Rev. Dr. Lambert, was as that of one inspired. "The greatest service I have rendered to France," he said, "is the re-establishment of the Catholic religion. Without religion, to what would man come? They would cut one another's throats for the prettiest woman or for the largest pear!" When he found himself alone at St. Helena he began to reflect on the faith of his childhood, and in his profound genius Napoleon found the Catholic faith to be both real and holy. He asked of religion its last consolations.

It is good for those who preach and exemplify by personal action the gospel of the right of the strong man armed to rule all those who are less strong than he. Balaazar, blind, deserted, roaming around the streets of Byzantium, begging an obolus from the charitable; Bonaparte, in the prime of manhood, bawling the loss of friends that he had made powerful and proud, pining to death like a real Prometheus, from the gnawing of the vulture of shattered pride and defeated ambitions—the representative of the glory of the ancient civilization and the modern thought, teaching alike the truth and the wisdom of the old Jewish philosophers and prophets. "All is vanity"—"the path of glory lead but to the grave."—Philadelphia Standard and Times.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

### THE POPE AND THE EXCHANGE OF PRISONERS

The Observatore Romano publishes:

"In our issue of March 17th we gave notice of the generous initiative of the Pope in favor of the exchange between the fighting Powers of civil prisoners unfit for military service, without limit of age, and we drew attention to the difficulties arisen over this matter between Germany and England, which had been happily overcome through the intervention of the Pope. Later on, however, a new obstacle to the carrying out of the agreement arose, the German Government declaring that it would hold over its consent already given until the British Government agreed to treat as prisoners of war the officers and crews of German submarines. Nevertheless this obstacle too was cleared away at some time, for the British Government agreed to treat the above mentioned officers and crews like the other prisoners of war if the German Government would agree on its side to give the British officer prisoners the treatment they had first had, and the Holy See has tended to bring pressure to bear on the German Government that the agreement come to should be put in force without further delay. And, in fact, the Minister of Prussia to the Holy See, by a telegram from Lugano dated the 6th of last month, notified the favorable reply of his Government to His Eminence the Cardinal Secretary of State who in his turn gave notice of it to the British Minister, and received from the latter on the 12th a note expressing the thanks of His Britannic Majesty's Government for the humanitarian and efficacious action of the Pope."

### THE CONVERSION OF BROTHER ANSELM

MARKS COLLAPSE OF ATTEMPT TO CARRY ON BENEDICTINE LIFE IN THE CHURCH OF ENGLAND

Another great change is taking place in the relation of Pershore Abbey and the Caldey Benedictines, and Pershore Abbey is ceasing to be the home of the "loyal remnant" of the Caldey community.

The attempt to carry on the Benedictine life for men in the Church of England, which was so strongly urged and supported by certain prominent Anglicans at the time of the Caldey conversions, has failed, and Brother Anselm Mason, the superior, has expressed his total loss of faith in all his heart to seek reconciliation with the Holy Catholic and Apostolic Church of Rome. For the last two years he has struggled on, loyal to the ideal of his monastic vocation,

and now that he has received the gift of faith he asks to be instructed and to enter the Church at his old home on Caldey Island. And later on he hopes to be admitted to the novitiate, so that in due course he may make his profession as a true son of St. Benedict.

It will be remembered that the Abbey of Pershore, which belonged to the Cistercian community, was returned to Mr. Henry Wise, the donor, at his own urgent request. Mr. Wise lent the house and grounds to Brother Anselm for the purpose of trying to carry on the contemplative life with the blessing and sanction of the Anglican Bishop of Worcester, and the Rev. W. G. C. Pridoux, an Oblate of Caldey, became the chaplain and spiritual director. During the past two years only seven or eight men have been received, and of these only the chaplain remained. Brother Anselm was the only monk professed under Anglican auspices who expressed any desire to continue the religious life apart from Caldey, and his conversion to the Catholic Church means the collapse of the whole attempt.—London Catholic Times.

For the first time since the days of Plus IX. the Italian parliament is Catholic. Its 680 deputies are not antagonistic to the Church. The Premier is a staunch Catholic and the majority of the deputies entertain reverence and respect for the Pope.

Rev. T. J. Crotty, O. P., of Dublin, Chaplain to the Irish prisoners in Germany, writing from Limburg to a friend in Ireland, says that the prisoners are nearly all dispersed over the country in harvest work. They say they are well treated and fed.

The Princess Clon of Bourbon Farms, recently made her profession as a nun in the Benedictine Convent in the Isle of Wight, England. The princess is a sister of the Archduchess Karl Francis Joseph, wife of the heir to the Austro-Hungarian throne. Another sister of the princess is also a nun in the above convent.

Japan has at least 800,000 lepers, who, until the last few years, were at liberty to wander about the country, begging the means to sustain their lives. The first Catholic leper asylum was founded in 1899. Catholic missionaries take full charge and assist in every way to brighten the lives of the poor lepers.

The Sisters of the Santa Maria Institute, Cincinnati, possess a famous rosary, which has attracted much attention. It is the rosary used by the Empress Carlotta, wife of the ill-starred Emperor Maximilian, and was secured in Mexico a number of years ago by Mrs. Eleanor Childs Meehan, a friend of the institute.

The Catholic Universe London, announces the reception into the Church of the Rev. Arthur Ryland, who resides at the Camp near Stroud, Glos. The reverend gentleman made his submission to the Very Rev. Father Stephen Fitzgerald, O. P., who is in charge of the mission at Stroud.

The Rev. Mr. Ryland was ordained at Oxford some years ago by the Right Rev. Vernon Hereford, Bishop of the Syro-Chaldean Church. Bishop Hereford exercised jurisdiction over certain Syro-Chaldean churches in India, acknowledging the jurisdiction of the Patriarch of Babylon, but not that of the Holy Father.—Exchange.

Father Botty, formerly President of the Belgian Seminary for Foreign Missions at Brussels, and at present missionary in Mongolia writes that during the past decade the number of Christians has increased six fold in that vast mission. This seems to be the realization of the prayer of the late Bishop Hamer, put to death by the Boxers fifteen years ago, who, on the eve of his martyrdom said: "Once, I have been received by my Lord and Saviour, I shall draw this whole province to the Faith."

On August 16th, James A. Williams was ordained to the holy priesthood in St. Michael's Pro Cathedral, Sioux Falls, S. D., by Bishop O'Gorman. Father Williams was born in Miller, S. D., April 20, 1885, and in October of the same year was baptized a Lutheran. His early years were spent in Lead, in which city he received his early education. He later education was received at the Lead public high school, and it was at this time he was received into the Catholic Church by the late Rev. J. A. Chasse.

Rev. Philip E. Gordon, a full-blooded Chippewa Indian, has been sent by the Catholic Indian Bureau to take charge of the religious welfare of the 200 Catholic Indians attending the Haskell Institute at Lawrence, Kas. Father Gordon is one of two Indian Catholic priests in the United States. The other is Father Albert Negahbanquet, O. S. B., a member of the Benedictine Fathers at Sacred Heart Abbey, Oklahoma. Father Gordon was ordained by Bishop Kondeka of Superior, Wis., Dec. 3, 1913, and spent the past year taking post graduate studies at the Catholic University in Washington.

Several Catholics have been included in the recent disasters which have occurred with such rapidity as to pass almost unheeded. In the Irish mail train disaster many Catholic soldiers were injured. In the sinking of the White Star liner "Arabic" there was on board Father Augustine Weidner, S. J., of German nationality, one of the staff of the Catholic High School, and also Miss Stella Carol, the charming young singer of Irish Catholic birth, who had come forward so much of late, and was about to fulfil an engagement in the United States.

### CATHOLIC NOTES

Among the wounded in the hospital at Pavia is Anselmo Gasparri, nephew of the Cardinal Secretary of State.

The fourth annual Diocesan Eucharistic Congress of the Diocese of London, Ont., will be held on Oct. 6th, at Assumption Church and college, Sandwich, Ont.

Amsterdam, via London, September 4.—Cardinal Claudius Francis Vazary, O. S. B., is dead. He was created Cardinal on January 16, 1898, his titular church being SS. Silvestro e Martino al Monti. The Cardinal was born at Keszthely, in the Diocese of Veszprim, Hungary, on Feb. 12, 1832.

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The quiet streets were well nigh deserted for the cricket-field, tennis lawn, or river, and they were free to pace slowly along as the sad story was made known.

Dick knew of old the passion for cards which had been such an evil factor in Ralph's past life. More than once he had rescued his friend from the consequences of his culpable folly by the sacrifice of his own slender funds, and the inevitable condition, avoidance of the evil companions who had been Ralph's bane, was always observed for a time, and things went well. But the weak nature would again succumb, and the story would repeat itself.

It was Dick who was the real Raphael, the guiding, sheltering angel. The other, for all his blue-eyed golden-haired beauty, was only too miserably mortal. And now he had fallen into deeper depths still.

All was to have been changed when he married. A home of his own, a devoted wife, the cares of a family were to wean him from his infatuation, and for a time all went well. But the old temptations had returned, and Ralph had yielded again and again. The support of the little household dependent upon him made the matter more serious than ever.

The miserable gambler, driven to meet his "debts of honor" as he provided for daily needs, began a course of petty pilfering at his house of business. He had meant to borrow only—it is always so in such cases, and could easily rectify matters. But one fall led to another, until he had become heavily involved and detection seemed inevitable.

"Oh, Dick, old fellow," he groaned out, as he made confession of his guilt to this one friend who had never yet failed him, "how you must despise me! But you will hate me, God help me! when you hear all."

And Dick, as he listened, felt his passion stir within him for this so-called friend, and for this so-called man, had involved him in his own ruin. The misuse of the money entrusted to Ralph had necessitated the corruption of his own books; but to shield himself from discovery something more was required. It happened that the accounts which served as a check upon his own were in Dick's keeping. A few minutes now and again when others had left the office afforded opportunities of falsifying Dick's work to make it balance with his own. In this way he had escaped detection, though at great risk. The danger was that suspicion might be aroused by the unwonted excess of expenditure in his particular branch of management, and should this lead to a more minute inspection of the books, detection was certain.

Dick saw the danger, realizing it the more keenly because he himself was involved in it. Speedy action was a necessity.

"Now, if I'm to help you, old fellow," he said at length, "I must have a free hand."

"What do you mean?" the other stammered out.

"I mean that we've reached a crisis now which affects the future of both of us. I think I may say out, but only on condition of absolute submission on your part to what I propose to do."

"I'll submit to anything, Dick, if only you can right me. This will be the last time I shall ever need it. I give my solemn promise. Oh, for Nell's sake, help me if you can!"

"It's of Nell I'm thinking," was Dick's quiet reply. "You must feel, old chap, that you've scarcely earned the right to be helped for your own sake."

"Oh, don't be hard on me, Dick! You don't know what I've suffered. I believe I should have drowned myself long ago, but it hadn't been for Nell and the child. I've been a brute to you, and I know it."

"Well, say no more about that," said Dick. "It's done and you're sorry for it, so we'll try and look at things impersonally. Now leave me the night to think it over, and tomorrow we'll see what can be done. Good night, old chap—Helen will be getting anxious about you." And so they parted.

Next day the office closed early for the weekly half holiday.

"Meet me at Jackson's at three," said Dick, as he left Ralph at the corner of the street. "We'll have a boat and go to the river. It will be quieter there than anywhere."

The river was pretty free at that hour, and the two men pulled for a mile or two till a more secluded part was reached, where they could discuss matters without fear of interruption.

"I've been looking through my book to-day," began Dick, "and I must own that things look a little rough on me. However, that will fit in all the better with my plan. Now, first of all, old chap, give me your solemn word of honor that you will never touch another card as long as you live."

Ralph gave his required word with promptitude.

Dick thereupon stated his plan. As usual, he was to be the real sufferer. He had no ties, he said, such as bound Ralph. He intended to make arrangements for the repayment of the money which had been embezzled and to enclose the cheque in a letter to the head of the firm, exonerating every one but himself from all blame, taking care that the letter should only be delivered after he had left for America. Such action would shift all suspicion from Ralph, the falsification of Dick's accounts lending color to the transaction.

It was an act of genuine self-sacrifice, and Ralph was deeply touched.

"I don't deserve it, Dick," he said, penitently, "that you should lose

your reputation for me. If it were not for Nell, I would never listen to such a suggestion. But you've no right, old fellow, to accuse yourself falsely."

"I don't intend to confess openly that I have been a thief," said Dick. His companion winced at the word. "I shall merely let Gibsey infer it. No one will be likely to defend me against myself, so I shall have no need to tell lies."

"No," broke out Ralph, excitedly, "no one will even give credit for noble self-sacrifice! How mean was all this, and what a cur it makes me feel!"

"It ensures your salvation from that detestable gambling," said Dick, with energy, "it's worth the stake. And I feel sure it will."

"I swear it shall!" returned the other.

"They rowed back in silence, each occupied with his own thoughts."

"When do you mean to write to Gibsey?" asked Ralph as they drew nearer the town.

"Probably to-day," said Dick. "Now don't be so down in the month, old fellow. I shall get on all right in the States. I've no doubt Gibsey will let the matter drop if I pay the money back. It's the only thing to be done."

"They had allowed the boat to drift to the bank under some trees."

"I only wish I were a free man," cried Ralph, "and there should be no necessity for leaving at all. Gibsey need never know of the loss of the money."

"My dear fellow," interrupted Dick, "I take the will for the deed."

"Excuse me, Upton," said a familiar voice, and Mr. Gibsey's well-known face appeared over the wall of a garden abutting the river bank. "It's always best to be straightforward," he continued, "and so I may say at once that I overheard your conversation—though not intentionally—and feel bound to ask for an explanation."

"I shall be glad if you will give me an opportunity of seeing you, sir, in an hour's time," replied Dick, as he lifted his cap to his chief.

"I shall be at home," Mr. Gibsey replied gravely.

"What a fool I was not to remember that we were close to his house!" muttered Ralph as they pulled towards the landing stage. "He was evidently smoking his pipe under the trees and heard his name mentioned. I'm afraid it's a bad look-out."

"Not at all," said Dick, hopefully. "It will probably save trouble."

The interview was a very short one. When asked the meaning of his remarks, Dick was able to say that they referred to certain culpable irregularities in his books which were intended to cover the repeated embezzlement of small sums of money for which he was unforgottenly sorry. As Mr. Gibsey had heard, he had resolved to return the money and voluntarily relinquish his position under the firm. He hoped therefore that he might count upon Mr. Gibsey's readiness to condone the matter and allow it to remain a secret.

The merchant was a man who took little personal interest in his clerks. As long as they did their work satisfactorily he was content. He had therefore no special reason for showing kindness to Dick, nor on the other hand, did he care for the publicity of a police court with regard to his business affairs, when he himself was at no pecuniary loss.

He contented himself, therefore, with a pretty severe lecture on the ugliness of dishonesty, and agreed to the settlement which Dick suggested.

"You must be well aware, Upton," he remarked as the interview closed, "that everything must have come to light at the half-yearly balance next month, and you have shown your shrewdness in forestalling a disclosure. Not that I can sconeerize you from blame, but this settlement of the matter will give you another chance in life. I shall not forget Cunningham's generosity in desiring to shield you, if it had been possible. One does not come across such disinterested friendship often, and I hope it appeals to your better nature."

Poor Dick, be it remembered, had no angelic traits—only red hair and an ugly nose!

"What a strange fellow Dick is!" remarked Helen to her husband next day. "He's actually off to America—but of course you know it."

"Yes," returned Ralph, "it's all settled now."

"I can understand why you've been so low spirited lately. Poor boy, how lonely you'll be without him!"

Ralph's muttered interjection escaped her, and she continued: "It would be hard on your mother if it were not for Aggie's marriage. I suppose she'll live with Aggie and Tom now. But I always looked on Dick as a fixture, for of course he's not a marrying man, and he seemed quite like your mother's own son—he was always so good and affectionate."

It was a cheerless autumn day when Ralph and Helen stood on the platform saying the last farewells to Dick as he leaned from the carriage window. Helen had persistently kept to her resolution of coming to the station, though her husband had done his best to dissuade her. He had brought a letter to her, and had left Dick to himself for the last few minutes. Dick looked pale and haggard. The worrying events of the past week had been hard to bear. The one drop of consolation was the hope, which seemed well founded, of Ralph's thorough conversion. Dick's heroic sacrifice had made an impres-

sion upon him which would not easily be effaced.

The signal was given and the train began to move.

"Good-bye, old fellow!" cried Ralph. "Mind you write soon. I'll keep my promise, never fear!"

Dick knew what he meant, and the assurance gave him a crumb of comfort in the moment of supreme suffering.

"He's awfully cool," remarked Helen, with some irritation, as the train disappeared. "I thought he had more feeling; but, after all, you never know people as they really are."

"That's true," said Ralph, and he bit his lip to keep back the retort which would have compromised himself.

Dick wanted in feeling, indeed! He knew something about that. What did our Lord say? "Greater love than this no man hath, that a man lay down his life for his friends."

What had Dick given up? Something more than life; everything that made life dear—home, and country, and friends, and good name, even—and all to save him (a poor specimen of a friend) from the consequences of his own crime.

Ralph's wife caught sight of the tears that rushed to his eyes, and prudently abstained from further pursuit of the subject.

"We went to the station to see Dick off," she remarked to Ralph's mother later on, "and you can't imagine how calmly he went through the parting. Poor Ralph was quite cut up. I don't think Dick has very deep feelings."

Ralph—and he alone—could have told a very different tale.

STRONGER CATHOLIC PRESS FOR IRELAND

CARDINAL LOGUE DECLARES THAT PRESENT ONE IS INEFFICIENT

Cardinal Logue declared recently the need of a strong and efficient Catholic press for Ireland, instancing the harm done the Catholic cause without it, and the good done where even a less paper persistently demanded Catholic rights.

"The press is a wonderful power at the present day. I need not dwell upon that, because it is so continuously said that it has become known to everyone. You have instances of it every day. You see how what was considered the strongest Ministry in England has been wrecked the other day, for I consider it was wrecked—it was at least going on the rocks, and it would not have given up so easily were it not for something—it was wrecked by the influence of two or three newspapers in England. That shows the power of the press. What is worse than that, I am afraid that the newspapers and their publications have acted in such a way as not to favor the interests of the country at the present crisis. I think they have given more information and useful information, to the enemies of the country than all the spies that have been concentrated round about by Germany. Germany has reduced espionage to a fine art, but still notwithstanding the efforts made by her in this direction, I believe that more mischief has been done by newspapers than by spies. However, I am not very much at home on this subject, but, as it strikes me, I think the publication of our weakness in the matter of munitions and in other things in the press has given more information and more courage to the enemies of the country than even spies had been able to do. I mention this merely as an instance to show what the power of the press is. Hence, I think we should encourage the Catholic press, such as we have it. We have to a great extent, Catholic newspapers, principally concerned with the political and material affairs of the country; but some of them are Catholic papers, and we should encourage them in every possible way, because they will be our safeguard and our strength if we do so. We should, therefore, encourage them where they exist, and, where it is necessary, help to institute others."

POWER FOR GOOD

"I have given an instance of what the press can do for mischief, and another instance occurs to me of what the press and the conductors of a good Catholic paper can do for the spiritual well-being of the people. You are all aware that the commencement of this terrible war—the greatest war, I believe, of which we have a record in history, and greater

than any that is likely to exist in the future—in the beginning of that war, especially in the case of the battle of Mons, there was a terrible sacrifice of human life, and our Irish soldiers were at the forefront, as they always are. They are always where there is a hard work to be done. They will not hide behind others or behind the trenches, and as long as they can see a head they hit it. After that battle of Mons I think there were only three or four chaplains to look after these poor people, and a number of them died without the last Sacraments. Catholics can understand and feel for those poor men. That condition of things went on for a considerable time, and it required a good deal of pressure to have it remedied. The Irish Bishops moved in the matter, and I believe the Irish members of the Parliament did their best. We succeeded at last in getting a fair number of chaplains for the army, but the best was even worse. Even before the war the fleet was a source of anxiety to some of us. On the seaboard of my diocese I had some three hundred young men in the Naval Reserve, who went away for two or three months of the year for training. When they came back they said they did not see a priest or hear Mass during the three months they were absent. It required a great effort to present anything done. There is a practical difficulty in the way, because our Catholics are a small minority in our fleet, they are scattered over various ships in different places, and it is difficult to make arrangements. With some ingenuity, however, adequate arrangements can be made. For a good while after the beginning of the war, there was no provision made. It is not so many months since a man in my diocese came home from the Grand Fleet in the North Sea, and he told his parish priest that he had not seen a priest during the whole time of his absence. These things had to be remedied, and an agitation got up, with the result that a good deal has been done.

NINETY SIX CHAPLAINS

"There are about ninety-six chaplains now, and there are a number in the Fleet. Formerly it seemed to be a rule that no priest was to be allowed on board His Majesty's ships, but there is some change now in this respect. There are two chaplains in the fleet in the Dreadnaughts, and there was one, Father Finn, who died a heroic death. He insisted on landing with the troops in face of a terrible cannonade of high-power shells, machine guns, and rifles. The poor man died before he reached the shore, a martyr to duty. There are some 28,000 Catholics in the Fleet, and the number of chaplains is not at all in proportion to the number to be attended to. I must say that lately the Admiralty seem very agreeable and prepared to do as much as they can. As far as I can gather from reading the public press there never was an army in the field better provided from a material point of view, and those who are fighting the battles of England to-day, between what is done for them by the Government and voluntary philanthropy, are carefully looked after so far as their corporal wants are concerned. But still there is room for more improvement, and for an increase in the provision made for their spiritual welfare. About a week ago I saw a letter written by a young soldier who said he had to there never was an army in the field better provided from a material point of view, and those who are fighting the battles of England to-day, between what is done for them by the Government and voluntary philanthropy, are carefully looked after so far as their corporal wants are concerned. But still there is room for more improvement, and for an increase in the provision made for their spiritual welfare. 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London, Saturday, September 25, 1915

THE POPE'S PLEA FOR PEACE

On the occasion of the anniversary of the outbreak of the war which devastates and desolates the civilized world, our Holy Father, Vicar of the Prince of Peace, addressed a moving appeal to the warring peoples to consider their accountability to God and their duties as Christians and stewards of Christian civilization.

"In the holy name of God, in the name of our heavenly Father and Lord, by the blessed Blood of Jesus, the price of human redemption, We conjure you whom Divine Providence has called to govern the fighting nations to put an end once for all to this awful carnage which has for a whole year dishonoured Europe. It is the blood of brothers which is being poured out on sea and land! The most beautiful regions of Europe, the garden of the world, is sown with corpses and ruins; where a short time ago flourished the industry of the workshop, the fruitful labor of the fields, now the dread cannon thunders and in its fury of destruction spares neither village nor city, but spreads everywhere havoc and death. You bear before God and men the tremendous responsibility of peace and war; listen to Our prayer, the fatherly voice of the Vicar of the Eternal and Supreme Judge, to whom you must give an account of your public doings as of your private actions."

Perhaps not a newspaper in the world failed to have some reference to the Holy Father's plea for peace. Simple, direct, instinct with the spirit of Christianity, gentle as the Divine Master in the Sermon on the Mount, there is withal a deep and solemn warning in the Pope's appeal, something of the uncompromising spirit of Christ in the fatherly words of His Vicar.

There is no doubt that the seed has fallen on good ground in millions of Christian souls. In due season, let us pray, it will bring forth fruit a hundred fold.

It might be supposed that this brief document of so universal an interest and so deep an import would be placed in its entirety before the world's readers. Yet few of our newspapers published the text of the Pope's Letter "to the Peoples now fighting and to their Rulers." The omission is not a tribute to the intelligence of their readers in this reading age. In the garbled condensations the good seed of the Pope's words was plentifully oversown with cockle. It is a reading but not a thinking age in which we live. The average reader is like a man beholding his own countenance in a glass. Reflected in his newspaper he sees his own prejudices, misconceptions and passions. He presently forgets what manner of man he was. Or, rather, he has never known. He reads; but he is an unthinking, unreflecting, unintelligent reader. He may or may not be less intelligent, less well-informed than his illiterate brother who reads not at all.

How many of those who have been deluded with the preposterous suggestion that the Pope's appeal was inspired by Germany through Austria, have read the document and honestly judged for themselves? Certainly some even of those who rushed into print to comment adversely can hardly be said to have read it intelligently however honest they may be.

A perceptive Britisher thus writes to a leading daily paper, voicing his indignation at the Pope's pernicious activity as an enemy of the British Empire:

In his own words, he says: "To-day the sad anniversary of the outbreak of this tremendous conflagration—a more ardent plea arises from our hearts for a sudden cessation of hostilities." Whose hearts? Whom does he speak for? Not for Belgium, not for France, not for Russia, not for Great Britain, not for Italy, because to end the war now suddenly

would mean humiliation for all these countries.

The process of elimination is complete; Ergo, Q. E. D. It is not unfair to take this ignominious as typical of those who commented adversely on the Pope's Letter and imputed unworthy motives to the Holy Father. He practically sums up the gist of what they all say or insinuate.

The Pope's own words, which the correspondent cites, follow reference to his first address to the nation. "To-day the sad anniversary of the outbreak of the tremendous conflict, a more ardent desire for the speedy cessation of hostilities arises in Our heart, clearer still is Our fatherly cry for peace. May this cry, prevailing over the dreadful clash of arms, reach the people who are now at war and their rulers, inclining both to more kindly and serene counsels."

So to this irate correspondent's indignant query: "Whose hearts? Whom does he speak for?" we may answer: the heart of the Pope himself; the heart of the Father of all the faithful bowed down with the grief of a warring world, of a heart—with all reverence be it said—like unto the Heart of Jesus in Gethsemane; and may God look with pity on the Christian who can read the message that wells up from that grief-stricken heart and still see in the Vicar of Christ only a scheming politician in collusion with the Kaiser. But all looks yellow to the jaundiced eye; argument is useless, reason of no avail with the pitiable victim.

But there are intelligent and fair-minded Protestants who are misled by flaring headlines and superficial, even if not malicious, newspaper comment. To say that the Pope is not concerned about the redress of the wrongs of ruined Belgium; that at best the Holy Father does not see that peace at this time could not be permanent; and a host of similar criticisms are abundant proof that many readers, and many writers also, do their thinking by proxy. Read the Pope's own words:

"Why not from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate, with good will, an exchange of views, directly or indirectly, with the object of holding in due account, as far as possible, those rights and aspirations and thus succeed in putting an end to the awful strife, as has been done in other similar circumstances? Blessed be he who will first raise the olive branch and hold out his right hand to the enemy offering reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquility of nations rest on mutual benevolence and on respect for the rights and dignity of others more than upon the hosts of armed men and a formidable ring of fortresses."

What indication is there here that the Holy Father forgets Belgium's wrongs? What suggestion that her "rights and just aspirations" should not be a prime consideration in formulating terms of peace?

Peace not permanent? The greatest and most damning charge brought against Germany is that she exalts might above right that she defies force. So long as that is true there can be no peace. And that it has been the doctrine of German statecraft is undeniable. But must we also place all our reliance on force? Must the destruction of Germany be our unalterable aim, our irrevocable resolution?

The Pope's counsel and prayer is for a more excellent way: "Let each put aside the purpose of destruction and reflect that nations do not die; they chafe under the yoke put upon them, preparing for a renewal of the struggle, and passing down from generation to generation a wretched heritage of hatred and vengeance."

Surely this is a statesmanlike as well as a Christian consideration that the Pope here urges all to take into account. Must we consider the whole German and Austrian populations as totally depraved, unredeemable and irredeemable? Is it sedition to hope that God in His healing mercy may touch the souls of these our Teutonic brothers in Christ with His grace and light? Is Christian charity treason?

"May the merciful Jesus, through the intercession of His sorrowful Mother, grant that, at last after so terrible a storm, the dawn of peace may break, placid and radiant, an image of His own divine countenance. May hymns of thanksgiving soon rise to the Most High, the giver of all good things, for the accomplished reconciliation of States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and with the empire of right reestablished, may they resolve from henceforth to entrust the settlement of their differences, not to the sword's

edge, but to reasons of equity and justice, pondered with due calm and deliberation. This will be the most splendid and glorious conquest."

Outside of the militarism which we all condemn who is there in the civilized world that will not say a heartfelt Amen to this prayer of the Pope?

As we write the newspaper headlines inform us that the Pope's efforts have failed. Failed? No such efforts ever fail. Force apparently triumphed over Christ on Calvary. But Calvary was the triumph of failure. And God, who makes use of the weak things of this world to confound the strong, speaks again through Christ's Vicar the all-conquering message of love and peace and good will. It is not what non-combatant jingoes contemptuously term pacifism, but the ever-enduring Christian truth of the brotherhood of man; the doctrine of Christian civilization, that right is above might; the faith that the people of all nations wish to preserve the ideals and the basis of civilized life. And above the din of battle, the clash of arms, and the fury of human passion this message of peace and love, of faith and hope and right will find an echo in the hearts of all men of good will.

ITEMS OF LOCAL INTEREST

Some months ago we had a friendly chat through the columns of the RECORD, with our friends who ask space for items of purely local interest. We shall have to republish the article as there is hardly a spare copy of that issue left, and occasions still arise for calling attention to it. We shall here reproduce one paragraph:

Than Catholic education nothing is dearer to the heart of the CATHOLIC RECORD, but a list of names is not in spiriting; nor is it desirable to publish a glowing account of the good work of any one institution when so many others are doing work equally good.

It should be quite evident that if we admit one we must throw our columns open to all. We have enough such lists on hand for this summer alone to fill several numbers of the RECORD. The most we could do in the matter would be to give a paragraph telling the number (without the names) of the successful candidates for the various examinations. It is gratifying in the extreme to Catholics to know of the eminent success of our convent schools. But obviously there is a very limited interest in the names of successful candidates.

In the matter of obituaries it is well that our rule be understood. Otherwise the disagreeable duty of making it known arises at the most inopportune time. Short notices in the obituary column are always inserted. But extended obituaries are limited to priests, religious, and to the parents of priests. That there had to be a limitation to such notices no one can fail to see. That parents who reared sons to the service of God's altar and bore the expense and privations incident to their education for their holy calling should be an exception to the general rule is due to the late Senator Coffey whose delicately discriminating Catholic instinct in this as in so many other things was so fully appreciated by our readers.

JOHN PATRICK HOLLAND

Especially interesting at the present time is the account given in the New York Times of the unveiling of a monument to John Patrick Holland, inventor of the submarine. "Backed by the indorsement of the United States Government, the city of Elizabeth and Union County have decided to honor the memory of John P. Holland by erecting a monument as a tribute to his inventive genius. Memorial services will be held on Sept. 15, and city and county officials have declared that day a public holiday. President Wilson, Secretary Josephus Daniels, Thomas A. Edison, and Charles M. Schwab are among those who have promised to take part in the memorial exercises. On the day decided upon for the memorial observances the Bethlehem Steel Corporation will re-open the old Crescent Shipyard in Elizabeth, where Holland built his first submarine, the Holland No. 9.

"The present European war has demonstrated that the invention was really an epoch-making discovery. Although Holland died within a week of the outbreak of the war, he had been convinced for almost fifty years of the destructive possibilities of the submarine in naval warfare. It is a matter of record that his original idea in constructing a submarine was to destroy Great Britain's navy as a part of a program to free Ireland from English rule."

In 1868, when Holland was twenty-seven years old, he gave up his posi-

tion as teacher in the North Monastery at Cork, Ireland, and came to America. Like many good Irishmen of that time he was an enthusiastic Fenian. The failure of this movement to redress the grievances of his native land inspired him with the idea of devising a means of destroying the British fleet. With the inventor's pertinacity and faith in his idea he persevered through the discouraging years until his design was perfected.

"In the Fall of 1896 he went to Elizabeth, and at the old Crescent Shipyard, then owned by Lewis Nixon, began his work on the Holland No. 9, recognized by navy experts of today as the first of modern submarines. Eighteen months later the Holland No. 9 was finished, and, although diminutive in comparison to the latest type 800-foot German undersea craft, was regarded as a model of workmanship and design by the officials of the United States Navy, to whom she was sold in 1900.

"The Holland No. 9 was only 53 feet long, with a 10 foot beam. She had a displacement of 75 tons and was propelled while on the surface by a gasoline engine of 50 horse power. When submerged power was furnished by an electric motor. She had a speed of eight knots an hour, and could make a maximum of five and a half knots an hour under water. When compared to those of the submarine of to-day, these figures seem ridiculously small, but at least in one respect the Holland No. 9 was not far behind her later-day rivals. Repeated trials showed that America's first submarine could stay under water more than a week at a time without endangering the lives of the five men who made up its crew.

"The work on the Holland No. 9 was finished in the Spring of 1898 and Holland chose St. Patrick's Day for the first test of her diving abilities." Submarines are so much a matter of course to day that one reads the following with a shock of surprise: "During the Spanish American War Holland asked permission of Secretary of the Navy John D. Long to enter Santiago harbor with the Holland No. 9 for the purpose of destroying the Spanish fleet under Cervera that had been bottled up there for several months. The United States owned no submarines at this time, and a lack of confidence in their abilities as fighting machines caused the Government to ignore Mr. Holland's proposition.

"In 1900 the United States Government purchased its first submarine, the Holland No. 9, of its inventor for \$150,000. For thirteen years it was a part of the United States Navy, and during practically all its life with the Government it was used as a training ship for students studying submarine methods of warfare and the operations of attack and defense.

The foregoing account compels a rather startling realization of how thoroughly modern is the revolution in naval warfare caused by the submarine.

Here is something not entirely irrelevant which is somewhat startling also. It is an extract from T. P. O'Connor's weekly cable letter to the London Free Press:

"Fifty years ago Westmeath, in Leitner, was one of the hottest spots in the civil war between landlord and tenant. Rochefort, leader of the landlords, was one of the most hated of the class.

"Last week the Nationalists of Mullingar rushed to the railway station triumphantly to receive another Rochefort. It was Boyd Rochefort, son of the former landlord, who was so tumultuously welcomed because he had brought honor to Ireland by winning the Victoria Cross. His was the fifth of the entire number of awards of the cross which have gone to Irishmen.

"A remarkable letter from Bishop O'Donnell, of Raphoe, may mark a new departure for Irish life. Bishop O'Donnell, who is kept constantly informed by Redmond and was especially in close touch with him during the closing days of the Home Rule fight, notes that Irish unity at home and valor abroad has produced an entire change of heart toward Home Rule among the English, and even among the Irish opponents of it."

Since Holland's youth the relations between the peoples of England and Ireland have been revolutionized, the wrongs that gave rise to Fenianism have been redressed, and the age-long feeling of distrust has given place to mutual understanding, sympathy and good will.

Mr. O'Connor makes this rather bitter reference to the belated survival of the old anti-English feeling amongst some of the Irish of the States:

"An eloquent object lesson is supplied in the contrast between the Irish at home and the venal and insane minority, which, in America, by supporting the Lusitania and Hesperian murders, brings the same peril to the Irish cause."

It might be well to remind the genial and usually even-tempered T. P. that it is unwise to give too much attention to that small section of the Irish in the States who live in the memories of the dead and buried past. A few years ago we listened

to the eloquent advocate of Home Rule for Ireland tell this story.

Two typical young Englishmen after hearing Mr. O'Connor speak on Home Rule came to him and expressed their surprise and delight at the reasonableness of the demands of this famous Irish leader. They could see no reason why a satisfactory solution could not be found. "Now," said Mr. O'Connor, "I have been making that address for thirty years. If some irresponsible Irishman makes some wildly extravagant speech it is cable to the ends of the earth; it is taken as expressing the real sentiments of Irishmen. And so the deliberate expression of our reasonable demands comes as a surprise to well-informed young English men."

Times have changed, but the story points its moral yet.

CUSTODIANS OF CATHOLICISM

Upon the shoulders of a Catholic residing in a non-Catholic community rests a great responsibility. A treasure of rare price has been entrusted to his keeping. He is the living embodiment of the great Catholic Church to the people with whom he associates. And as his life is accounted worthy of censure or praise so will it be accounted to the Church to which he belongs.

Non-Catholics of the bigoted kind rail against our Holy Father the Pope. But they know very little about His Holiness. They have never seen a Pope in the flesh. They talk about the plots and counterplots of "the hierarchy," but since in ninety nine cases out of a hundred they have never seen a bishop, "the hierarchy" is simply a meaningless term upon their lips. Even the priest is, in great degree, unknown to them. They avoid meeting him as much as possible. They shun the Church as though it were a pest house. And so it comes that any knowledge of Catholicity they possess is derived from their intercourse with the Catholic laity. The individual Catholic man or woman is the Catholic Church as far as they are concerned.

What a responsibility this entails! To live amongst non-Catholics and be to them the living embodiment of the great Catholic Church? To have the honor of the Church of Christ committed into our hands? What a sublime privilege? And what a dread accounting will be demanded of him who fails to measure up to what it entails? Surely it affords food for thought? It is not too much to say that every night when we kneel in the presence of God we should summon ourselves before the bar of conscience and see whether or not we have borne ourselves in a manner worthy of our vocation?

We represent the great Catholic Church. Adown the centuries countless thousands have died rather than dishonor it. Empires have been lost rather than the cause of Christ should be betrayed. The Church has never been false to its trust, and never will be, for the eternal Promise cannot fail. But the promise of infallibility and indefectibility does not include individuals. Although the Church cannot err individuals may fall by the way. Can we so fail knowing how much has been entrusted to us, knowing, moreover, that no Catholic can fall alone? COLUMBA.

NOTES AND COMMENTS

THE MAIL and Empire must be credited with one of the happiest inspirations of the season in suggesting that the Canadian National Exhibition let slip a great opportunity by not staging a meeting of the Toronto City Council on the Midway. But why not make it a feature of the Fall Fairs throughout the country? So diverting a spectacle could scarcely fail to replenish the coffers of the county councils and Agricultural Societies which, in this year of shrinkages, may "need the money."

A CURIOUS legal problem has arisen out of the Eastland disaster at Chicago. Many married couples were drowned and not a few families wiped out of earthly existence. In regard to the estates of many such victims the question now arises: who died first—husband or wife? The answer, if answers can be found will decide the ownership of more than one estate. In cases where both parents perished and children survive the solution is easy since the children inherit, but where there are no children, or all had perished, there is matter for a nice judicial decision as to the proper heirs.

If THERE are no direct heirs the property of the deceased must pass

to the kin of that party to the marriage who died last. If the husband died first the wife became a widow, and forthwith, while still struggling for life, became the owner of the estate. In that case, heratives are the heirs. If the wife died first, the husband's relatives are the heirs. The presumption of law, however, unless other evidence is introduced, is that both died at the same time, and therefore, under the laws of Illinois, the heirs of both man and wife share equally. But such evidence may be introduced—has, indeed, in one or two cases been introduced—tending to prove that one parent survived the other for a sufficient space of time to constitute such person a widow or widower as the case may be. In such contingency, if established, the heirs of the latest survivor inherit the property.

IN ANOTHER PLACE, The Presbyterian says:

"The great work undertaken by the Church is to educate the Indian, Christianize him, and make him fit to take his place in society as a Christian citizen. Let the Church lose sight of this aim and it is simply beating the air and accomplishing nothing."

In pursuance of so laudable an undertaking our contemporary might begin with an exemplification of Christian ethics as illustrated by this Bible incident. It would have the same force with the aborigines as the Methodist demonstration in store keeping which The Christian Guardian condemned so unsparsingly a short time ago.

ON THE BATTLE LINE

THE BALKANS AND THE DARDANELLES

The threatened plunge of Bulgaria into war as an opponent of Serbia, Roumania and Greece, and, therefore, as an ally of the Germanic powers and of Turkey, looks like the working out of a prearranged plan. If the Turks have almost exhausted their supplies it becomes a matter of vital importance to the Germanic cause that they be restocked. This can be done only by cutting a way across Roumania or Serbia to the territory of a friendly Bulgaria. For aiding in this work Bulgaria must have been promised anything she desires in the way of Serbian, Roumanian and possibly Greek territory. The dash across the Balkans must be made soon if at all, and if Bulgaria considers the explanation of the Roumanians and Greeks regarding the missing—the pretended missing, no doubt—of their troops on her borders as unsatisfactory, she may drive a wedge through Serbian or Roumanian territory to Orsova, where the Austrians are, without bothering about such stupid and tiresome things as reasons why and a formal declaration of war.

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The French censor's permission to cable this item does not necessarily mean that it is true, but there is a curious air of confidence in both London and Paris regarding the Dardanelles campaign which rests on no apparent basis—certainly not on the results hitherto achieved—but which may be founded on the knowledge that great reinforcements have been going forward. Another unconfirmed report states that the Italian army believed to have left Taranto for the Dardanelles—at least for some unknown destination—over two weeks ago has been landed on the north shore of the Gulf of Saros not very far from the famous Bulair lines, which cross the narrowest point of the Gallipoli Peninsula. If there is any Italian army at the Dardanelles, and if such a landing has taken place, the allies evidently hope not merely to open the straits, but to bag the Turkish army.

IN RUSSIA

The pressure of the army of Von Hindenburg upon the Russian positions on the Dwina increases, and from Dvinsk to a point very near Riga the south bank of the river is held by the Germans. South of Dvinsk a wedge is being driven eastward at Vidzy across the Patrograd-Vilna railway, which may become dangerous to the Russians if they delay much longer the retreat from Vilna. The Russians hold the Dwina, however, with the greatest tenacity, and it is apparent that General Sushky regards the crossings of the river as the first line of the defences of Petrograd, far off though the capital is.

While the Czar's armies are fighting fiercely to hold what they have in the north, their position in Galicia and Volhynia improves daily.—Globe Summary Sept. 18.

GENERAL

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Catholics of Italy or of Spain, of Canada, have a truer knowledge of and greater familiarity with the essentials of the Scriptures than the general run of their Protestant neighbors. This, however, has nothing to do with the grave and gratuitous slander which The Presbyterian has not thought inconsistent with its unctuous professions of piety.

IN ANOTHER PLACE, The Presbyterian says:

"The great work undertaken by the Church is to educate the Indian, Christianize him, and make him fit to take his place in society as a Christian citizen. Let the Church lose sight of this aim and it is simply beating the air and accomplishing nothing."

In pursuance of so laudable an undertaking our contemporary might begin with an exemplification of Christian ethics as illustrated by this Bible incident. It would have the same force with the aborigines as the Methodist demonstration in store keeping which The Christian Guardian condemned so unsparsingly a short time ago.

ON THE BATTLE LINE

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as closed and German-American relations have cleared up. In the German and Scandinavian press claim that a great revolution is probable in Russia. They say that the morale of the Russian armies is shaken and attach great political importance to the removal of Grand Duke Nicholas, indicating that the Czar's taking personal command was made necessary by the difficulties of the domestic situation both political and military.

THE CASTELLANE MARRIAGE CASE

Count Castellane's appeal to the Segnatura was based on a point of law. It failed. The Supreme Court upheld the decision, but at the same time the Segnatura thought that the facts of the case might still be submitted to further consideration as to whether there was any restriction of the consent given by Anna Gould to marriage with Count Boni de Castellane such as to render it not a true matrimonial consent. This view the Segnatura laid before His Holiness who, agreeing, issued on the 10th of last month a Pontifical Commission for the rehearing of the case by a special Cardinalitial Commission, the question put before them being as stated by the Supreme Court of the Segnatura: on the facts of the case was Anna Gould's a true matrimonial consent?

It will be seen that His Holiness has made a special arrangement for the rehearing, the usual custom being to refer to the College of the Rota to be tried omnibus sedentibus. The Cardinalitial Commission named by His Holiness consists of Their Eminences Cardinals de Lai, van Rossum, and Bisleti. Cardinal de Lai is now Secretary of the S. Congregation of the Sacraments, previously he had been Auditor, pro-Secretary and Secretary of the S. Congregation of the Council which before the constitution of the S. R. Rota in 1908 was occupied with matrimonial cases. Cardinal van Rossum has had large experience on the S. Congregation of the Holy Office, which was to some extent in those days similarly employed, and the clear wise judgment of Cardinal Bisleti is proverbial in Rome.—Rome.

SIDELIGHTS ON THE GREAT WAR

DUMB SOLDIER RECOVERS SPEECH London, August 15 (by mail).—An extraordinary case of recovery of speech after dumbness following a wound received in battle is reported from Exeter. Harry Russell, a driver in the Royal Field Artillery, who went through the South African War, in August went to France with the British Expeditionary Force, and was wounded by shrapnel at La Bassee last October. He lost his speech and was treated for five weeks at a French hospital. Then he was transferred to Edinburgh, where he came under the most skilled treatment until a fortnight ago. He returned to Exeter practically dumb.

Last Tuesday the soldier casually met Mr. Reginald Roberts, a local tradesman. Mr. Roberts, an old volunteer, but possessing no surgical or even first aid knowledge, started trying to make Russell form words with his lips and tongue, and varied these exercises by rubbing the muscles of his throat and manipulating his tongue with his fingers and a spoon. After persevering for three days, Russell found he could articulate slightly, and shortly afterwards began to speak. He now can, after having been ten months dumb, speak and sing. The happy man burst into tears when he realized what had happened, for he had given up hope of recovery. The first thing he did was to go down on his knees and thank God.

WISDMEN AND THE WAR OF LIBERATION

Mr. T. P. O'Connor, M. P., addressing a meeting of Irishmen in London, on the anniversary of the declaration of war, said: "What were the traditions on which the Irish Nationalists had been brought up? The first was the love of liberty. Second, the principle of nationality. Third, the rights of small nations; and, fourth, the hatred of militarism and all that it implied. These principles they did not learn in the books of philosophers, but in the tragic realities of their own history and their own country. During the seven centuries in which they had fought the cause of Irish freedom, their people had been taught that there was only one sanction to government, and that was the consent of the people who were governed. They had fought for that for seven centuries, and they had won. It is today, the principle of nationality was recognized by every one of the Allies, he thought Irish Nationalists had some right to claim that they had always held aloft through centuries of suffering, sacrifice, defeat and failure, the flag of nationality, and that every struggle and triumph of theirs imposed on them the sacred obligation of winning for others the triumph that they had themselves secured. He had ventured to state at the beginning of the war that Russia was engaged in a War of Liberation, and those who had read the recent debates in the Russian Duma would see that one thing they were all unanimous upon was that Poland should be free. Was there an Irish Nationalist to whom that announcement did not come at once as a message of joy and as a justification of

the position which they had taken up on the war.

JESUITS IN THE FRENCH ARMY

The latest statistics about the Jesuits in the French Army give the figures at the last day in July, the Feast of St. Ignatius Loyola: The total number of the members of the Society in the Army is 615. Of these 109 are hors de combat, 47 killed, 18 prisoners, 7 missing, 87 wounded or under treatment. At the front there are 281; 67 chaplains, 20 ambulance chaplains, 78 ambulance nurses, 126 in the fighting line, 203 are in the rear, 102 in hospitals, 101 in base or depot work, several of whom are at Tien-Tsin or Tansanarivo. Discharged on account of serious wounds 32. No fewer than 61 have received distinctions; 6 knighthood of the Legion of Honor, 5 the military medal, 1 the Russian Cross of St. George, 1 the epidemic medal, 48 mentioned in despatches (the War Cross).

COMMUNION IN THE TRENCHES

A non-commissioned officer, a good Christian, whose piety was recognized by his chiefs as that of a true *amicus dei*, was killed on June 21 near Arras. A number of his letters have been published full of resignation and the most devoted spirit of self-sacrifice. In one written on June 8 he relates the following incident: I was very glad, yesterday and today, about 11 o'clock, when I saw the chaplain of the division come into the trenches, bringing us Holy Communion. I called my comrades and there in the trench a yard or two from the firing line, a dozen of our company received Communion, whilst the rest kept up the firing. These Communion in the trenches so close to the enemy and with the accompaniment of the whistle of bullets and shells, are very impressive. The chaplain said a few words before and after the Communion. This morning it was the priest stretcher-bearer who brought us it, for it was Corpus Christi.

In his last letter, two days before his death, he asked for prayers, for he knew that when it arrived at its destination, "the affair would probably be over. Where shall I be? God alone knows."

FRANCE AND PEACE

M. Poincaré, President of the French Republic, last week sent a message to the Chamber, the concluding portion of which was as follows: The only peace which the Republic can accept is a peace which will guarantee the security of Europe, will give us leave to breathe, live, and labour freely, will rebuild the ruins and protect us efficaciously against any renewed attack of German ambition. The present generation are accountable for France to posterity. It will not allow the heritage entrusted by its forefathers to be profaned or curtailed. France has the will to win, and will win.

VENICE'S NEW PATRIARCH

Venetians have welcomed with great joy their new patriarch, Mgr. La Fontaine. His father came from French Switzerland, but married at Venice a pious Italian girl who is immortalized in the brochure of her son, "L'Epistola Mariae," which reveals the soul of the apostolic priest whom His Holiness sends to Venice. Ordained priest in 1883, Dom Pietro La Fontaine became professor of sacred eloquence, Holy Scripture and liturgy at the Grand Seminary of Viterbo. In 1905 he was appointed Canon of the Cathedral of Viterbo, and in 1907 was elected Bishop of Caserta d'Alfonio. The earthquake of 1908 gave him an opportunity to exercise his sacerdotal charity. He gathered the orphans of Sicily and Calabria and cared for them; he formed a congregation of young men for the service of the Cathedral.

Charged by the Pope to visit several dioceses and seminaries he exercised the ministry of preaching in which from the beginning he had excelled. In 1910 he was called to Rome as Bishop of Caserta to fulfil the important charge of secretary of the Congregation of Rites, and he became very popular in the Eternal City. The people of Venice are preparing a splendid welcome for him.—Church Progress.

ANGLICANS ARE MUCH DISTURBED

PRESS ANNOYED AT DISPARITY BETWEEN THE NUMBER OF CATHOLIC AND PROTESTANT CHAPLAINS London, August 29, 1918. Members of the Anglican church, as well as many of their leading organs, are much exercised over what they are pleased to call the disparity between the number of Catholic and Protestant chaplains at the front in the war. They are unhappy because they find the number of the former is greater in proportion to the number of soldiers than the number allowed to the Anglican church. Aside from the fact that there is no comparison between the ardor and devotion to duty between Catholic and Protestant chaplains, there is no exact proportion between their numbers when there is absolutely no comparison between the work they do. You may preach a sermon to 500 men or hold a service in commemoration of the Lord's supper and have the whole thing over in 20 minutes

but if you have to sit and hear the confessions of 500 men, that is another story. Judging by an standard of work done, I should say that if one Catholic chaplain is sufficient for a battalion one Church of England chaplain ought to be plenty for an army corps.

Speaking about Catholic chaplains and their work the current week's newspapers carried a graphic story of the death of one of these heroic men, a resume of which may be appropriate here. He was known as the Abbe Aprille, a priest from Lyons. He was serving with the ambulance corps. At once Abbe Aprille was wounded. A soldier was shot down badly and he had to bandage his wounds and hear his confession. The dying soldier was gently lifted on a stretcher and the Abbe was one of the bearers. As they started for the rear the Abbe was suddenly felled to the ground by a flying bullet, and died in a few minutes. The Abbe was greatly beloved by the men and admired for his zeal and bravery, being ever ready to go in the face of greatest danger in the discharge of his priestly and charitable functions.

AN ANGOLO GERMAN

Another current story of interest concerns one of that rarest of nationalities in these days—an Anglo-German. The man's name is Houston Chamberlain, an Englishman by birth and ancient lineage, and now one of the most ardent supporters of Germany and the Kaiser. He resides in Berlin and he is described as one of the most popular men in Germany. Houston Chamberlain is a son of the late Rear Admiral Chamberlain, a British naval officer and was educated abroad, mostly in France and Germany. He became attached to that country and is now ready to champion the German cause. It sounds both interesting and strange, but such is the force of environment.—Chicago New World.

THE WORKINGMAN'S FRIEND

The teamsters' strike in St. Louis last month was settled by an arbitration board of one, Father Timothy Dempsey, pastor of St. Patrick's Church. He did not have to import strike breakers from another city to accomplish the work, at the expense of blood and sorrow. "How he did it is hard to say, for not being a social 'uplifter' he does not give interviews to the reporters. Traffic was about to come to a standstill one day in August, when this unassuming priest settled the trouble. He is a busy man too, for he manages a working-man's hotel, a day nursery and an emergency home.—The 'Team Owners' Association' has given formal acknowledgment to this lone strike-breaker by helping the charities that are under his care.—America.

NATION-WIDE CHURCH SCHOOL SYSTEM

In a communication remarkable for its force and candor, the Rev. J. Morris Clegg, rector of Christ Church school, Kingston, N. Y., writing to The Living Church (P. E.), of Milwaukee, argues the imperative necessity of the denominational school system. "Whatever may be our love and loyalty to the Protestant Episcopal Church," he writes, "or however we may regard 'this Church,' ideally, we must admit, if we are quite frank and honest, that there is something radically wrong in the practical administration of her affairs as an ecclesiastical organization. Even if we ourselves can account for, explain and justify to ourselves our characteristic confusion and inefficiency, we do not and cannot convince others outside the Church. To them the Episcopal Church is neither Protestant nor Catholic; it does not command the respect of the rich nor win the devotion of the poor, and the middle classes are utterly indifferent. We are a small, electric, religious body, exemplifying a kind of Christianized worldliness; tolerant, liberal; always compromising and equivocating, and governed by the policy of expediency and opportunism. It certainly is not necessary to offer evidence in support of these assertions to those who know the Episcopal Church. "I am not writing to criticize or censure or to advertise our unhappy divisions and their consequent evils in the Church, but to recognize the fact and suggest a remedy. The remedy is teaching and training. We have an untaught and untrained laity who cannot be adequately taught by a nation-wide preaching mission, or by a campaign of religious education by means of tracts and church papers, much less by the occasional didactic sermon, but by a nation-wide church school system. We must teach and train the children every day in parochial and residential schools. The Sunday school is a failure—a tragic failure. Our children are educated in the public schools in an atmosphere utterly foreign to the Church, or in private schools, equally alien, or even antagonistic to the Church. Our young men go to college without ever having been grounded in the faith, and whatever little religious feeling they may have acquired and retained is easily dissipated in a non-religious environment, and by the gibes of agnostic and infidel professors. "In making adult conventions and preparing large confirmation classes we see simply wastefulness of time as compared to the daily teaching and training of the young in those

'things which a Christian ought to know and believe to his soul's health,' and that he 'may be virtuously brought up to lead a godly and a Christian life.' The school system of the Roman Church is the greatest source of her strength. Our absolute lack of a Church school system is, I believe, the chief reason for the ignorance, indifference and disloyalty of the bulk of our laity. Legislation, mass meetings, conventions and conferences, dinners and oratory, together with everlasting missionary begging, will never accomplish for the Church what one generation of daily, definite teaching and training of children in church parochial and boarding schools will do. "What we need as a Church is conviction and the courage of our convictions, and the way to attain this is to train up our children in the way they should go, and when they are old they will not depart from it. We have a generation of State-taught, not church-trained children. Why wonder that our people do not love the church and do not give as they ought? They were not taught when they were teachable."

space in the pages of Fray Mocho. Accordingly we accept with the greatest pleasure the offer which you make, and for which we tender you the expression of our thanks, as your spontaneous action in the matter will serve to establish the truth which has been misrepresented by a statement both misleading and clearly based on error. It is particularly pleasing for us to avail ourselves of this opportunity to send you the assurance of our personal consideration and to salute you. Mr. Sheridan, in his letter to America, points out that it is singularly unfair to compare Fray Mocho with St. Leo, of Rome, a paper so notoriously indecent that several countries will not permit it to circulate through the mails. The comparison, he says, is as unjust as if the Saturday Evening Post were compared with the Monitor. These facts reveal Bishop Stuntz in a queer light. But those who have followed his "revelations" concerning the condition of Catholicity in South America will not be surprised at the wholesale inaccuracy of his statements.—Catholic News.

SAD PLIGHT OF POLAND

Poland has suffered much in the past, but the sufferings of her people during the present war are at the least as severe as anything in her history. For a year over three millions of Germans and Austrians have been at grips with the Russians upon her territory. The tide of battle has ebbed and flowed over the land, and left a deeper desolation every time. Mgr. Sapieha, Primate of Poland, has issued an appeal for help to the people of the Catholic world, and in an article appearing in the *Novus Actus*, one of the Cracow papers, declares: "Twelve million Poles are, at the present moment, plunged in the deepest misery. Several million of them are literally dying of hunger. Not only have they lost everything, but we are doomed daily to see thousands of our fellow countrymen dying of hunger and exhaustion. Mothers are going mad with sorrow at being unable to feed the hunger of their children. Many people have been abandoned by the armies, and the country watered by the Dnieper, the Wisloda, the Vistula, the Niva, the Pilica, and the Warta has been transformed into a vast desert, covered with ruined houses and graves. One may go far without meeting a single living being, on the banks of the Dnieper and the San, as well as on those of the Vistula, which in days of peace was a well populated district.—True Voice.

WHAT INVESTIGATION SHOWS

Anyone who seeks an interesting diversion ought to make an effort to run down an anti-Catholic column put in circulation by some preacher. For instance, Methodist Bishop Homer Stuntz, who is notorious as an assailant of the Catholic Church, said some time ago in a "sermon": "There is published in Buenos Aires a weekly comic paper like the *Asino*, of Rome, and somewhat like *Life*, of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. It is true that this paper is hostile to Christianity as it is represented by the Roman Church and is therefore understood to be opposed to religion in any form. But this is not the case. Its cartoons are leveled at immoral and medieval priestly leadership. When our Church held a great Sunday school rally in Prince George's Hall, in Buenos Aires, on Conference Sunday, last February, this paper, Fray Mocho, took flashlight pictures, secured photographs of the leading missionaries and Sunday school workers, and gave several pages to a sympathetic write-up of that truly great gathering. "North Americans who read that extract from Bishop Stuntz's 'sermon' must have concluded that Catholicism in Buenos Aires is at a pretty low ebb. But what does investigation reveal? James B. Sheridan, who lives in Buenos Aires, tells the story in a letter to America. He says he has been a reader of Fray Mocho since its inception, and he cannot recall during that time a single attack in its columns on the clergy. His sense of fair play was stung by impugning a man of such black a name, and in order to learn the truth he wrote to H. J. Black, the advertising manager of Fray Mocho and a personal friend, requesting a categorical statement on the matter from the managers of the paper. Here is what C. Paig Corradino says in a letter to Mr. Sheridan: "In answer to the erroneous statement referred to, we can categorically state that the pages of Fray Mocho have never contained an attack, direct or indirect, against Catholicism or against the clergy; for, faithful to the fundamental principles, this review has never sustained political or religious systems or tendencies of any kind, since its character, purely informative, literary and artistic, removes it from such a course. Our conduct in this direction is above suspicion, as our perfect friendship with the religious element of our citizens and with the clergy of Buenos Aires demonstrates; as well as matters of current ecclesiastical interest, have always found

space in the pages of Fray Mocho. Accordingly we accept with the greatest pleasure the offer which you make, and for which we tender you the expression of our thanks, as your spontaneous action in the matter will serve to establish the truth which has been misrepresented by a statement both misleading and clearly based on error. It is particularly pleasing for us to avail ourselves of this opportunity to send you the assurance of our personal consideration and to salute you. Mr. Sheridan, in his letter to America, points out that it is singularly unfair to compare Fray Mocho with St. Leo, of Rome, a paper so notoriously indecent that several countries will not permit it to circulate through the mails. The comparison, he says, is as unjust as if the Saturday Evening Post were compared with the Monitor. These facts reveal Bishop Stuntz in a queer light. But those who have followed his "revelations" concerning the condition of Catholicity in South America will not be surprised at the wholesale inaccuracy of his statements.—Catholic News.

THE IMMIGRATION PROBLEM

Our immigration problem's importance to the Church in America is well discussed in the current Catholic Mind. "We must save to the Faith every Catholic who comes to this country," insists Dr. Kelley. This cannot be done, however, unless we have many more priests, churches and schools than we have at present, unless there are more generous offerings of prayers, money and personal service on the part of the faithful, and unless we Catholics take as much interest in the immigrant as is shown by secular and Protestant societies. The immigrant of yesterday who has been "graduated" should manifest more practical sympathy with the new comer of his own race, and each American Catholic, no matter what his ancestry is, should forget the blood of his immigrant or religionist forefathers. The annual offering of the "missionary quarter" by all the faithful, says Dr. Kelley, would meet the expense of saving the immigrant to the Church. Then Father Siedenburgh, to make us realize better our responsibilities toward these strangers, presents an array of statistics and tells about the character of to day's immigrants, where they go, how they live and what they do. From 1821 to 1915, 31,348,720 aliens have come to these shores, 12,000,000 arriving since 1901. More than 600,000 out of every million, it is estimated, are Catholics. Our gigantic task is to keep them such. Even non-Catholic writers see the magnitude of the undertaking and acknowledge too, the remarkable success we have had in accomplishing it. Mr. Roberts, for instance, in his book on "The New Immigrant," observes: "Never in the history of the world has a religious organization faced an obligation such as that confronting the Roman Catholic Church of the United States. To shepherd these millions of souls speaking thirty different tongues, to house them in churches, to soothe racial prejudices, to secure an adequate number of priests, these are problems that no ecclesiastical body before in the history of the Christian Faith has been called upon to solve. The Catholic Church has done and is doing great work for the foreign speaking people in America. If its beneficent influence were removed the millions of the new immigration would be far more lawless and reckless than they are. The teachings and leadings of this religious organization are a defense to both the secular and moral institutions of this country." It must be sadly owned, however, that in many cases the adult immigrant now coming to this country has not learned his religion well at home, so the problem of safe-guarding him from Protestant and socialist proselytizers is hard to solve. Mr. Fay describes what is being done in Boston to meet the difficulty. But immigrants children can be brought up good Catholics, if we can only build and equip schools to attract them. To day the Church's battle-field, in a fuller sense, perhaps, than ever before, is in the heart of the child and that our enemies realize as thoroughly as we. However grave the immigration question is now for American Catholics, it is likely to be even more serious after the present European conflict is over. For when peace is made at last, and the vast armies now fighting are mustered out, greater throngs of immigrants than ever will be leaving their war-riven, heavily taxed countries for the United States. Are we American Catholics getting ready to receive them?—America.

RESCUE THE KITTENS AND CATS!

Though Europe is now waging the vastest, most destructive and most costly war that the world has seen, a certain tender-hearted Englishwoman does not seem to find the times wholly unsuitable for an "urgent appeal" in behalf of a cats' home. Though she admits that, "It is dreadful to have to ask for animals when our poor and the nation and our dear soldiers require so much," she maintains, nevertheless, that the rescue work must go on. "Why must it?" naturally asks the editor of the *Month*, a query that all normal persons will heartily echo. "Business, as usual," is without question a disastrous slogan if it leads a people to keep supplied with transportation facilities, fish, cream and expensive chloroform a comfortable "home" for vagrant grimalkins while soldiers in the trenches are dying by thousands, and war-riven Poland is starving. But could the perverted "humanitarianism" of the past thirty years be expected to result in anything else? To safeguard the so-called "rights of animals" societies have been founded by innocent but opulent sophists who had little to say, however, about "the duties" of the brute creation, for they vaguely realized perhaps that only rational beings had duties, though horses, dogs and cats, of course, had "rights." How generously the British public responded to that cat-lover's stirring appeal we

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

By Putting YOUR SAVINGS INTO LIFE INSURANCE

You will be practicing Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If you live, you will be adding each year to the value of your security. Let us sell you a Policy in the Capital Life Assurance Company. We have all kinds, at all prices, with valuable privileges and perfect security always.

Write us, giving the date of your birth

The Capital Life Assurance of Canada

Head Office - Ottawa

A DIRGE

Is it the wall of a soul I hear in the night wind's sighing? Or do I just fancy 'tis keening a dirge for the dying? Wan and pale through the hurrying clouds the sickly stars appear; Strange they mind me, this night of nights, of candles around a bier. And, oh sweet Mother of Christ! there's the sound of spades in the clay? 'ble to think of the news that I trembles with the break o' day. Someone I loved is dying, is dead, a last farewell denied; For this, the bitterest parting pang, the piteous night wind sighs. Ah, would it were mine to close the eyes that bright with love-light shone? With grief for the weary leagues that part the stars look pale and wan.

have not yet learned. Perhaps the fear that the race's spirit would be more imperilled by a heartless attitude toward homeless and indigent Tabbies and Tommies than by a stoical indifference to the sufferings and privations of mere human beings, brought such an abundance of munificent gifts to the cat hospital, that its directors and patients can now face without anxiety the coming winter, whether the war ends or not. We prefer to believe, however, that an immediate result of the silly "appeal" was the painless execution of all the "recruited" cats on hand, and the prompt transformation of their sumptuous quarters into a home for little boys and girls whom the war has left fatherless; and that the revenues of the cat hospital are being devoted to the relief of human suffering.—America.

The man who stands in his own light imperies the whole world is dark.—Percy Haine.

ADOWN THE YEARS THE FRIENDLY DEED

ADOWN THE YEARS THE FRIENDLY DEED will guard till the Judgment Day. Her quiet grave in the dear home land where kneeling neighbors pray. —REV. D. A. CASH.

FATHER FRASER'S CHINESE MISSION

Taichowin, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowin. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who designs to open months to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary, J. M. FRASER.

- Previously acknowledged..... \$6,120 87
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24 Laurel St., Ottawa..... 2 00
Mrs. E. Early, Seattle..... 2 00
A Friend, Sask..... 1 00
A Friend, St. Raphael's..... 2 00
One of many friends..... 1 00
Denis Harbice, Hawkebury 1 00
Mrs. H. Schnarr, Berlin..... 2 00

In our issue of August 28 we acknowledged a remittance of \$5.00 from Branch 397, C. M. B. E., Toronto. This should have read Branch 387, C. M. B. A., Toronto.

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CHATS WITH YOUNG MEN

DICKENS' ADVICE TO HIS SON

When Charles Dickens' son went to Cambridge, the great novelist wrote:

"As your brothers have gone away one by one I have written to each of them what I am now going to write to you.

You know that you have never been hampered with religious forms of restraint, and that with the mere unmeaning forms I have no sympathy. But I most strongly and affectionately impress upon you the priceless value of the New Testament and the study of that book as the one unfailing guide in life.

"Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and inventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humanity."

"Similarly I impress upon you the habit of saying a Christian prayer every night and morning.

"These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you and lovely by you when you were a mere baby."

A KILLJOY

The man who worries kills in himself one of the greatest sources of happiness—that is the power of observation. He is like the person who, looking out of a window upon a glorious and inspiring view, sees only a speck on the pane of glass. He is so busy inspecting the mark he fails to see the beauty beyond. Are you going to shut out all the possible beauty of the future by fretting over the anxieties of the present? Don't allow yourself to become a victim to such a warped view; look out and over the disagreeable specks which may blot your present outlook into a beyond diffused with hopes, trust and cheer.

When we take it upon ourselves to worry over the future we are not distrustful Providence which rules all things? Are we not showing dissatisfaction with our lot in life, attempting to regulate our lives rather than relying upon Divine guidance.

Take the lilies of the field. They toil not, neither do they spin, and yet they exist in exquisite splendor. This, however, does not mean that human beings who are put upon this earth to work out their salvation are to sit down and relinquish all efforts at doing the best they can for themselves, hoping to be taken care of in some miraculous way. But it does mean that after we have done our best, we are to rest content and to cease worrying.

If we have given the best that is in us to any task, if we have left no stone unturned in the attempt to make things go right, then we have done all of which we are capable and

it is time to rely on Divine help. This is a world of service. If we do not think one part of the work, if we are faithful in our endeavors, then we can rest content that reward will come our way. It may not be in the form we most desire, but often the things we want most are the most dangerous for us. It often happens that could we look into the future we would not desire the things which seem best for us at the time we want them so ardently.—St. Paul Bulletin.

BOYS ARE WATCHED

When we see boys and young men standing on the street corners and in public places, we often wonder if they know that business men are watching them. Some time ago the writer was visiting a family in the city of M—. The mother has been a widow for many years and had brought up a large family of children, all of whom were succeeding in business. We listened with no little interest to her story how one of the boys obtained a good position in a bank. Within a few days after this son had finished his schooling the president of a bank, a stranger really to her, called at her home and inquired concerning the future of her son. Learning that he had no special place yet in view, the banker told her he wanted him for a certain position in his bank. She was much surprised at this, and wondered who had been so kind to recommend her son for this position. She finally inquired of the banker who had spoken about her boy. He replied that no one had done so, but that he had been watching the boy for three or four years, noticing the good company he kept, his regular attendance at church, his freedom from bad habits, the energy he put into what he had to do, and his manly bearing among men. The position was accepted, and to-day the young man stands well to the front in that banking institution. Had his conduct been different, he would not have been chosen for so responsible a position.

In every bank, store, and office there will be a place for a boy to fill. Those who have the management of the affairs of the business will select one of the boys; they will not select him for his ability to swear, smoke cigarettes or tap a keg of beer. Business men are looking for boys who are as near gentlemen, in every sense of the word as they can find. They are not looking for rowdies. When a boy applies for one of these places and is refused, they may not tell him the reason why they do not want him, but the boy can depend on it that he's been rated according to his behavior. Boys cannot afford to adopt the habits and conversation of the loafers and rowdies if they ever want to be called to responsible positions.—The Friend.

Some one reported to Socrates that a certain man was in no wise improved by travel. Socrates replied: "I can well believe it; he took himself along."—Montaigne.

OUR BOYS AND GIRLS

THE YOUNG PATROL

A TRUE STORY OF THE PRESENT WAR

In a recent number of the French Messenger of the Sacred Heart Pere Lenoir, military chaplain to the Colonial troops, tells the following touching story. This priest made the acquaintance in one of the French trenches of a young patrol, who was the son of a free-thinking father and of a Jewish mother. His childhood had been an unhappy one, and his only recollections of it were the endurance of heavy punishments and a display on the part of his drunken parents of a greed for gold and worldly profit. One day, when the boy Raymond was still a little young, he happened to see some of his youthful companions with white rosettes pinned on their breasts entering a church. These little lads were making their First Communion. Raymond stood outside the sacred edifice in order to listen to the exquisite music. After some time he went inside, and the splendor of the ceremonies impressed him in such a marked and forcible way that his father and mother, having learned of this fact, treated their son with more severity and urged him to change his religion, until he had attained his majority.

During his boyhood, Raymond had many occupations. He had to work hard to satisfy the needs of his intemperate parents, consequently he was in turn mechanic, engineer, waiter, and even aviator. All his efforts failed to satisfy his father and mother, so in the end he decided to enlist in the Colonial infantry. When war was proclaimed, he determined to do something brave. He was very courageous and of strong physique, so he was always ready to undertake the most perilous duties. After the victory at Marne, his battalion was stationed among the hills in the locality of the Aisne, and Raymond was appointed patrol in most dangerous position, where he remained for three days and three nights, hidden behind a large bundle of straw, as his superior officer had ordered to relieve him. However, this did not dismay the young soldier. He was glad to suffer for his country, and, moreover, he had occupied all his time well. In the ruins of one of the villages he had found a Catholic prayer book, and whilst lying behind the pile of straw he had read and re-read the prayers and instructions contained within its pages, until the desire of serving the Sovereign God filled his heart. At last, Raymond was recalled and sent as patrol to another post, where a terrible fire broke out in an adjoining barn, in which fifty soldiers were buried underneath the burning ruins. Raymond was heroic in trying to relieve the men. He rushed in without hesitation amongst the flames to extricate those who were still alive. When the danger was over the captain took him by the hand and said:

"Raymond, you have done well; if you are not recompensed here below God will reward you."

"Raymond, dwell long and often upon these words; they seemed to act as an inspiration of grace upon his mind and brain. The instructions which he had read in the prayer book became clearer, and he cried, almost aloud, 'My God, teach me to know Thee.' Raymond continued his brave action, his greatest delight was to go out on patrol duty and to go very close to the enemy in order to watch their movements. Many times he might easily have been shot, but God seemed to protect him. On the night that Pere Lenoir met him for the first time the very moment he recognized that he had a priest for his companion Raymond made manifest his desire to be baptized and also to receive his First Communion. 'Give me baptism, mon Pere,' he said, 'as quickly as you can, and the Sacred Host; I would not wish to die until I have received them, and then mon Pere,' he added, 'will you not teach me to pray.'"

Pere Lenoir decided to baptize the soldier three days later, on the 21st of November, the Feast of our Blessed Lady, in order that the ceremony might be performed with more solemnity in a public church. During the three days before the 21st of November, Raymond had a big scruple, which he later on made known to the priest in the following words: 'Mon Pere,' the brave fellow said, 'I fear that I may have acted wrongly, but for the last three days I accepted, without detour, all the posts and missions entrusted to me, but I refrained from asking for any dangerous duty myself, as I had such a dread of being killed before baptism; but, I assure you, I shall do so again immediately when you have baptized me.'"

The ceremony was very touching. The soldier in his uniform, covered with mud and pierced with holes, answered the beautiful prayers of the liturgy, in French. By his side stood the officer, whose words had been such an inspiration of faith to him. He desired to be given the name of Mary at baptism. After having received Holy Communion, the newly-baptized soldier said to the priest, drawing himself up at attention as he spoke:

"Now that I feel so strengthened I hope to live a Christian life, until my death." Pere Lenoir tells us that henceforth the soldier received Holy Communion daily, in the trenches. He made a short preparation and thanksgiving with the priest, and he always added, as he thanked the chaplain for his kindness: "I feel stronger than before, mon Pere." Raymond Marie had one earthly

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desire, and that was to win the medal for bravery. It was his only human dream. One night he saw the sentry on duty fly before a German patrol. Raymond bounded up, killed the aggressor, kept two other men at bay with his bayonet, and alone bore the fire from the enemy's trench. He escaped injury, and the following day his captain summoned him and said:

"Raymond, you now hold the medal, but I cannot send in my necessary report without compromising the sentry, who fled. He will, therefore, be shot immediately." Raymond made answer:

"Under the circumstances, captain, I would not wish that you should send in the report. I shall get the medal another time." He continued his duty as night patrol man, and so well did he fulfill it that he became known as the "Little Patrol." But all his soldierly ardor did not prevent him fulfilling another task which he had set out for himself, and that was to daily try to lead a soul heavenwards. Therefore, did he endeavor every day to help a companion spiritually. He was the means of converting one man, a free-thinker. Some of the men were inclined to mock at his zeal, but he said:

"I have no more fear of their jeers than I have of the enemy's bullets. I am a Christian, and I would like to fulfill my duty as such." He often wrote to his parents, his conversion being his ardent desire. He had another great wish, and that was that he might yet be a priest. His devotion to the Blessed Sacrament increased daily. Pere Lenoir tells us. One evening that this priest met him in the trenches at the moment that he was about starting on military duty, he cried out as he saw the chaplain:

"Quick, Father! Our Lord!" and then, standing in water, he received Holy Communion, and Pere Lenoir says that the brave soldier then set out radiantly happy. "I take Him with me, so I am quite calm," Raymond said. "That night he did much valuable work amongst the men; he restored order when the bullets fell amongst them. On account of being on patrol so often, he knew every detail of the fortress which the enemy had erected on the Abelle Hill. Consequently, when the order was given for the men to take it, he had little hope of success, but he said to the priest:

"You may depend upon me to do my duty, but give me Our Lord."

The action was terrible, but fruitless, and that evening Pere Lenoir found Raymond lying dead, his neck having been broken by a bullet, but on his face there rested a smile, as if he were glad to die for France, having Jesus with him. That evening Pere Lenoir and some soldiers buried holy, valiant Raymond. The Germans did not fire on the men, as if they respected in death the boy who, for three months, had been their most dangerous adversary.—Canadian Freeman.

A GOOD WORK

Parents and teachers, who do not hesitate to incline the minds of children to a professional career, should have no fear also to direct their thoughts to higher things. To praise in the family circle the priestly or religious life, to express the hope and desire that one or more of the children may have the great happiness of such a profession, to offer them daily in prayer to God, to train them to piety and devotion; these are all praiseworthy in a father or mother, and if faithfully practiced in all families would doubtless greatly increase the number of God's chosen servants.—Rev. Francis Cassiv, S. J.

The chains of sin will be harder to break to-morrow than they are today. "Now is the appointed time,"

PRINCIPAL HERESIES CONDEMNED BY CHURCH

It not frequently happens that theories are advanced, and considered novel and up to date, which bring their exponents into conflict with the authority of the Church. As a matter of fact most of them are heretical preachings as old as Christianity, but dressed out in modern garb. Of such, for instance, was Modernism. Its advocates imagined they had discovered an advanced theology when they were but repeating the errors of former days.

As a safeguard against such doctrines it is both fitting and useful to consider the principal heresies which the Church had to condemn. Among them are the following:

The Arians, founded by Arian, an ambitious priest of Alexandria, who denied the divinity of our Lord and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to the Father. These heresies were condemned at the Council of Nice, a town in Bithynia, A. D. 325, under Pope St. Sylvester I. The Nicene Creed was drawn up at this Council.

The Manicheans, who taught that our Lord did not take to Himself a real body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in Scripture. They also said that there was two Gods, a good one and a bad one. These heresies commanded about A. D. 280, and were finally condemned in the fourth Lateran Council by Pope Innocent III., A. D. 1215.

The Macedonians, founded by Macedonius, who had usurped the See of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creature like the angels, but of a higher order. This heresy was condemned at the First Council of Constantinople, A. D. 381, under Pope St. Damasus I.

The Pelagians, founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace man is perfectly able to fulfill the law of God. This heresy was condemned at a council of African Bishops held at Carthage, A. D. 416, the decision of the council being confirmed by Pope St. Innocent I.

The Nestorians, founded by Nestorius, Bishop of Constantinople. He taught that there were two separate persons in our Lord, one the Son of God, and the other the Son of man; and that the Blessed Virgin was not Mother of God, but only of the man Christ. This heresy was condemned at the Council of Ephesus, A. D. 431, under Pope St. Celestine I.

The latter part of the "Hail Mary" was added—"Holy Mary, Mother of God," etc.

The Eutychians, founded by Eutyches, who taught that there was only one nature, the divine, in our Lord. He said that at the moment of the Incarnation the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the Council of Chalcedon, A. D. 451, under Pope St. Leo the Great.

The Semi-Pelagians taught that the beginning of faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the Second Council of Orange, A. D. 529, the decrees of the council being confirmed by Pope Boniface II.

The Monothelites said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the Third Council of Constantinople, A. D. 680 under Pope St. Agatho.

The Iconoclasts, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the Second Council of Nice, A. D. 787, under Pope Adrian I.

The Greek Heresy and Schism was commenced by Photius, who, though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A. D. 1054, by Michael Cerularius, who

broke entirely away from the supremacy of the Pope, and established what is called the "Greek Church." The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the Fourth Council of Constantinople, A. D. 870, under Pope Adrian II., and St. Ignatius was restored to his See.

Heresy of Berengarius, who was Archbishop of Angers. He said that the body and blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome, A. D. 1078.

The Albigenses taught that there were two Gods and two Christ's; they condemned marriage; denied all the sacraments and the resurrection of the body. It was whilst preaching to these heretics that the devotion of the Blessed Virgin to St. Dominic.

The Waldenses taught that it was a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath; and that the clergy became reprobrates by holding one another's worth of property. The Albigenses and Waldenses were condemned at the Third Lateran Council, under Pope Alexander III., A. D. 1179.—Northwest Review.

"HOW WOULD YOU LIKE IT?"

Suppose you believed that your church was the only true church, and that in it alone you could find salvation. Suppose you believed it to be the official representative of God on earth.

And suppose that some person should publish a paper, the sole object of which was to disparage your church, and that week after week the said paper should be filled with all sorts of accusations against your church, calculated to give its readers the impression that your church was the concrete embodiment of evil, and that all its teachings were false, and all its influences were evil, how would you like that?

Jesus said, "Whoever ye would that men should do to you, do ye even so to them." Are you trying to obey that command, or do you think there are exceptions to it?

The paper which is excoriating the Church of Rome, week by week, is doing these very harmful things. It is playing into the hands of the Roman hierarchy by omitting Romanists against Protestantism. Any person who knows anything of human nature, will see at once that this must be so. And anyone who will read the Roman Catholic papers, will see that it is so. Every intelligent Christian should wish to see Roman Catholics converted to the true religion of Christ and every man who knows his own heart, must know that if he were a Romanist, the persistent publication of what he believed to be slanders against his church, would turn him against the church from which these attacks emanated.

2. The paper in question is injuring greatly its Protestant readers by teaching them to think unjustly and uncharitably, and to look upon their Roman Catholic fellow-citizens as enemies; or as foes of the free institutions of this country, and therefore to be looked upon with distrust and suspicion.

3. The tendency of this fierce crusade against the Roman Church is to stir up religious strife, and that is the bitterest kind of strife, and the most un-Christian. The development of a spirit of enmity between Protestants and Romanists generally would be one of the very worst evils that could be introduced into the country.

We have received a number of letters criticizing our attitude in this matter, and we are not surprised at receiving them, for persons who have been feeding on such teaching as that of the Menace, could scarcely be expected to listen with patience at first to a warning of the evil effects of such a publication. They have received a distorted impression with reading habitually all that can be said against it and never reading, or at all events, never believing any-

thing that can be said in favor of that church.—New York Witness (Protestant)

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HONOR CAME TOO LATE

POPE BENEDICT PLANNED TO RAISE LATE ARCHBISHOP TO ASSISTANT TO PONTIFICAL THRONE

"Chicago's Archbishop shall be made assistant to the pontifical throne." This was Pope Benedict's decision in July, 1916. The papal message was ready for cable transmission when the news of the death of the Archbishop at Buffalo, N. Y., on July 10, 1916, was received in Rome.

This honor, meant to reward, not only Archbishop Quigley's work in general but his labor for Mexico in particular, was to be bestowed on him, accompanying it, however, was the recognition of the work of a co-laborer in the interests of Mexico—the Very Reverend Francis C. Kelley, President of the Catholic Church Extension Society, who was created protonotary apostolic, in rank next to that of bishop, with the title of monsignor.

On account of the Archbishop's death the whole message was delayed. Rumors of the proposed honors, however, became public. To confirm or deny them the following notice was sent to the Apostolic Delegate, John Bonzano, at Washington, D. C.:

"Chicago, September 4. Most Reverend John Bonzano, Washington, D. C. "Removed here that Archbishop Quigley had been promoted to rank of assistant to pontifical throne at time of death and Father Francis C. Kelley made monsignor in recognition of service in Mexico. Mexican bishops here confirm rumor but suggest that we wire you. Please wire confirmation or denial."

"The same day the reply was received: "Rumors are true.—John Bonzano."

WHY HONORS WERE GIVEN "Appreciation of labor in interest of Mexico" is the cause of the signal papal recognition.

Every Catholic is acquainted with the stirring Mexican story. News of the outrages committed against Catholic priests, nuns and lay in Mexico was followed by a consultation of Chicago's Archbishop and the President of the Church Extension Society, Dr. Kelley who discovered the allegations were true. The principal conference which Dr. Kelley had with the Archbishop at which the testimony of a priest from San Antonio was given has been related by Dr. Kelley in Extension Magazine:

"The Archbishop sat listening, not uttering a word; but when the story was over, he looked at me as much as to say: 'It is your turn to talk now.' I understood, and said to him: 'Well, Your Grace, the only way out of this is to take a risk. We have the money, but I can not draw it without the consent of the Board. You are the Chancellor, I am the President. If we stick together, the Board will stand by us.' He laughed—and he had a jolly, hearty laugh—and said to me: 'Well, we'll stick together. This is God's work. He needs us now, so in His Name put five thousand dollars in your pocket to-morrow and go down there and take care of these poor people. Draw to the limit of the treasury, if necessary, and don't worry, because you may be sure God will fill it up again.' And God did."

Catholics everywhere were soon roused to contribution through the revelations made in an article by Dr. Kelley in Extension entitled "Where the Gates of Hell are Open." Then, thanks to the prelate, and a generous lay, archbishops, priests and sisters of Mexico were cared for. A seminary was started in Texas to save the remnant of vocations among the Mexican students. Representations to the State Department were made and an interview with the President was obtained.

EXPLANATION OF HONORS

Assistant at the pontifical throne is a dignity used by the Pope for conferring special honor upon archbishops and bishops. Those who receive it become Roman counts, or counts of the Apostolic palace and of the Lateran court. No archbishop or bishop who has been less than ten years consecrated can receive the title. Assistants at the pontifical throne have special privileges in papal chapels, and they alone have the right of celebrating High Mass in the presence of the Pope himself.

Those who receive the title of right reverend monsignor change the black of a priest to the purple of a prelate in their ecclesiastical dress, and rank immediately after bishop.—Chicago New World.

CATHOLIC REVIVAL IN HUNGARY

A great Catholic demonstration took place in Budapest recently in honor of the great St. Stephen, the first king, who died in 1088. There was a great procession of 100,000 persons, the famous relic, the right hand of King Stephen, being carried at the head of the procession. Austrian and Hungarian princes and generals and the Cardinal Primate Csernoch, with all the Bishops, were in line. At the same time announcement was made in the public press that the Supreme Lodge of the Hungarian Masonic lodge had severed all connection with the Grand Orient jurisdiction, which dominates the lodges of France, Italy, Portugal and England.—Intermountain Catholic.

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ACTS OF THE HOLY SEE

THE APOSTOLIC CONSTITUTION

CONCERNING TRIPLE CELEBRATION ON THE DAY OF THE SOLEMN COMMEMORATION OF ALL SOULS

That the unbloody sacrifice of the Altar, seeing that of its very nature it differs nothing from the sacrifice of the Cross, not only gives glory to those who are in heaven, and is profitable for healing and health to those who are immersed in the miseries of this life, but also avails in the highest degree for the cleansing of the souls of the faithful who have passed to their rest in Christ, has been the perpetual and constant teaching of Holy Church. Express and manifest traces and proofs of this teaching, which in the course of the centuries has both afforded such signal solace to all Christians and has excited all the excellent amongst them to admiration of the infinite love of Christ, may be found in the very ancient Liturgies of the Latin and of the Eastern Church in the writings of the Holy Fathers, and, in fine, in many decrees of ancient Synods.

But the Oecumenical Synod of Trent in a certain very solemn definition proposed the same to be believed, when it taught "that the souls detained in Purgatory are assisted by the suffrages of the faithful, especially by the true acceptable sacrifice of the Altar," and inflicted an anathema on those who should say that the Mass must not be offered "for the living and the dead, for sins, punishments, satisfactions and other necessities." Nor has the Church ever followed a line of action at variance with this teaching; for at no time has it ceased to exhort Christians not to suffer the souls of the deceased to lack those advantages which flow most abundantly from the same sacrifice of the Mass. In this matter however it must be noted to the praise of Christians that their zeal and effort on behalf of the deceased has never been wanting; and the history of the Church is witness that, as the virtues of faith and charity became the more deeply rooted in men's minds, both kings and peoples, wherever Catholicity was known, then devoted themselves the more actively to the cleansing of the souls in Purgatory.

Indeed that very ancestral piety became so intense that, many centuries ago, in the kingdom of Arragon, by a custom gradually introduced, secular priests celebrated twice, and regulars thrice, on the day of Solemn Commemoration of All Souls; this privilege Our Predecessor of immortal memory Benedict XIV. not only, for just reasons, confirmed, but also, at the request of Ferdinand VI, Catholic King of Spain, and likewise of John V., King of Portugal, by an Apostolic Letter dated the 28 August 1748, so extended, that to every priest whatsoever in the dominions subject to either Prince he granted the faculty of celebrating thrice on the same Solemn Commemoration.

But as time advanced, very many, both Bishops and civilians of every grade again and again petitioned the Apostolic See to allow this privilege to be used in all nations; and more than once have petitioned on the same matter been presented both to Our immediate Predecessors and to Ourselves in these first days of Our Pontificate.

Nor let it be said that the reasons which formerly inspired this purpose have even now been lacking; indeed they both still exist and are becoming graver every day. For it is to be lamented that those pious foundations and bequests of the faithful, who have either in any wise arranged or provided by will that Masses should be celebrated for the relief of the deceased, have in part been abolished, and in part been neglected by those who should least of all do so. Add to this, that of those very persons whose devotion is well known, not a few are compelled by diminution of revenues to petition the Apostolic See to reduce the number of Masses.

We therefore, again laying a grave burden on the consciences of those who in this matter do not fulfil their duty, are strongly impelled by the charity towards the souls of the departed, wherewith We have been inflamed from boyhood, to supply in some wise, as far as in Us lies, the suffrages omitted to their great detri-

ment. This commiseration indeed stirs Us all the more to day, when, the torches of a most calamitous war, having been applied to almost all Europe, We perceive almost before Our eyes such a multitude of men in the flower of their age, succumb to premature death in battle; to purify their souls, though the piety of kindred be not lacking, who will say nevertheless that it is equal to the need? But since by the divine counsel We have been made the common father of all, We wish, with paternal bounty, to make Our children who have passed away, who for Us are most dear and most desired, partake abundantly of the treasures accumulated from the merits of Jesus Christ. Therefore, having invoked the enlightenment of heavenly Wisdom and consulted some of the Fathers Cardinals of the Holy Roman Church belonging to the S. Congregation of the Discipline of the Sacraments and of the Sacred Rites, We enact in perpetuity the following:

I. It shall be lawful for all Priests in the universal Church to celebrate thrice on the day on which Solemn Commemoration of all the faithful departed is observed; subject however to this law, that they can apply one of the three Masses for whomsoever they prefer and accept an offering; but they shall be bound, having accepted an offering, to apply the second Mass by way of suffrage for all the faithful departed, the third according to the intention of the Supreme Pontiff, which we have more than sufficiently declared.

II. What Our Predecessor Clement XIII. granted in a Letter dated the 19 May 1761, that is, that on the day of Solemn commemoration all altars should be as a matter of course privileged, the same, as far as may be necessary, We confirm by our authority.

III. The three Masses, of which We have spoken above, shall be so celebrated as Our Predecessor Benedict XIV. of happy memory prescribed for the Kingdoms of Spain and Portugal.

Whoso may wish to celebrate one Mass only, shall celebrate that which in the Missal is inscribed with the legend in Commemorations omnium fidelium defunctorum (in Commemoration of all the faithful departed); whose is about to celebrate a sung Mass, shall select the same, power being granted to him to anticipate the second and third.

IV. Whosoever it happens that the Most August Sacrament is exposed for the Forty Hours Adoration, Masses of Requiem which must necessarily be said with sacerdotal vestments of violet colour (Deor. Gen. S. R. C. 3177 2864 at 4), shall not be celebrated at the Altar of Exposition.

For the rest, We deem it certain that all the Priests of the Catholic world, although it will be lawful for them to celebrate once only on the day of Solemn Commemoration of all the faithful departed, will gladly and zealously wish to use the signal privilege which We have bestowed. But we earnestly exhort all the children of the Church, mindful of the duty wherewith they are, on more than one head, bound towards their brethren suffering in the Fire of Purgatory, to assist frequently at Mass on that day with the greatest devotion. Thus will it certainly come to pass, that an immense refreshing wave flowing from so many salutary expiations into Purgatory, shall numerous souls of the departed, small every year be assumed amongst the blessed of the Church triumphant in heaven.

And what We have enacted by this Apostolic Letter, the same We declare to be valid and stable for ever, any law whatsoever, hitherto enacted by Our predecessors, regarding the non repetition of Masses notwithstanding.

Given at Rome from St. Peter's, the 10th day of the month of August 1915, in the first year of Our Pontificate.

P. CARD GASPARRI, Secretarius S.atus. PH. CARD GIUSTINI, S. S. de Sacramentis, Præfectus.

THE "FAITH OF OUR FATHERS"

A debate, with woman suffrage as the question to be discussed, filled the auditorium of the Knights of Columbus Hall in Soranton, Pa., on a recent Monday evening, says the Catholic Sun. Thomas J. O'Hara, a native of Dunmore, long a resident of Olyphant, was among the interested spectators, and in connection with the entertainment related an incident that came under his observation, and which, in part, was as follows:

"About twenty-five years ago M. W. Cummings and myself were driving through the State. It was Saturday night and the rain was falling in torrents. We were near Mendville, in Crawford county. We stopped at a farmhouse for shelter from the elements and were prevailed on to spend the night there, Sunday morning, while waiting for breakfast. I picked up a book that was lying on the table and found it to be the 'Faith of Our Fathers.' Believing the farmer to be a Protestant, I asked him how that book came to be in his possession, when he unfolded the following most interesting tale: 'The farmer was a great debater in earlier days, was the head of the community debating team, and always strove for victory. On one occasion, the subject decided on for discussion was: 'Resolved That the Catholic Church is the True Religion.' Every member of both debating clubs was a Protestant. There

were five in each club, the five judges were Protestants, and the farmer was assigned the Catholic side of the discussion. He went to Mendville, a distance of nine miles, saw the priest, told him he came to get the names of some religious works, and the 'Faith of Our Fathers' was one of the two books that the priest gave him. He studied them to some purpose and to some effect. His four companions in the debate rendered him no practical assistance, but the five judges, all Protestants, decided unanimously in his favor. His earnestness and sincerity did more for him than win the honor of the judges' award. He had won the favor of heaven, the gift of faith, for he, his wife and their nine children all were baptized soon after.—Catholic Opinion.

THE REV. FATHER KERNAHAN

DIED AT THIRTY FIVE Toronto Globe Collingwood, Sept. 18.—Rev. Gregory Kernahan, son of the late James and Annie Kernahan, of Toronto, and parish priest of St. Mary's church here, passed away at the presbytery shortly before noon to day, after an illness extending over some weeks. He was born in St. Catharines thirty-five years ago, and was educated in the Brothers' school there, De La Salle School, St. Michael's College, and the School of Practical Science, Toronto, afterwards studying theology in the Grand Seminary, Montreal. He was ordained priest in Toronto in 1907 by the late Archbishop O'Connor.

After his ordination he was curate at St. Mary's Toronto, with the late Vicar-General McCann, for one year. He was afterwards at St. Michael's Cathedral and St. Helen's, spending four years at the latter place, with Father James Walsh. About a year ago he was appointed Secretary to Archbishop McNeil, and also given the Chancellorship of the Archdiocese of Toronto, both of which positions he was forced to resign owing to ill-health in November last.

During the past winter he spent several months in Florida with Father Manning, who predeceased him in May, and upon his return in April he was appointed pastor of St. Mary's here, succeeding Dr. Arthur O'Leary, who was moved to Toronto. The remains were placed in St. Mary's Church here this evening, and a Requiem High Mass will be celebrated to-morrow at 9 o'clock by Dean Andrew O'Malley, of Barris, after which the remains will be taken to Toronto, arriving at the Union Station at 2 55 p. m., whence they will be taken to the home of his brother, W. T. Kernahan, 26 Elm Avenue. On Wednesday morning the remains will be taken to the church of Our Lady of Lourdes, where a Requiem High Mass will be celebrated at 10 o'clock, after which interment will be made in St. Michael's Cemetery, R. I. P.

DIED

GORMAN—Suddenly, in her fifty-seventh year, at Mattawa, Ont. on September 12, 1915, Mrs. John Gorman, nee Warrcock, wife of John Gorman, of the Auditor General's Office, Ottawa. Funeral Mass was chanted in St. Patrick's Church, Ottawa, September 14th, by her son, Rev. Dr. John J. O'Gorman P. P. of the Blessed Sacrament Church, Ottawa, assisted by Rev. J. T. Warrcock, J. C. L., P. P., and Rev. Dr. John R. O'Gorman, P. P. of your charity; pray for the repose of her soul.

MCADLEY.—At Brighton, Ont., on August 27, 1915 Mr. Thomas McAuley aged seventy-seven years. May his soul rest in peace.

MARRIAGE

BARRY—MALONE.—At Holy Rosary Cathedral, Regina on Wednesday, Sept. 9, by the Right Rev. Bishop Mathieu, Mr. J. L. Barry, M. D., of Humboldt, Sask., to Miss Marie Josephine Malone, daughter of Mr. and Mrs. E. J. Malone, of Regina.

PROTESTANTISM AND THE BLESSED VIRGIN

In an article which he has contributed to the Christian World the Rev. John O'Hutton, M. A., G. S. says he cannot within its limits deal controversially with the Catholic worship of Mary, but he believes it is wrong. At the same time Mr. Hutton's evident object on which he wrote for the Christian World was to do something to alter the Protestant attitude towards the Blessed Virgin. "I am quite sure," he says, "that our religious life as a whole suffers, is apt to become merely hard and correct, wanting in tenderness, in curve and mystery, if we deny to ourselves all intercourse with such stories as that of Mary, the Mother of Our Lord. I verily believe that it is not possible for any one of us to read the story of Our Lord's Mother, as it is given us in the New Testament—so reluctant, indeed, a mere touch here and there—and not to feel some thing which it is good for us to feel, it may be even the unsealing of the fountain of tears within us." That Mr. Hutton as a Protestant declines to believe in the appeal of Catholics to the intercession of Our Lady and the saints, which he calls "worship," is no doubt natural, but should he not ask himself whether Protestantism, which is wrong in its attitude towards Our Lady, may not also be wrong in refusing to accept this doctrine? It is

true he calls the Protestant attitude "correct," but his whole contention is that Our Lady is entitled, according to the New Testament, to greater respect than Protestants give her, and that Protestantism has in consequence lost a good deal. He might have gone farther and said that the Protestant attitude is contrary to the spirit and teaching of the New Testament.—London Catholic Times

He is happiest, be he king or peasant, who finds peace in his own home.—Goethe.

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