

Church Unity

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In Omnes Annos Sicut

THE LAMP

Vol. XII.

Graymoor, Garrison, N. Y., November 15, 1914.

No. 11.

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A CATHOLIC MONTHLY DEVOTED TO
CHURCH UNITY AND MISSIONS

PRICE TWO DOLLARS PER ANNUM

Address THE LAMP, Garrison, N. Y.

Hope Pius Blessed The Lamp

To Rev. Paul James Francis, S.A.,
St. Paul's Friary, Garrison, N. Y.

Dear Rev. Sir:

In response to your petition the Pope cordially bestows a special blessing on "The Lamp" with the hope that it may continue and extend its mission as a periodical advantageous to the faith and devotion of many.

Yours faithfully in Jesus Christ,

Dal Vaticano,
February 12, 1912.

R. CARD. MERRY DEL VAL.

Three Cardinals Recommend The Lamp to the Faithful

His Eminence, Cardinal Farley, in a letter to the Editor, dated October 6, 1913, said:

"I have been following the course of The Lamp for some years, and have derived much pleasure and not a little profit from the perusal of its articles and its attractive presentation of Catholic news. Especially have I been impressed with the accuracy and fulness of its treatment of subjects bearing upon the Catholic movement outside the Church.

"I feel, too, that The Lamp has had a wide and happy influence not only within the Church but also without, where its light is helping to dispel the darkness of inherited prejudice against the Church, thus smoothing the way to the realization, in God's own time, of Our Blessed Saviour's prayer that there may be 'One Fold and One Shepherd.'"

His Eminence, Cardinal Gibbons, in a letter dated January 24, 1914, wrote to the Editor:

"Your high-toned, spiritual monthly publication—The Lamp—has, I fancy, been of service to many in their return to the faith and obedience of their forefathers, into the 'one fold' of Christ's Church Catholic.

"Each issue of your publication I read and enjoy, and recommend it to all of my diocese, and especially to those 'other sheep' who are dissatisfied and disquieted in soul as to their duties of religious allegiance.

"With highest esteem for yourself, and best wishes for The Lamp's increased circulation, I am

"Faithfully yours in Christ."

His Eminence, Cardinal Falconio, wrote the Editor from Rome, on March 5, 1914:

"Since the day when I received from you a visit in Washington, during which arrangements were made for your return to the Church of your ancestors, I have been reading The Lamp with interest. From it I have learned with pleasure the progress which the Graymoor Community is making and the increasing popularity of your high-toned monthly publication. The Lamp deserves support and encouragement. The perusal of its articles cannot but have a wide and happy influence amongst all good meaning Christians for the fulfilment of our Blessed Saviour's prayer that there may be 'One Fold and One Shepherd.' May God bestow upon the Fathers and Sisters of Graymoor His choicest blessings in order that they may continue with renewed energy to propagate the light of our Holy Faith through The Lamp and other charitable works."

The Lamp

A CATHOLIC MONTHLY

Published by the Society of the Atonement in the Interest of Church Unity and Missions

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MOST IMPORTANT—Do not fail to notify THE LAMP promptly if at any time you have occasion to change your address, otherwise THE LAMP will be lost. The Post Office will not forward copies to new addresses, but destroy them. We mention this because we have had considerable trouble in some cases where we were not notified of changes of residence. Use a postal card when writing to have your address changed, giving both the old and the new address.

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RENEWALS—Our mailing list is corrected and revised up to the first of each month. If your renewal reaches us after this date, and you receive an expiration notice with the following issue, pay no attention to it; it is not necessary for you to write us.

Address all communications, to THE LAMP, Garrison, N. Y.

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THE PRINCE OF PEACE

At Omnes Annum Sint

ANNA LAOR



VOL. XII

GRAYMOOR, GARRISON, N. Y., NOVEMBER 15, 1914

No. 11

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For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the Just One comes forth as Brightness, and her Saviour be lighted as a Lamp.—*Isaias lxii: 1.*

PREPARE FOR THE CHURCH UNITY OCTAVE OF 1915

WE make our first editorial announcement of the coming Church Unity Octave one month ahead of schedule time this year, because world conditions at the present moment summon us imperiously to pray for the Peace of Jerusalem as the exigencies of Church and State have never quite so appealingly called us to our knees before.

We ask our readers without exception to carefully peruse the Conference given by E. H. (p. 507 with our Separated Brethren, based upon the mad war now waging on the other side of the globe.

One of the most appalling aspects of the colossal conflict is the *impotency of the five hundred million disciples of Jesus Christ, the Prince of Peace, to stop the inhuman butchery*, surpassing in its carnage the bloodiest war ever waged by uncivilized savages.

Never since the foundation of the world were so many millions of men under arms engaged in a single war. In comparison with the present European armaments, the army of Xerxes dwindles to the dimension of a single battle front of one of the nine great nations now battling for the mastery. Yet with the exception of the pagan Japanese, all the combatants are Christians, and some fifty thousand of them have been constrained to lay aside the vestments of the altar

and the habit of Holy Religion to don the uniform of the civil soldier.

WHAT IS THE EXPLANATION?

How explain this impotency of the disciples of Christ to sheath the bloody sword and stay their hand from acting the part of Cain, the first of mankind to slay his brother? Why should even the voice of the Vicar of Christ, in the person of the saintly Pius, whom all men revered as the most Christlike of men, why, we ask, should even the voice of Peter have fallen unheeded upon the ears of those earthly potentates, whose diplomatic ultimatums are responsible for loosing the hellish dogs of war and rushing millions of peace-loving men from the mill, the farm, the market place, to be slaughtered like sheep in the battle trenches, above which devils dance and hold their fiendish carnival in defiance of the angels of God, who sang when the Prince of Peace was born, "Glory to God in the Highest and on earth peace to men of good will"? For the first time in the history of the Roman Empire the temple of Janus was closed and universal peace reigned in all the world when the Word of God was made Flesh and first came to dwell among us, but now the Prince of this world sits high enthroned upon the altar in a military Cathedral whose mighty towers are builded of cannons, howitzers and siege guns, while with devilish glee he shouts, "Bravo," amid the din of death-dealing artillery and mocks at the Prince of Peace.

Why, O Catholics, O Orthodox, O Anglicans, O Protestants, are we, in union with our Divine Head, thus rudely jeered at by the denizens of hell? How comes it that we are forced to be the spectators while our fellow-Christians, like savage, brute beasts, are killing each other, not by the thousands or the tens of thousands, but by the millions, in the amphitheatre of Continental Europe? How is it that we are utterly helpless to stop this wholesale murder of Christians by Christians?

Be not so short-sighted as to lay the blame at the door of commercialism, the mere greed for gold, accursed though it be; charge it not to militarism, unless you are going to confound the effect with its cause; blame not the aged Emperor of Austria, or the Kaiser of Germany, the Czar of Russia, the King of England, the President of the French Republic, or even the original cause or pretext, the regicide of Servia. Trace more deeply into the soil of Europe the great tap-root of this colossal tree, whose branches are laden with the golden fruits of commerce, the death-dealing apparatus of war, and whose leaves are dripping with the blood of the slain. The hand that planted the sapling from which this mighty tree has grown was Martin Luther, and the principles of the Protestant Reformation are the rich fertilizers upon which it has thrived. The tree began to bear fruit after its kind while Luther yet lived, as the thirty-year war in Germany and all the other Reformation wars which broke out all over northern Europe abundantly bear witness.

UT OMNES UNUM SINT.

On the night in which He breathed His never-to-be-forgotten Prayer for the Unity of His Disciples, *Ut omnes unum sint*, the Divine Founder of Christianity also provided the Bond of Unity and a visible touchstone of Catholic Fellowship when, turning to Peter, the Prince and Head of His apostles, He said to him: "I have prayed for thee, Peter, that thy faith fail not, and when thou art converted, confirm (strengthen) thy brethren"; and after His resurrection He made His Divine will yet more manifest by thrice addressing the Rock-man, on whom He had said

He would build His church, "Feed My lambs, feed My sheep, shepherd My flock."

It is only when all the Christians in all the world clearly recognize the Supreme Authority of the Apostolic See, and the unerring orthodoxy of the Voice of Peter, that all believers in Christ will be one again, as on the day of Pentecost, and the whole world, bending low beneath the outward witness of Christ's Sovereign Authority reigning among men, will indeed accept His Messiahship, and "the lion will lie down with the lamb," and all the world shall rejoice in a universal peace.

This is the message of paramount importance which a sect-ridden Christianity and a civilized world, staggering under its load of militarism, needs at this hour; and, chastened by the terrible suffering entailed upon all mankind by the savage mania for war now sweeping so many nations into its vortex, it may be that Protestants and Orthodox alike will give reverent heed to the Vicar of Christ, and for this, fellow Catholics, we have need to pray, and to season our prayers with fasted vigils and penitential exercises. Therefore, we plead with our readers to make themselves and others ready to observe as never before the coming Church Unity Octave, from the Feast of the Chair of Peter at Rome to the Festival of the Conversion of St. Paul, the great Catholic Doctor and Apostle of the Gentiles, i. e. from January 18 to January 25.

MEMBERSHIP IN THE THIRD ORDER OF ST. FRANCIS

Our editorial in the October issue entitled "Why Not Become a Franciscan Tertiary?" was not printed in vain, for we have since received many inquiries for information as to the rule and obligations for admission to the Third Order. May such applications continually increase as time goes on. The little Manual of St. Francis, with which we supply those asking information about the rule, costs 15 cents, postage included. This sum in postage stamps can be inclosed in the letter of those writing for such information.

Every Tertiary of St. Francis should be attached to some particular congregation of Franciscans, and in the Society of the Atonement our Third Congregation is made up entirely of

such Tertiaries as desire to be identified with our Institute. It is not always convenient to provide for the reception of those who live in towns or cities where there are no Franciscan Fathers, but we stand ready to advise by letter with such as to the best way of overcoming the difficulty.

MULTUM IN PARVO

THE use of the aeroplane in the European War has not been altogether on the side of destruction. The following was telegraphed from Berlin on October 15th:

“At a German field hospital some distance behind the entrenched lines, a young Catholic German officer dying of his wounds implored those about him to bring him a priest. There was no priest in the vicinity, but a Taube aviator who had been resting near by offered to obtain one. He flew a considerable distance and brought back in his aeroplane a priest who spoke German and who bore with him the Blessed Sacrament. Thus through the air came the holy Viaticum to the wounded soldier.

The Abbot of Caldey and his community have given a warm welcome to brother-Benedictines from Bruges. Abbot Theodore of Saint André de Bruges asked the Abbot of Caldey if he could receive the whole novitiate of Saint André and some of the monks. “Yes, as many as you wish,” was the reply from Caldey.

We are permitted this month to add to our list of converts from Anglicanism the following:

The Rev. R. M. Brown, an Anglican rector, well known in London and an M. A. of Oxford, who has been received into the Church at Farm Street, and two laymen who occupy prominent positions in two High Church Societies known as the “Catholic League” and the “Living Rosary.” Their names are, respectively, Mr. H. F. Hickeys and Mr. Bainbridge, and they were received into the Church by Father Wondacot, an erstwhile friend, who is now stationed at Deptford.

The Rev. R. Cecil Wilton, B.A., Rector of Londesborough, E. Yorks, Honors in History,

Cambridge, Lightfoot Scholar 1887, who was for many years lecturer for the Church Defence Society, and a well known writer of religious verse, was received into the Church at St. Peter's, Cardiff, on October 2. Mr. Wilton is a son of the late Canon Wilton.

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

Three hundred and thirty-nine Catholic Churches were built in the United States last year. Out of that number, the Catholic Church Extension Society, through its chapel-building gifts, is to be credited with 175. This means that the C. C. E. S. is now instrumental in the erection of a Catholic Church every other day and we hope it will not be long before the Society will be able to do twice as well, so that the sun will rise every morning on a new Catholic Church erected by this splendid organization.

Under the title “The Church in Ulster,” a correspondent sends to the *Church Times* a pen picture of Anglicanism as he saw it in Ulster, and which, he declares, is “a poor recommendation for that Protestantism for which Ulster stands and of which Ulster boasts.” The correspondent, who wished to receive Communion early on the Sunday morning after his arrival in Belfast, sought in vain for a church in which there would be an early celebration. He says: “They all appear to have Holy Communion on the first Sunday in the month following morning prayer, which is at the hour of 11.30. The cathedral has an early celebration each Sunday at 8 o'clock. To be present meant a bicycle ride of some ten miles. I attended, and found about twenty communicants, and of these only three were men. . . . On my return journey . . . I passed through crowded streets, and on the route were two or three churches, but all were closed. The Roman Churches, of course, were open, and their communicants were going and coming in scores. Not one of our churches is open during the day . . . and in that great city there is no daily celebration.”

Commenting on the foregoing paragraph the *London Universe* sagely remarks:

Yet this is the Church that some people, who should know better, claim to be the Catholic Church of the land. It must greatly puzzle these Ulster Protestants why some of their co-religionists across the Channel will insist upon thrusting on them a title which they cast from them with curses three hundred years ago, and which, even in these days, they are never weary of vilifying both on the platform and in the press.

The following has been communicated to the *Church Times* (London) by a Canadian correspondent:

In connection with the relation between the Anglican and Orthodox churches an interview was recently given to a Montreal newspaper by the Bishop of the Syrian Orthodox Church in North America, the Rt. Rev. Raphael Hawaweeny. Bishop Raphael said:

"When there is a question of Christian reunion the Syrian Church always looks to and alone considers the [Roman] Catholic Church. She looks upon the Anglican Church as she does upon the other Protestant denominations, because she does not recognize the validity of Anglican orders. This is why the Syrian Church always keeps Rome in mind when Church reunion is discussed."

The appointment of a new Anglican Bishop of Jerusalem, which has recently been announced, is a reminder of two interesting historical facts: The establishment of the bishopric was suggested by the King of Prussia, who agreed to bear half the expense provided that the bishops of the See were appointed alternately from Prussia and Great Britain. The arrangement was duly adopted, and worked well enough until Prussia withdrew from it. Naturally it was resented by the High Church party, for it was too obviously a tacit admission on the part of the Church of England that she was a Protestant body like the Lutheran and Calvinist congregations in the East, over which she had agreed to exercise spiritual jurisdiction. The other fact is that the project was for Newman the "beginning of the end." Many thought it a great misfortune, but he regraded it as one of the greatest mercies, for it was the last of the succession of blows that finally shattered his faith in the Anglican Church.

It is interesting to note that the Act of Parliament establishing the bishopric definitely de-

scribes the Church of England as Protestant, for in the clause making provision for the consecration of "British subjects, or the subjects or citizens of any foreign State, to be bishops in any foreign country," the following paragraph occurs: ". . . that such bishop or bishops, so consecrated, may exercise, within such limits as may from time to time be assigned for that purpose in such foreign countries by her Majesty, spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such *other Protestant congregations* as may be desirous of placing themselves under his or their authority." It is passing strange that Parliament should thus describe a "branch" of the Catholic Church as a "Protestant congregation," and that without correction or protest from the bench of bishops in the House of Lords.

According to reports received at the Vatican, more than 63,000 ecclesiastics are now serving in different capacities with the armies engaged in Europe's titanic war, especially with the Belgian, French and Austrian forces.

Most of these ecclesiastics are engaged in hospital work. They include seven bishops and nineteen other prelates; great numbers of them are religious.

The presence in England of so many Catholic refugees from Belgium—clergy, religious and lay—will, we have no doubt, swell materially the stream of individual conversions and at the same time draw the whole Anglican body nearer the Mother Church of Rome.

As an illustration of the warm sympathy for Continental Catholics in distress which just now reigns in Church of England circles we give the following from *The Living Church* (Anglican):

The Dean of Exeter writes to the *Times* in regard to the use they have made of the collection on Sunday last at the Cathedral for their own Fabric Maintenance Fund. They are sending it to the Cardinal Archbishop of Malines and to the burgomaster of that Belgian city "as a token of sympathy," and they hope to increase the contribution from time to time. If this is known, the Dean adds, other Cathedrals may do the same. It will be recalled that ruthless damage was done to the

Cathedral of Malines by German soldiers while Cardinal Mercier was absent in Rome.

Another illustration is found in the following letter from an Anglican Vicar, taken from the *English Church Times*:

Sir—I am to-day writing to the Belgian Minister (15 West Halkin Street, Belgrave Square, S. W.) offering hospitality to any Belgian priest stranded in England at the present time.

The idea may be welcomed to many of your readers, and if adopted will surely draw us closer together at this dreadful time.

I make the suggestion for what it is worth.

Of course, one would provide one's guest with facilities for saying his daily Mass.

G. B. H. BISHOP.

Cardington Vicarage, Church
Stretton, Salop.

A Catholic priest in London, a convert from Anglicanism, gives expression to the same conviction in a letter we have just received. He says:

"Even in this terrible conflict one can see some good emerging. The accounts of the revival of religion in France are most consoling. Our papers are continually alluding to the self-sacrifice, the courage and the goodness of heart of the French and Belgian clergy and religious, all of which must help to enlighten the British Protestant public."

The following press dispatch from Florence, Italy, is interesting:

Father Alfani, Director of the Florence Observatory, thinks the invention of the priest Domenico Argentieri of a system to receive wireless messages without the use of poles or batteries is scientifically sound.

After war was declared the Italian Government forced all private wireless stations, including that of the Florence Observatory, to discontinue. The next day Father Alfani got from Argentieri copies of official wireless messages which had been intercepted without a wireless installation.

"There are many ways to do this," Father Alfani explained. "One of the simplest utilizes the very elemental expedient of sticking two steel needles into a potato."

St. Patrick's Cathedral on Fifth Avenue, and the Church of St. Alphonsus on West Broadway, New York City, were damaged by the explosion of bombs, October 13th. Two of the worship-

pers in the Cathedral at the time were considerably injured and a great hole was torn in the floor. Some other slight damage was done, the total cost of which is about \$4,000.

The Church of St. Alphonsus was not greatly damaged. It will be remembered that it was in this church that Frank Tannenbaum, an I. W. W. leader and two hundred followers were arrested last winter.

The new Pontifical arms has been placed upon the facades of the embassies to the Pope in Rome with the shield of the Della Chiesa family, to which His Holiness Benedict XV belongs. The shield contains in the center the picture of a tiny church with a simple steeple—the "coat of arms" of the name Della Chiesa, which means "Of the Church." An eagle is in flight over the church. With Benedict of the Church as Pope and Cardinal Pietro (Peter) as Secretary of State the Bark of the Fisherman will no doubt be skilfully piloted during the present Pontificate.

The U. S. Navy loaned the collier ship Jason to the New York *World*, to be fitted out as a Santa Claus ship. The generous-hearted American readers of the great metropolitan newspaper have filled the big navy coal-ship with Christmas gifts of every sort for those made fatherless by European carnage, and by the time these lines reach our readers the Santa Claus cargo will be on its way across the Atlantic. Bon voyage, good ship, and may your loving treasure bring Christmas cheer to widows and orphans without number.

The sudden death of Very Rev. Mgr. Robert Hugh Benson, a son of the late Archbishop of Canterbury, on October 19th, came as a real shock to his thousands of friends and admirers inside and out of the Catholic Church. We have no English Catholic writer of fiction to-day better known or more influential by reason of his books than Mgr. Benson, whereas his sermons and lectures, whether delivered in England, at Rome or in America, never failed to attract large congregations, a considerable percentage of which were quite sure to be non-Catholics. He was an indefatigable worker, employing both tongue and

pen with far-reaching effect for the extension of the Kingdom of God. Some thought he kept up a too rapid fire in the discharge of volume after volume upon the public, but in view of his death at the early age of 42 this adverse criticism falls to the ground. The Divine Spirit that quickened him knew that nightfall was rapidly approaching, and so his short day was filled with swift and energetic toil. His death is a profound loss to the English-speaking Catholic world. May he rest in peace and his soul find sweet fellowship among the company of Catholic mystics in the High Court of Heaven.

Monsignor Benson was a constant reader of THE LAMP. A year ago he wrote to the Editor: "*I read every word of THE LAMP from cover to cover always.*" Of the innumerable tributes we have received from our readers we treasure none more than these words from the author of "The King's Achievement" and "By What Authority."

Reverend Father Francis Oppici, O.F.M., pastor of the Church of Our Lady of Pity, in the Bronx, New York City, has recently returned from a summer's sojourn in Italy. He spent some time in Bologna and while there he heard from the clergy of the city glowing tributes of admiration and praise for their Cardinal Archbishop, who is now our Holy Father, Pope Benedict XV. They declared him to be a man of the deepest spirituality and piety. His custom as Archbishop was to rise every morning at five o'clock, making a long meditation in preparation for his daily Mass. He would not infrequently spend hours kneeling before the tabernacle, adoring the Blessed Sacrament. His charity to the poor was unbounded and his energy and zeal for souls indefatigable. He visited in person every one of the four hundred and fifty churches in his diocese and was readily accessible to all classes and conditions of persons and to none more than to the poor. Like St. Paul he is a little man physically, but in soul and intellect the clergy of Bologna believe he will measure up grandly to the responsibility of the sublimest office in Christendom.

The Knights of Columbus in California have done something which ought finally and forever to lay in its grave the calumny about the alleged Knights of Columbus oath, which for so long a time has victimized the overcredulous "Guardians of Liberty" and the readers of *The Menace*. These California Knights submitted a complete copy of all the work, ceremonies and pledges used by the organization to the following committee of high degree Masons, viz.: Messrs. Motley Hewes Flint, 33d Degree Past Grand Master of Masons of California; Dana Reed Weller, 32d Degree Past Grand Master; William Rhodes Hervey, 33d Degree Past Master and Master of Scottish Rite Lodge; Samuel E. Burke, 32d Degree Past Master and Inspector of Masonic District.

This Committee returned the following report and promised to give it the widest circulation among their fellow Masons in the United States: - "We found that while the Order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the order and whether, if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the order that to our minds could be objected to by any person."

CONSECRATION OF BISHOP HAYES

AN event of the first importance in the history of the Archdiocese of New York was the consecration of the Right Reverend Patrick J. Hayes, D.D., as Bishop Auxiliary in St. Patrick's Cathedral on the Feast of the Apostles Simon and Jude, Thursday, October 28th. His Eminence, the Cardinal Archbishop of New York, was the Consecrator, and the Assistant Consecrators were Rt. Rev. Henry Gabriels, Bishop of Ogdensburgh, and Rt. Rev. Thomas F. Cusack, Bishop Auxiliary of New York. The sermon was preached by Rt. Rev. Mgr. Joseph F. Mooney, P.A., V.G. A score of Archbishops and Bishops were present, monsignori in great numbers, many Religious, both Fathers and Brothers, about seven hundred of the clergy and over two hundred seminarians from Dunwoodie, forming in procession a body of one thousand ecclesiastics. Other thousands of the laity thronged the Cathedral.

The ceremony of Consecration covered a period of four hours and was most solemn and impressive. The scene in the sanctuary and around the high altar, as viewed from the nave, was such as to leave an indelible impression upon

the memory of the beholder. The prelates and clergy, who best know Bishop Hayes, regard him as one who possesses in an eminent degree all the qualities laid down by St. Paul to Timothy and Titus as needful for a bishop of the Church of

God, and we believe the faithful of the archdiocese, when they get to know the new Bishop, will love and reverence him in the same way that every one, without any exception, reverences and loves Bishop Cusack. With two such Auxiliaries to support on his right hand and left, His Eminence, the Cardinal Archbishop, as Aaron and Hur held up the hands of Moses, we are profoundly sincere in thanking God that He has deigned to give such holy prelates to preside over the destinies of the great Archdiocese of New York. To the Trio may He add *ad multos annos*.

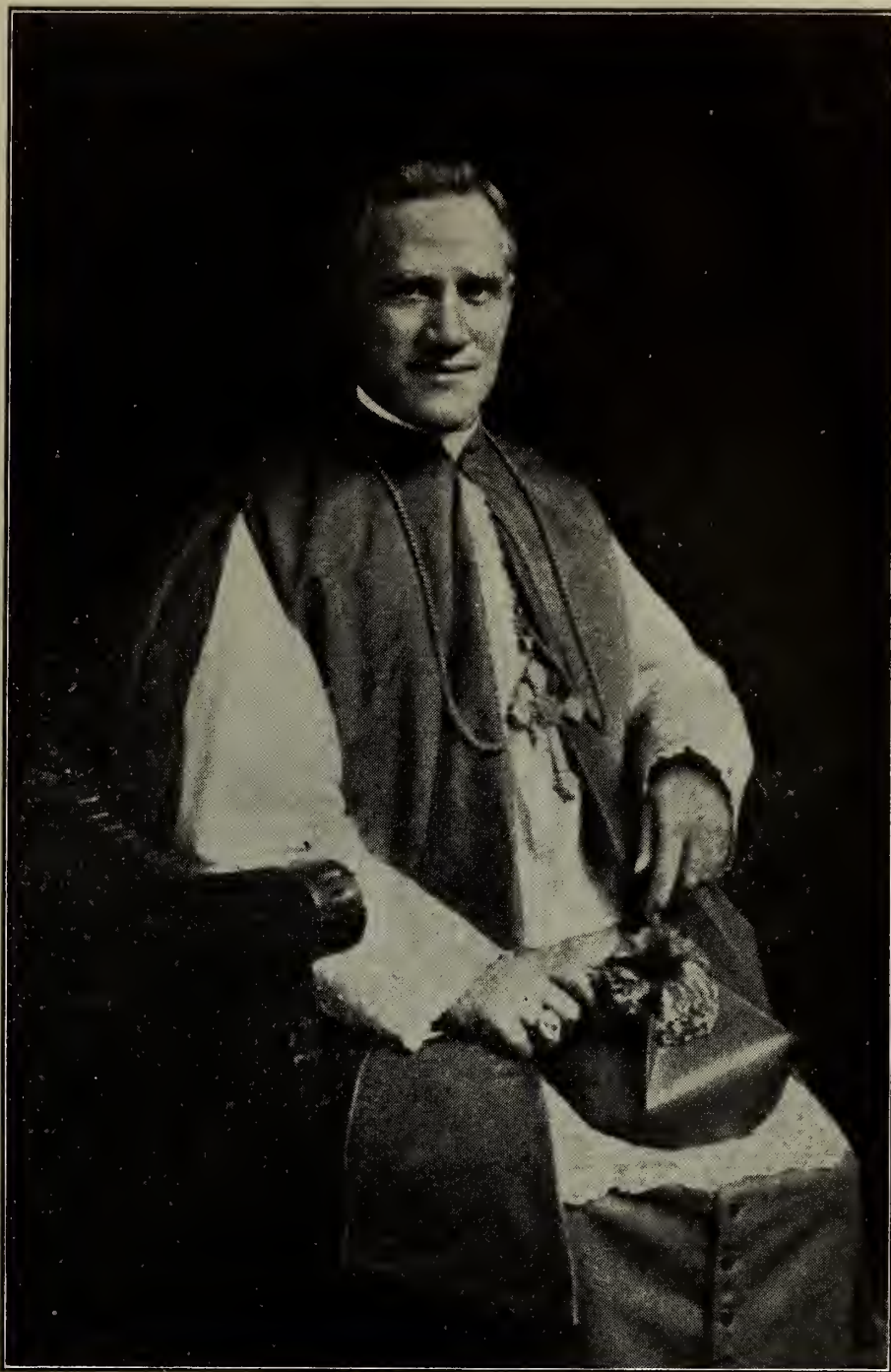
To strive with difficulties, and to conquer them, is the highest human felicity.

Dr. Johnson.

Four things come not back to man or

woman—the speed arrow, the spoken word, the past life, and the neglected opportunity.

The first German Pope was Gregory V, who was consecrated May 3d, 996.



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† Patrick J. Hayes
Bp of Syracuse

PERSONALS

Cardinal Dominic Ferrata, the Papal Secretary of State, died at Rome on October 10th. The immediate cause of his death was peritonitis. The Cardinal was conscious to the last moment; his last remark was: "I am so tired; I go to join my Saviour." When the Pontiff received the news of his death his comment was: "God's will be done, but it takes from me a dear friend and my right hand."

Cardinal Pietro Gasparri has been selected by the Holy Father to fill the position made vacant by the death of Cardinal Ferrata. His Eminence was born at Vissó, Perugia, and was created Cardinal December 16, 1907. He is titular Bishop of Cesarea, in Palestine, and one of the most learned canonists in the Catholic Church.

The Most Rev. Metropolitan of Lemberg, Galicia, has been made a prisoner by the Russians and sent to Siberia. When urged by the Austrian authorities to leave the city his answer was: "Where the fold is, the shepherd must remain."

Mother M. Elizabeth, provincial head of the Missionary Sisters of the Third Order of St. Francis, and for many years the Superior of the Convent at Peekskill, died unexpectedly of heart trouble on October 7th.

The recently filed will of the late Mgr. Matthew Taylor, rector of the Church of the Blessed Sacrament, New York City, shows that all his personal and real estate amounted to only \$1,500. He had inherited from his father some years ago \$50,000, and on the twenty-fifth anniversary of his ordination to the priesthood his parishioners gave him \$35,000. Both fortunes he spent to help the poor. At the time of his death he was assisting over fifty families and paying their rent.

Rev. Eugene E. McDonald, chaplain of the U. S. S. New York, has returned to Sea Cliff, L. I. Father McDonald is one of the six Catholic naval chaplains, and has the rank of a commander in the navy.

Mrs. Marie Esther Sturgeon, of Muskegon, Mich., died recently. She had been a regular attendant at church for more than one hundred years. On March 25th of this year she was 107 years old.

Father Walter, head of the Marianist school at Osaka, Japan, is paying his first visit to the land of his birth since he went to Japan as a missionary twenty-six years ago. The school of which Father Walter is head numbers seven hundred students.

Brother Hosea, attached to the De La Salle Institute at Martinez, Cal., enjoys the distinction of having lived during the reign of five popes, and as a Christian Brother during the pontificates of four pontiffs.

Pope Benedict XV has conferred upon Mr. Henry Heide, a prominent Catholic merchant of New York City, the cross of the Order of St. Gregory the Great.

King Charles of Roumania has been called to give an account of his royal stewardship and has been succeeded by King Ferdinand, his nephew.

Cardinal Merry del Val, formerly Papal Secretary of State, has been appointed Secretary of the Congregation of the Holy Office.

Rev. Peter P. Kluck, the rector of St. Mary's Church, Rock Island, Ill., is a first cousin of General von Kluck, of the German Army.

Father McGronen, chaplain of the Fire Department of Brooklyn, died on October 5th in the Holy Family Hospital, of Brooklyn, at the age of 52. Hard work and exposure in attending to his duties were the cause of his death.

In the death of Count Albert de Mun, Academician, leader of the "*conservateurs rallies*" in the Chamber of Deputies and mouthpiece of the Catholics, the Church in France has lost its ablest lay defender.

GRAYMOOR ANNALS

WE are giving on this page an illustration of the bungalow in which our LAMP workers are domiciled. It contains six bedrooms, toilet and a small common room. In the basement shower bath, stationary washtubs and other conveniences are provided for our Brother Christophers. This is the completed evolution from the portable house we purchased a year ago from the construction company of the New York aqueduct at the fine sum of \$25.

On St. Teresa's Day, October 15th, we broke ground for the proposed LAMP Building, in which all the business connected with the mailing of THE LAMP will be transacted. At the present time the entire first floor and much of the basement of St.

Paul's Friary is taken up with the electric machinery we are compelled to employ in mailing rapidly an edition of forty thousand copies, and this new LAMP Building has become a crying necessity. We believe our readers will all want to have a hand

in the putting up of this building, and the way to do it is to be sure to renew your subscription promptly when it is due. That is all the begging we intend to do in this connection, for THE LAMP ought now to be able to pay its own running expenses.

We announced last month that our Sisters needed a new ciborium for their Convent Chapel and expressed our confidence that some one would gladly supply this need. Our confidence

was not misplaced, for no less than four persons have desired to meet this need of the Sisters. In consequence they not only have bought a new ciborium, but a silver one, somewhat tarnished, they had before has been gold plated, and the materials have been purchased for a set of Eucharistic vestments which the Sisters are making for their Convent Chapel, and a gold ciborium has been given also to St. Francis' Church on the Mount of the Atonement.

We have an encouraging report to make concerning the progress of the birthday scholarships for St. John's House of Studies. Sixteen persons so far have contributed a dollar each towards the dollar scholarships, and six persons have pledged \$5 annually, and one hundred dollars has been sent in memory of the dead by a

benefactor, who thus pays twenty years in advance, so that we have received so far \$16 for the one-dollar scholarship fund and \$130 for the five-dollar scholarship. Persons desiring to contribute towards either the one, five, ten or larger scholarships



THE BUNGALOW

need not give it in the form of a birthday pledge if they prefer another mode of annual contribution.

We have now several young men in the House of Studies who are not provided with scholarships and we hope that there will be found among our readers those who will adopt these young men and undertake to provide for their support during their course of study for the sacred priesthood.

October 30th was the fifth anniversary of the admission of the Society of the Atonement into the Fold of Peter. Only five years, but what wonders of accomplishment in so short a space! Those who have visited Graymoor lately and have seen all the visible signs of growth and advancement declare with one voice that it is marvellous. To us it is but another evidence of the divine power that circles around the Rock of Peter, giving life and fecundity to every religious institution that shelters under its benediction and strong defense. Had it remained aloof from the Holy See the Society of the Atonement at best could never have been more than a feeble effort to express the Franciscan ideal in an alien land, but now in full communion with the Apostolic See and nourished with paternal solicitude by the great White Father of Christendom its whole being pulsates with divine energy, and God's spirit of growth and expansion rests upon it. Blessed forever be the day that ushered the Graymoor Institute into the bosom of the Catholic Church.

We mentioned in the September number that a benefactor had presented our Sisters with a Victrola phonograph and a book of choice records. These have given the Sisters in their recreation time much innocent pleasure. We wonder whether among our readers there are not some who would like to present the Sisters with some of their old records which they, perchance, have laid aside to give place to new ones. These old ones would sound new at the convent and would be gratefully accepted provided they were of a suitable character, which of course the donor would look out for in sending.

THE "PEOPLE'S POPE."

"The death of Pius X. sends a wave of mourning far beyond the great communion of which he was the head. . . . Pius X. was at once the man of the Church and the man of the people, venerated and loved by his own, admired and respected among those who are not of his fold. He embodied the simple virtues that hold the hearts of men. Especially to us in this free Republic of opportunity was he a figure at once noble

and yet not aloof. . . . Beneath the unpretending exterior of Pius X. there was a will of rock and a mighty mind. He was indeed one of the ablest of the Popes. . . . The world is the better that Pius, the 'People's Pope,' lived and reigned."—*The Philadelphia Press*.

"Pope Pius X. was a Pope beloved by millions, respected and esteemed by all."—*The Jersey City Journal*.

A WAR PRAYER

Lord God of Battles, shield, we pray,
Thine erring servants on this day
When nations rude, at sovereigns' plea,
Are crossing swords. Give victory,
In Thy good season, to the cause
Of greater right and holier laws;
E'en as Thyself triumphest still
O'er Satan's wiles, the Prince of Ill.

Lord, Prince of Peace, we beg of Thee,
Stretch forth Thy hand o'er earth and sea:
As on Tiberias, at Thy beck,
The boist'rous waves gave up their wreck,
So now, for death, oh, give us life;
Still Thy discordant children's strife.
'Tis Thine to make our sorrows cease,
Bring comfort back, and give us peace!

Lord Comforter, as at the first
O'er the dread void Thy splendor burst,
So now, where feeble man can see
Naught but distress, calamity,
Brood Thou, by Thy mysterious power;
O'er warring fleets and armies tower;
And, out of sorrow, there deploy
Thy host invincible of joy.

Lord God of Joy, great Trinity,
Rejoice those hearts which bleed so free;
Though thrones may crash and princes fail
And nations tread through fire and hail,
Vouchsafe to all, now and for aye,
That inward calm which cannot die:
And grant, when this fell war shall cease,
A reign of everlasting peace.

Selected.

In the Mission Field

MONTHLY CONFERENCE WITH OUR MISSIONARY
CO-WORKERS

WE want to say something to you this month on the necessity of our being better organized to carry on our glorious propaganda of the Faith at home and abroad. We of THE LAMP have begun to do something but if our missionary forces were better organized we could do much more. Now we have ready to hand our own missionary organization, the Union-That-Nothing-Be-Lost, which is admirably fitted to our purpose and is designed to serve as an auxiliary to the Society for the Propagation of the Faith and our American Catholic Church Extension Society.

The Union-That-Nothing-Be-Lost is based on the command which Our Lord gave to His Apostles to

gather up the fragments that remained after the feeding of the five thousand in the wilderness with five barley loaves and two small fishes. In obedience to the Master's command each Apostle took his own basket and brought it to their Commander-in-Chief filled to overflowing with the pieces of bread and fish that they had gathered up and which would otherwise have been wasted and trodden under foot. Each of us holds in his hand the basket of opportunity and if we have the true missionary spirit by a little industry and self denial we may fill that basket with the material means of saving souls without number from being trodden under foot of devils and lost in hell. Father Hopfgartner of Borneo told us that he could safely promise to save at least one

soul for every dollar that was given him to support the catechists who labor so successfully among the natives. One has but to think a moment of the millions upon millions of dollars spent every year by Catholics in America for intoxicating drinks, candies, theatrical shows, jewelry and unchristian finery in dress to demonstrate how easy it would be for these same Catholics, by a little self denial and economy, to fill their missionary basket with many small coins and even dollars and bank drafts for the sacred cause of missions.



“THE HARVEST, INDEED, IS GREAT, BUT THE LABORERS ARE FEW.
PRAY YE, THEREFORE, THE LORD OF THE HARVEST TO SEND
FORTH LABORERS IN HIS HARVEST”

opportunity of doing good which may be given me.

III. To spend upon self the *minimum* rather than the *maximum* of what is at my disposal; that I may have the more to give to God and to those whose need is greater than my own.

IV. To practice as strict an economy in order to lay up Treasure in Heaven as the worldly-wise do in accumulating treasure on the earth.

V. To keep ever in mind the text: “That Nothing Be Lost,” and for love of God and the rewards of Eternal Life, to do all the good I can, in all the ways I can, to whomsoever I can, as long as life affords the privileges and opportunity of service.

Of course our readers will understand that this

The Rule of Action laid down for individual members of the U. N. B. L. is thus expressed in the Constitution:

I. To make the best use I can of every talent I possess.

II. To waste nothing—either time, money, food clothing nor

rule simply represents the Ideal toward which we are to aspire. It does not impose upon conscience any obligation, which to violate would be sin. As the Union-That-Nothing-Be-Lost grows in numbers and strength the spiritual benefits accruing to the members will constantly increase, and even at the outset we can promise several hundred Masses said yearly by missionary priests for the benefit of the members, living and departed; moreover, by reason of our custom of sending the offerings of the members to their destination through the Society of the Propagation of the Faith we secure for them at the same time their share in the thousands of Masses offered on behalf of benefactors by that Society and the rich indulgences accorded by the Holy See.

We ask, therefore, all our missionary co-workers to send us your names and addresses so we may enroll you in the Union-That-Nothing-Be-Lost. Copies of the constitution will be sent on application gratis.

BISHOP GREGORY ASKS HELP FOR HIS FAMINE-STRICKEN DIOCESE

On October 20th Graymoor was honored by a visit from Bishop Gregory, the Vicar Apostolic of Curaçao (pronounced Curasò), the principal island of the Dutch possessions in the West Indies, accompanied by Father Martin, O.P., of Porto Rico. The Bishop and all his clergy are Dominicans and so successful has been their work that out of a total population in the vicariate of fifty-seven thousand all except seven thousand are Catholics and there are no pagans. It is not the piety of his people that causes the Bishop any anxiety, for they are very devout and obedient to their clergy, but it is the pitiful cry of the famine-stricken which has driven him to the United States to beg a little alms for his hungry children. With these brief words of introduction we step aside that Bishop Gregory may tell his own story.

THE BISHOP'S ADDRESS TO THE READERS OF THE LAMP

I should not have left my Mission and undertaken an expensive voyage to come to the States to ask for assistance if I had not been forced to

do so by real necessity. When I was in Rome last year and told my story to Cardinal Gotti, Prefect of the Propaganda, His Eminence said to me: "Ask the Catholics, they cannot refuse to help you."

Let me tell you what I need, and why I am obliged to ask for a share of your alms. Because of famine conditions now prevailing in my Vicariate I have to stop the building of two Churches.

A hospital is needed on the Island of Aruba. Up till now the sick people in serious cases have to travel twenty-four hours in a sailing vessel to get to Curaçao. The population is too poor to maintain their priest. For want of rain there is no crop of maize, the staple product of the island. Three years ago the famine on three of our Islands was so severe that the population had to be fed by the Government and through private gifts. In some parishes all the old and weak people died out and the death rate was three times larger than other years. Now again the same conditions of hunger and dire want confront our poor people.

Since November last year, scarcely a drop of rain has fallen on the hot soil and the crop was insignificant. In some places they had no crop at all. Since June more than 2,000 children have to be fed daily with crackers to make them able to come to school. A couple of weeks ago a parish priest wrote me the following: "I have over three hundred children in my school. Since a phosphate mine in my parish was stopped on account of the war and no other work is to be had, a famine is menacing my parish. I asked the children one by one what they received in the morning before going to school. The answer of twenty-five per cent was: 'Nothing, Father.' So the poor children had to walk a distance from home of an hour and a half, stay at school till three o'clock in the afternoon, and go back the same distance without a bit of food." Since the war broke out only a few steamers and vessels enter the harbor of Curaçao. So the poverty is general in the city as well as in the country.

On the Island of Aruba a gold mine and a phosphate mine were stopped on account of the war. These people are helpless now. A thousand men who left the Island to seek work in the banana fields on the coast of Venezuela had to

return as no steamers are running to carry the fruit to Europe.

Are these people able to maintain their priests? No.

Are these people able to help build a church or a hospital? With famine stalking gaunt and naked through the islands, assuredly not.

Do you blame them that they are stretching out their hands to you?

Do you blame me, their Father and helper, because I make myself the echo of their pitiful cry?

ANOTHER SHORT LETTER FROM FATHER FERRAND OF COREA

In the June number we published a letter from Father Claude Ferrand, who introduced himself to our readers as a missionary who had labored in Japan for twenty-two years and had now been transferred to the Hermit Kingdom of Corea to be a shepherd to all the Catholic Japanese in that country, 80,000 square miles in extent, and to evangelize the tens of thousands of Japanese there who are still pagans. His



FATHER FERRAND'S NEW PRESBYTERY

Remember the words of Christ: "A cup of water in My name shall not lose its reward." Make me able to return to my poor people the hand filled with your gift, that I may give them work and food and say to them: "This is the harvest, take it and pray for the American Catholics, that they may never lose the Faith that made them so generous."

EDITOR'S NOTE: *It will be a joy for THE LAMP to transmit your offerings into Bishop Gregory's hands.*

I love to think that Christian friendship may be part of the business of Eternity.—Dr. Arnold.

headquarters, he explained, were in the populous city of Fusan, where resided forty thousand Japanese besides the native Coreans, where also were five Protestant missions and until he came not one Catholic. Father Ferrand is very grateful for the little help we were able to extend to him, as the following letter shows. We hope we will be able in the future to help him much more substantially, but that will depend on our co-workers in the Union-That-Nothing-Be-Lost. REVEREND FATHER:

Many, many thanks for your kind letter and for the generous gift that you have sent me through the Society for the Propagation of the

Faith. Almighty God will bless you. Your very fine LAMP has reached me. I shall be truly grateful if you will kindly send me regularly this very good and well edited magazine. Many thanks for having published my poor letter in it. I hope it will bring me some help.

I have built a Presbytery, but I have been obliged to borrow four hundred dollars for that. Now I have to pay it and afterwards erect a little chapel. I send you a photograph of the Presbytery with a group of Japanese Catholics of Fusam. Believe me, Rev. Father, yours gratefully in Christ,

CLAUDIUS FERRAND, M.M.

Fusan, Corea.

A PROPOSED CATHOLIC GARDEN-CITY FOR ENGLAND

FATHER BAN'S SCHEME FOR A NEW CATHOLIC
SETTLEMENT

BY AMBROSE WILLIS

Father Bans, the Administrator of the Crusade of Rescue and Homes for Destitute Catholic Children in England, is a man of far-seeing policy. He realizes the importance of standardization and centralization in Catholic charitable work as well as in secular business, and being, as he is, responsible for the welfare of hundreds of Catholic waifs and orphans, he hopes to eventually form a Catholic colony on the garden-city principle, where his young charges may be brought up under the most ideal conditions.

An excellent estate has already been acquired at Roydon in Essex (England) a few miles outside of London, and an excellent receiving home has been built in the city of London, to which the offices of the Society are attached.

But that, unfortunately, is as far as his funds would allow him to go; and now alas, the whole organization which has been laboriously built up during years and years of strenuous and anxious labor, is ominously threatened with disaster in consequence of the war.

Nearly a thousand little ones are in the care of this society; nearly a thousand little mouths

have to be filled day by day; yet as soon as the war broke out the charitable subscriptions upon which such a work as this must necessarily depend, were immediately cut off as though the tap were shut down, and to make matters worse the creditors promptly began to clamor for early settlement of accounts.

It will indeed be a disaster if a work of such fundamental charity and urgent need should fail at such a time. The Catholics of England are bestirring themselves to do their utmost for this favorite charity, but the need is heavy and urgent, and it is a question whether they will be strong enough to lift it, at this time when their country is involved in the tragedy of war.

Under these circumstances they are beckoning to their partners in the other ship. They are looking eagerly to their fellow Catholics of the English-speaking world over seas to help them keep aloft this splendid work of charity which is tending the young souls and bodies of nearly a thousand boys and girls; to help them keep it alive till the war cloud has passed and it is able to once again maintain itself upon the subscriptions of the Catholics of Great Britain.

It will be a tragedy if these thousand boys and girls, rescued from the haunts of poverty and sin and degradation, should have to be discarded in this hour of national peril. It would be dreadful to think of young Catholics being allowed to slip right through the meshes of the net of Peter—and all for the want of a little temporary help while the war lasts.

A dollar bill will keep one of these youngsters in food for one week if sent to THE LAMP or to Father Collins, 48 Compton Street, London, W. C., England.

The Franciscan Family has contributed in Priests, Brothers and Tertiaries, two hundred and fourteen martyrs to water with their blood the soil of Japan. Of this number twenty-three have been canonized and forty-five beatified.

The number of missionary priests laboring among the Chinese is about fourteen hundred, half of whom are natives. The total Catholic population of China is now one million and a half and many conversions are being made every day.

The Children's Corner of the Mission Field

ALL our little readers will remember Sister Mary Louise, the Japanese Sister who has been mentioned so often in these columns and who is still in America gathering alms for the Orphanage of the Infant Jesus, in Yokohama, one of the principal cities of Japan. The venerable Mother Superior of this orphanage has written us a letter for the Children's Corner, which we are much pleased to print this month, and we think all our young missionaries will be much interested in the story of Miss Gold Forest (*Hayashi Kin San*), the fisherman's daughter.

THE MOTHER SUPERIOR'S
LETTER

DEAR REV. SIR:

All our sisters here are most grateful to you for sending us *THE LAMP*; and also for using it as a medium to further our good works. It never fails to come each month, and its contents, read aloud during recreation, proves not only edifying and interesting, but also consoling. When the spirits are low at the sight of the persecutions our Holy Mother the Church is undergoing, it revives them to see in the columns of *THE LAMP* that amongst those who before misunderstood Her there is now an ever increasing trend towards embracing Her Divine Truths and becoming Her valiant defenders.

"The Children's Corner" delights the large family of little girls we have in the Convent. Perhaps some American children would like to hear stories about these girls. Presuming they would, I shall in return for their kindness place one at your disposal for them.

"A fisherman knocked at our door on the 8th of last December. He had with him the youngest of his three children. Being too poor to keep her in food and clothes he asked to have her placed in our orphanage till she would be able to earn her own bread. His request was granted and we are glad it was, for the girl gives hopes of making a very good Christian in the future. Her name is *Hayashi Kin San*, 'Forest Gold Miss,' or in better English *Miss Gold Forest*. The Japanese way of speaking is just the contrary of ours. Her twelfth birthday has already dropped into the gulf of the past. When she came she knew nothing about the true God, but without delay she was taught that we have a Father in Heaven who loves us, watches over us and gives us everything we have. And that to become his true child one should be baptized and try one's best to be good.

Immediately upon hearing this, Divine Grace began to act powerfully within her. She felt an impelling call to do all that was required in order to belong truly to such a Parent. Neither was it a passing emotion, for ever since she has listened to it so attentively as to bring all

her better qualities to the surface where, like the dew of an autumn morning, they clothe her in a gown of lovely pearls.

Like all pupils in Japan, O *Kin San* had the whole month of August for her summer vacation. She spent it at home with her father, mother, brother and sister. Faithful to the instructions she received before leaving school, she



SISTER MARY LOUISE

said her prayers morning and evening, went to Mass on Sundays, helped about the house in every way she could and devoted some time to studying her catechism and other lessons. She also tried her best, and that with wonderful success as will be readily seen, to persuade her family and relatives to adopt her own religious belief.

To understand why anything extraordinary appears in her self-imposed duty, it is necessary to know that every Japanese grown-up girl must, whether she likes it or not, give up her own family and become a member of another. As a general rule, her new life is much harder than the one

they are refused in such a way as to hinder a repetition of the request, but O Kin San's case proved an exception.

Things connected with the 21st of August will, I hope, ever be a source of present and future happiness to her. On that day her father's newspaper contained a photo of the deeply regretted Pontiff Pius X and announced his death. The news grieved her, and she at once wrote to the Convent to tell how sorry she was because we had lost the Head of our Church. After posting her letter she said to herself that as the Holy Father took the place of Jesus Christ on earth,



JAPANESE ORPHANS AT SUPPER

she was used to, however badly off she might have been. Then when there is question of a Catholic girl, unavoidably the change means for her to go live amongst pagans, as there is not one Christian family in ten thousand. The poor Catholic has to undergo not only as much as the pagan, but many times more. Her refusal to offer her food to the household gods before eating it; to take part in heathen worship and so on, is enough, it is feared, to rouse the anger of the gods against those that have accepted her, so to avert this, the pains due to her "stubbornness" must be inflicted on herself. Therefore when girls ask their parent's permission to become Catholics

surely he must be very near Him in heaven, and could easily speak to Him about us. Moreover, children were so dear to the good Pope's heart that he would at once get them anything they wanted. Then she prayed to her newly adopted helper that he might ask Jesus to let her become a Catholic without delay. As she rose from her knees, she went to her father and told him what she had just been doing. Strange as delightful to her, the poor fisherman said his daughter could become a Catholic as soon as the Sisters would let her. The girl is back again at school and shall before long have the happiness of receiving at the baptismal font the name of Pia,

Full of remorse, dear Rev. Father, for taking up so much of your precious time, I humbly beg pardon for myself, and your blessing, as well as a continuation of your paternal solicitude for our mission. Assuring you of an intention in the Masses, rosaries and other exercises of piety offered in our chapel, I beg to remain.

Your Reverence's humble respectful servant in Christ.

SR. STE LUDGARDE,
Superieure.

*Convent of the Infant Jesus,
83 Bluff, Yokohama.*

OUR FINANCIAL REPORT FOR OCTOBER

WE are exceedingly pleased with the missionary report for October; as our readers will see by glancing below it totals one thousand and twenty-nine dollars and one cent. This far surpasses any previous month, even last July, when a single benefactor, Mr. C. C. Copeland, gave five hundred dollars to Father Ting. What makes us all the more gratified about this grand total is that it represents the offerings not of a few but many hundreds of contributors. Our desire is to make this the most popular department in THE LAMP, as it certainly deserves to be, and our readers can give no better evidence that they are interested than to support the department with their alms.

The big thing this month has been the appeal on behalf of Bishop Biermans, the Vicar Apostolic of Uganda, Central Africa. Besides the letter of the Bishop printed in the last number of THE LAMP we ourselves addressed a personal letter to five thousand of our oldest subscribers and they have made a magnificent response. We asked them to give five hundred dollars to send one of the Mill Hill Missionaries to Uganda and this they have already done, and by the way their responses are still coming in by every mail we think they will send two missionaries before they are through instead of one. This we are sure will greatly gladden the Bishop's heart as well as our own. His Right Reverend met with a good many discouragements upon coming to America but we think THE LAMP has helped to turn the

popular tide in Uganda's favor, thanks be to God.

The priests and the sisters have responded especially well to the appeal and in several instances collections were taken up among the children in the parochial schools with gratifying results. Anything that tends to interest the rising generation of Catholics in Foreign Missions ought to be hailed with delight.

REPORT OF FUNDS RECEIVED AND TRANSMITTED BY "THE LAMP" FROM SEPT. 27 TO OCT. 27

FOR FOREIGN MISSIONS

China—For Bishop Everaerts: Mass Stipend for Graymoor Benefactors, \$20; Stipend for Masses for LAMP subscribers and Rosary League members, \$12; St. Anthony's Tithe, \$5.25; Missionary Offering of St. John's Church, Graymoor, \$5.75; A. B., \$5; K. B., \$1; F. S., \$1; G. A. B., \$2; A. E. D., \$1; C. R., \$2; N. E. F., \$20; total for Bishop Everaerts, \$75. For Father Leo Ting to help build the Church of the Sacred Heart, Chu Chow: J. S. C., \$5; S. D., \$20; A. E. D., \$1; M. J. C., \$25; W. M. P., \$1; M. C. K., \$1; total for Father Ting, \$53. For Sister Gilbert to help support St. Joseph's Hospital at Ning Po (Ma Lou): Mrs. M. McN., \$10. For support of a Physician in China: St. Anthony's Tithe, \$25.

Corea—For Father Claude Ferrand: A. E. D., \$2. *Japan*—For Sr. M. Louise, Orphanage of the Infant Jesus, Rev. E. E. M., \$3. *Borneo*—For the support of a catechist: THE LAMP, \$8.50. Mass Stipends for the Mill Hill Fathers: \$10; total for the Mill Hill Fathers of Borneo, \$20.50. *India*—For Father D'Silva: A. J. K., \$1; A. E. D., \$2; total for Father D'Silva, \$3. For Father Fernandes: G. S., \$10; Mrs. M. McN., \$10; total for Father Fernandes, \$20. *Central Africa (Uganda)*—For Bishop Biermans, Mass Intentions for Convent Benefactors, \$100; miscellaneous Mass Intentions, \$89; for sending Mill Hill Missionaries to Uganda, \$540.51. Total for Bishop Biermans, \$729.51. Total for the Field Afar, \$941.01.

DOMESTIC MISSIONS

Alaska—For the Rev. Mother Amadeus: Rev. E. E. M., \$3; *Philippine Islands*—For Father R. F. Paul Hubaux, Cavite: J. C. M., \$5; M. McN., \$10; H. J. A., \$5; A. E. D., \$2; total for Father Hubaux, \$22. *The United States*—Mass Stipend for Father C., \$15; Father L., \$10; Father C. C., \$10. For Sr. Genevieve, New Orleans, La., Mrs. J. J. R., \$5. Total for Domestic Missions, \$75.

MISCELLANEOUS ALMS—For the Poor Clares, San Cosimato, Rome, 50c. For Father S., Austria, Mass Stipends for Graymoor Benefactors, \$10. Total Miscellaneous Alms, \$13.

Total contributions, \$1,029.01.

THE ORIGIN AND HISTORY OF THE SOCIETY OF THE ATONEMENT.

CHAPTER XIII.—THE GENESIS OF THE LAMP

THE Anglican Archdeaconry at the eastern extremity of Long Island was to have its autumnal meeting in September and Father Paul had been invited to preach the sermon at the popular evening service with which such missionary convocations in the Episcopal Church are wont to be inaugurated. The rector of the village church had been the class mate, room mate and "chum" of Father Paul for five years at college and three years at the General Theological Seminary in New York City; the Archdeacon had been a college and seminary companion and personal friend also.

As the time for the meeting of the Archdeaconry drew near Father Paul felt constrained in justice to his old chum, whom he loved very dearly, to write and give him a hint of the kind of sermon they might expect him to deliver. He intimated that it would treat of Church Unity and the Chair of Peter. This letter brought dismay to the Rector of G——. Such a sermon at the opening of the Archdeaconry meeting was a dreadful thing to contemplate, accordingly a conference was held with the Archdeacon and a plan was outlined by which the dreaded sermon on the Pope would be sidetracked.

Quite ignorant of the plan agreed upon, Father Paul, on Tuesday afternoon, September 10th, boarded a Long Island train from New York to G——. When about mid-way of the Island the Archdeacon got on the same train and with a cordial handshake took the seat beside his old college friend. Presently he said: "By the bye, I hope you do not intend preaching anything very High Church tonight. The people of G—— are quite Low and it would be very unfortunate if the sermon gave offence to anyone."

Father Paul said nothing in reply that would commit himself but he did a great deal of thinking. In fact a stormy debate raged in his interior between Prudence and Conscience all the rest of the journey. "Surely," Prudence exclaimed, "you will not be so mad as to preach on the Pope

after such well meant advice from the Archdeacon, who is thoroughly familiar with the situation. It will be like flaunting a red flag before the face of a wild bull." "Ah," but Conscience responded, "it is not the prophet's office to preach what will please the congregation, but to deliver the message that God the Holy Spirit puts into his mouth." "That is true enough," rejoined Prudence, "but we must respect the voice of authority, and is not ecclesiastical authority represented in the present instance by the Archdeacon and ought not his admonition and counsel to be heeded?"

The internal debate still raged with no definite decision arrived at when the train stopped at G—— and the delegates to the Archdeaconry meeting alighted on the platform of the station. As a guest of honor Father Paul found himself in a carriage, being driven rapidly to the church, and beside him sat the Archdeacon. As they drew up before the brilliantly lighted parish house where the clergy were already vesting for the service the Archdeacon delivered his parting shot. Calling his companion by an old college nickname he said, "Preach them a spiritual sermon."

"Yes," responded Prudence and Self-love in a duet, "yes, by all means preach them a spiritual sermon; that pet sermon of yours on the Holy Spirit will please every body in the congregation, even the non-Episcopalians who may chance to be present, and after the sermon is over people will come up to you with outstretched hands and say: "Oh, Father Paul, that was a splendid sermon and I did enjoy it so."

HOW THE DEBATE WAS SETTLED

At length the procession of the clergy was formed and passed into the church and "Evening Prayer," according to the Anglican prayer book, was begun. On occasions of this sort the service is usually divided up into as many portions as possible, for the greater the number of the visiting clergy taking part the better pleased they are and the people also. As the service proceeded the agony of doubt in Father Paul's mind grew more intense, for he could not decide whether he should preach the kind of sermon the Archdeacon had asked him to do, or whether it was the will of God that he should deliver his message about the Pope and Church Unity. A

notable feature of Anglican evensong, which is Cranmer's substitute for Catholic vespers, is the reading of two "lessons," or Scripture passages, the first taken from the Old Testament and the second from the New. Now on this particular night, when a clergyman of Low Church proclivities from the North of Ireland came to the lectern to read the first lesson, he announced the second chapter of the Prophet Ezekiel and in a powerful, trumpet-like voice rolled out the opening words: "Son of man, rise and stand upon thy feet and thou shalt speak My words unto them, whether they will hear, or whether they will forbear (for they are a rebellious house) yet they shall know that there hath been a prophet among them. And thou, son of man, be not thou afraid of their words, though briars and thorns be with thee."

This settled the internal debate. Prudence and Self-love were silenced and Conscience won the day. Father Paul knew there was now no escape from a painful duty; unless he dared to disobey God he must preach the sermon on the Pope. During the singing of the hymn before the sermon he knelt in silent, earnest prayer for wisdom and strength and then ascended the pulpit steps.

THE SERMON

He said he had been requested to preach on the "Spirit of Missions," and he would base his sermon on the description contained in the

Acts of the Apostles of the Apostles Peter and John going up into the Temple at Jerusalem, and how they saw a man sitting at the beautiful gate of the temple, who had been lame from his mother's womb and never had walked, who made bold to ask alms of the Vicar of Christ, as he was wont to do of all who passed by, and Peter said to him: "Silver and gold have I none, but such as I have give I unto thee, in the Name of Jesus Christ of Nazareth rise up and walk." And he took him by the hand and lifted him up and immediately his feet and ankle bones received strength and he, leaping up, entered with them into the temple, walking and leaping and praising God.

In this lame man lying just outside the temple gate the preacher declared that he saw a figure and type of Anglicanism, that special form of ecclesiasticism which had been the product of the so-called English Reformation. Anglicanism in fact had always been lame from its birth and unto this day lay prostrate just beyond the door of entrance into the Catholic Church, its hands

always outstretched for alms.

Why this constant lament every year over a deficit in the funds of the Foreign and Domestic Missionary Board and why such paucity of converts to show for the sums already expended? How could the Anglican Communion cease being such a sorry failure in the missionary conquest



POPE LEO XIII AT THE END OF WHOSE LONG REIGN THE LAMP WAS LIGHTED

of the world for Christ? Who was there on earth to give strength to her feet and ankle bones and make the Episcopal Church one of the mightiest missionary forces on the face of the earth? The answer was not far to seek, there was one man alone who could speak the word of divine power and work the spiritual miracle that was necessary and that was the Pope of Rome, the Successor of St. Peter and the Vicar of Christ, now reigning on the throne of the Fisherman. If we would but fix our eyes on him and ask the favor of corporate admission into the temple of Catholic Unity, from which Henry and Elizabeth Tudor had expelled the English people, the Anglo-Saxon race would become the mightiest missionary power in Christendom. In pre-reformation times, when English missionaries took their commission from St. Peter's Successor at Rome, as, for example, Wilfrid and Willibrod and Boniface, they converted the most of northern Europe to Christianity, and English and American missionaries might do the same for Asia and Africa and the Islands of the Pacific, if once again they took their marching orders from the Vicar of Christ.

HOW THE SERMON WAS ENDED

As the preacher proceeded in this fashion the strain upon his auditors, especially the clergy, grew more tense. At length the North of Ireland presbyter, who had read the lesson from the Prophet Ezekiel, could sit still no longer. Rising and approaching the Archdeacon he whispered: "You cannot allow that man to go on preaching such popery, you must stop him off." Thus spurred on to action the Archdeacon, by the help of his cane, rose to his feet limped forward to the center of the chancel and mounted the altar step. In a railroad accident he had been maimed for life and the figure of the lame man, halting upon his cane, made the scene all the more suggestive. Facing the congregation and holding the alms basin in his hand in a loud voice the Archdeacon shouted: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." These words from the Gospel constitute one of the so-called "offertory sentences" of the Episcopal Church, and when it is pronounced the wardens,

or vestrymen, present understand it as a signal to take up the collection.

Father Paul at once stopped preaching and returned to his seat in the chancel, but the last words he uttered were "the Chair of Peter."

But besides this immediate result the words of the Archdeacon were destined to have a far more literal fulfilment in so far as they related to the preacher of the evening. Father Paul would yet "let his light so shine," as a witness to Papal Supremacy and Jurisdiction, that the whole Anglican Communion would read the message even if they failed to accept it.

The Friar from Graymoor sought the seclusion of his room at the hotel that night, with a strong fellow-feeling for such unpopular and unwelcome prophets as Ezekiel and Jeremiah, yet there was profound consolation in the knowledge that he had not flinched in the discharge of the hardest thing he had ever done, probably, in his whole life.

RESOLUTIONS PUT ON THE TABLE

When the business session of the Archdeacon was called to order the next morning Father Paul sat alone in a back seat. Presently the Reader of the chapter from "the Book of the Prophet Ezekiel" asked for the floor and proceeded to read a set of fiery resolutions, condemning in no measured language the sermon of the preceding evening, stigmatizing the preacher as disloyal and meet for ecclesiastical censure, and in order to prove to the Church at large how utterly the clergy of the Archdeaconry repudiated such popish sentiments he moved that a copy of the resolutions be sent for publication to the leading church papers. Then it was that the unexpected happened. There was another Irishman present, a missionary of indefatigable zeal, whose herculean labors commanded the praise and admiration of the entire Archdeaconry. He was a tall and commanding figure and spoke with true celtic eloquence. He declared the resolutions just read as an outrage, surpassing anything of the kind he had ever listened to. "We of this Archdeaconry have invited a brother clergyman, of another diocese, in good canonical standing to preach before us, and forthwith we proceed to indict the preacher as a heretic without the semblance of an ecclesiastical trial and brand him before



(C) Underwood & Underwood, N. Y.

POPE PIUS X, WHO RECEIVED THE LAMP INTO UNION WITH THE CHAIR OF PETER
AND GAVE IT INCREASE BY HIS BLESSING

the Church at large as a traitor, and all because he has advocated our re-union with the Mother Church of Rome, from which we were separated in an evil hour. Why, Mr. Chairman, I move you sir, that these resolutions be laid on the table"; and laid on the table they were. The silent Friar, sitting alone in the back of the church, was not a little consoled by the unexpected intervention of so stalwart a champion, and he saw in it only another evidence of that providential protection which since he had begun to imitate St. Francis had never failed him. When a few years later the Anglo-Roman Union was formed to witness among Anglicans to the See of Peter, as the divinely constituted centre of Catholic Unity, this same clergyman joined the union and became a member of the Executive Committee.

THE SEQUEL

What happened at the Archdeaconry meeting, followed by the Mission in St. Barnabas' Church, Brooklyn, mentioned in a previous chapter, closed well nigh every pulpit in the Episcopal Church to Father Paul. He became a sort of ecclesiastical pariah, shunned by his clerical brethren as though he were a leper, nevertheless the burden of the prophet was still upon him. The pen and the printing press, oftentimes more powerful and far-reaching than the tongue, were still at his command. We have already told the story of little *Rose Leaves* scattered to the forewinds from Our Lady's Garden at Graymoor, but fifteen months later a beacon light was kindled on the Mount of the Atonement, which was destined to send its rays into the remotest regions of the earth. On the Feast of Candlemas, February, 1903, the first number of *THE LAMP* was issued. The fitness of the occasion was thus commented on by the Editor in his introductory address to the readers:

"Candlemas, the beautiful Feast of the Purification, when she who was 'the Lamp of Burnished Gold,' came into the Temple bearing the Light-of-the-World, marks the first appearance of *THE LAMP*. We have lighted it as a witness to the Old Faith as taught by the English Church before a wicked king severed her from the Centre of Unity. We believe that not only does our Blessed Lord wish us to pray, but also

to work for unity; and instead of magnifying differences between ourselves and Rome we ought to minimize them, and thus prepare the way for that peace which we all long for as Christians."

The Archdeacon little dreamed that he was calling *THE LAMP* into being when he thundered from the altar step: "Let your light so shine before men."

PIUS X

By JOHN T. CANAVAN

A war gust swirled about thy coffined head,
O lover of all peace—a gust outstrayed
From where, in Hatred's livery arrayed,
Men shed men's blood the while their own veins
bled.

In her Lutetian garden curveted,
On thy death-eve, the lissome odalisque
Until the bugle, impudently brisk,
Snarled at her playmate: "Is thy manhood dead?"
But so thou hast lived that thou still shalt live,
O gentle sleeper. And thy hand upraised
Shall stay the charging nations. All amazed,
Men yet shall crave what that dead hand can
give,
And no hand other. Thine on-living will
Hate, Greed and Passion shall o'ermaster still.

A JEWISH TRIBUTE TO POPE PIUS.

"Catholics all over the world will mourn the loss if this gentle, saintly man, whose principal aim was to aid the poor and to promote and preserve peace. And we, of a different faith, mourn with them. The power of a Pope is more absolute than the strength of an emperor. It holds and directs, not by virtue of inherited superiority, but by love; not with the hand of might, but by faith and humble reverence. Whatever may be our channels of worship and belief, we acknowledge the great good accomplished by Pope Pius X., and we share the deep sorrow of those who feel that his unexpected death carries forcible divine rebuke to the warring nations across the sea."—*The American Jew* (St. Louis).

ANOTHER TRIUMPH OF THE HOLY NAME.

By JAMES A. SWEENEY.

AT the last annual convention of the Newark Diocesan Federation of the Holy Name Society, the Rev. William P. Cantwell, LL.D., editor of "The Monitor," made the rather startling declaration, "God bless 'The Menace.'" Dr. Cantwell amplified his statement by declaring that it was his opinion that the Catholic Church would derive results least expected; that from the vilifying attacks would develop a feeling of keener interest and sympathy from all right-minded people outside the fold, while the lukewarm element among the Catholics would become imbued with a feeling of appreciation of their duties, etc.

The readers of THE LAMP have had occasion to find the truth of his prophecy. Such un-Christian efforts are bound to prove a boomerang, and a recent incident, fomented by people apparently animated by the same instinct, will bear this out.

In the City of Paterson, N. J., the annual Holy Name rallies have been a remarkable success and have exercised a great influence for good for many years. But this success has engendered also a bitter feeling among a certain element. The Guardians of Liberty, as might be expected, resented this demonstration in honor of God's Holy Name, and, using the pretext that it tended to desecrate the Lord's Day, dispatched a set of resolutions to the Protestant churches and to patriotic (?) and fraternal orders.

Among the bodies to be petitioned was the Ministerial Association of the city. A meeting of the clergymen was held, and, according to subsequent developments, the gathering was small and attended by a few of the narrow-minded gentlemen, who appointed a committee to protest against the parades and seek for their abolition. A committee of three ministers waited on the Rev. Anthony H. Stein, in the absence of the leader of the district, the Rev. Michael F. McGuinness, and presented the proposition that this year the bands and drum corps should desist from

playing music in passing the Protestant churches, and that next year and thereafter the demonstration be abandoned entirely.

Of course, this proved a shock to Father Stein, who recalled the warm reception tendered by some of the churches in the past, especially by St. Paul's Episcopal Church, where the rector and officials and Sunday-school pupils, in all aggregating several hundreds, welcomed the Holy Name men, while the chimes pealed forth sacred music. (None of the Episcopal clergymen is a member of the Ministerial Union.) However, the committee was obdurate, and the matter became public.

Learning of the difficulties, the editor of *The Paterson Press*, a non-Catholic, who has gained national fame by virtue of his fearless and manly writings, published the following editorial, which has probably provoked more commendation than any article hitherto appearing in a newspaper:

THE HOLY NAME PARADES

The action of the Paterson Ministers' Association at a recent meeting in appointing a committee to confer with the heads of the Catholic Church in this diocese with the end in view of putting a stop to the annual Sunday parades of the Holy Name Society of Paterson, will, the *Press* believes, be regarded generally in this city as an unfortunate attitude for the Ministers' Association to assume at this time. The request of the Protestant clergymen that those in charge of this year's parade eliminate the music of the bands while near any of the churches along the line of march, is harmless enough in itself, but when it is admitted by the heads of the Ministers' Association themselves that this is to be but an entering wedge of a movement to put an end to the parades on Sunday in the future, the crusade cannot fail to attract widespread attention and bitter feeling in many quarters.

If there were a hard and fast rule by which men of one faith always opposed the men of another faith as a fixed habit rather than from the promptings of justice, the *Press* in the present controversy would naturally be found on the side of the Protestant clergymen and against the Holy Name men. But the *Press* has no sympathy for denominational strife, a condition that has been very much in evidence in Paterson of late and in which every fair-minded man will admit the Catholics have not been the aggressors. The *Press*, therefore, regrets to see the Ministers' Association seemingly aligned with a movement offensively noticeable in Paterson for a long time, which, if carried farther, is destined to dig a gulf between the Catholics and Protestants of the city which will be sure to injure the cause of religion here in a general way, and hamper future

public morality movements that would naturally call for the united endeavors of both branches of the Christian Church.

The Holy Name parade is a religious demonstration pure and simple, in which only men take part, and the celebration is held on Sunday here, as it is in other cities, presumably because it is the one day on which men can easily find the time away from their toil to turn out in a demonstration. For years several thousand men have paraded here, led by bands playing marches and patriotic airs, and carrying banners emblematic of love of country and allegiance to the God of us all. After the parade exercises of a purely religious character are held, after which the men disperse. It is indisputable that the movement in which this army is enlisted is a mighty agency for good among men. This counts for much against the technicalities of creeds.

It is very doubtful if there is any general sentiment in Paterson against the Holy Name parades. A vote of the entire population would probably show a great majority of the people in favor of the continuance of the turnouts, and this would include many staunch Protestants who have been inspired each year by seeing the hosts of men marching boldly under the banners of the same God that they themselves revere. After all, is not Paterson big enough for the Protestants, the Catholics and the Jews to worship God in all reasonable ways, and is there not enough of the spirit of religious liberty and Christian charity abroad in the community to give away a little to each other, so that no one denomination in insisting upon its own rights shall infringe upon the rights of another?

The *Press* offers two suggestions. First, that the idea of interfering with future Holy Name parades be abandoned. Second, that the heads of all the churches that will be passed by the Holy Name men next Sunday shall show the true Christian spirit—the spirit of love and forbearance that was taught in the Sermon on the Mount—by seeing to it that a recess is taken in each of their Sunday Schools when the Holy Name line appears and that the Sunday Schools en masse go out to the front of the church and give their Catholic brothers the Chautauqua salute; and if the bands should be playing “Onward Christian Soldiers” and the men singing the air, let the Protestant children mingle their voices with those of the marchers in the inspiring Gospel song, and thus bring the Kingdom of Heaven a little nearer the city of Paterson.

Come, now, how many of the Protestant churches will follow the suggestions and by so doing bring a benediction upon the heads of their own members, and at the same time throw several loads of earth into the gulf that misguided men have been digging deep in Paterson for a long time back between the forces of Protestantism and Catholicism. It's time, people of Paterson, to close up the unsightly and the ungodly breach.

The result of the editorial was that several of the Protestant churches held meetings and disclaimed any sympathy with the movement against the rallies, and those and other churches, through their clergymen, invited the Holy Name men to pass by. All the churches along the line of march, including those which had previously protested, were communicated with by the priests, and not one was found with the courage of requesting the marchers to desist from music or to avoid their churches. On the other hand, the Holy Name men were thoroughly aroused, and the turnout proved to be greater than any hitherto held. The men looked better, marched better, and in numbers proved an increase of 25 per cent. above the other years. Thousands viewed the parade, and from every source the highest encomiums were paid.

This is the view of the situation taken by Father McGuinness, when interviewed the day following the parade, as appeared in *The Press* of that date:

When seen by a *Press* representative after the exercises, Father McGuinness, who had charge of the affairs, was supremely happy. “You can say for me that I am perfectly delighted with the outcome of the demonstration. There is no doubt that this was the greatest day that the Holy Name Society has ever known. I am especially pleased with the generous response of so many non-Catholics. It seems to me that a new era has been established in Paterson and I have no hesitancy in saying that the credit for this happy state of affairs is due in an especial manner to that editorial in last Wednesday's *Press*, which has provoked more comment than any newspaper article I have ever heard of. If we people of Paterson can get together, and realize that this city is big enough for all creeds to honor their God according to the dictates of their conscience, it is certain to redound to the benefit of the community and the advancement of Christianity. I want to thank publicly the grand marshal and his assistants who carried through the parade without a hitch, and to all others who helped us. I am no less thankful to Dr. Hamilton and Dr. Moore and others not of our faith who showed the brotherly love of Christians.”

ETERNAL EQUITIES

All the poised balances of God would swerve,
 Did men not get the blessings they deserve;
 And all the vigorous scales of Fate would turn,
 Did men not get the punishments they earn.
Edward Markham.

ENCOURAGEMENT FROM A CONVERT
TO OTHERS WHO ARE SEEKING TO
ENTER CHRIST'S FOLD

By MARGARET MARY ALEXANDER

I AM going to ask the Editor if he will allow me in this number to say a few loving, heartfelt words of encouragement to the souls who, like myself, have been given grace to see the light—to know the right way—yet who are held back perhaps by considerations that make the great step seem an impossibility to them. To *them*, yes, indeed, it may be, but not to God! He, and He only, can; but He will give strength for that supreme test He sends to a human soul.

I have a most earnest word to say to any of you who are hesitating—*Don't turn back!* Do not, on any account—whatever it may be—give up the battle, fought with God's help. You cannot imagine—those of you who are outside the Fold—what you will lose if you do not come in. You cannot imagine the blessing you will gain if you do. It might, indeed, be the Lord's will to withhold a sense of blessing for a time, but never mind—if that were so, even if it were always withheld—it would still be yours because you had been true, because you had followed where God called. But, on the other hand, when it is His holy will to grant the full sense of blessing and peace; oh, if I could only tell you what it is; what is waiting for you when your battle is won! I want to say a few words out of my own experience. I am thinking of you who are mothers, who have to make that highest and most supreme sacrifice, *estrangement from your children in Church ties*. In one sense, you do have to do that, but not in another, not in a deeper sense. You *strengthen* the tie, the spiritual one, and the human one also. If you stand true to the call of conscience it will help them, perhaps, some day to stand true in some battle of the soul; remember that it is an awful responsibility to let them see you turn aside from God's call for the sake of any human tie, however dear and sacred it may be. And I believe, too, that the human tie is strengthened, the mother-love grows deeper and the children recognize and respect the courage and

self-sacrifice that lie in the terrible step. For it is terrible; one might just as well look that in the face. So terrible that God Himself goes every step of the way with the soul that takes it. It never could be done without Divine Grace. And another thing where your children are concerned, you can share the blessings with them. It may not be that they will follow you, but it will surely be that having such a blessing in your own life, it must shine out upon those so dear and near to you. Do the best you can for them in facing the Holy Spirit's call unflinchingly and in saying bravely, "I will, whatever the cost may be."

FAITH IN THE BLESSED SACRAMENT

And if God has granted you the supreme grace of faith in the Blessed Sacrament and its mighty power and peace are stealing into your soul, trust that faith! It is real, though it is so wonderful in its effect upon the soul that has just found it that the soul perhaps thinks it is imagination. I did, once, but I soon found it was indeed my Blessed Saviour Himself. And, I say, trust it, don't lose it by over-anxiety; just pray and believe and trust. I cannot tell you not to read because one has to do that, particularly if one is an Anglican, as I was, in order to be just to the old Church one loves. But don't get so tired with the books that you tire and cloud the dawning faith, for that is the greatest and most essential part. If you are wondering what to read, I would gladly tell you the books that brought my thoughts to a focus and helped and strengthened me in my battle. Do not fail to read Newman's "Development of Christian Doctrine" and his "Apologia," and Manning's "Why I Became a Catholic." And among the more modern converts, read Maturin's "Price of Unity," Mgr. Benson's "Confessions of a Convert," Fr. Fidelis' (Kent Stone) "The Invitation Heeded," von Ruville's "Back to Holy Church," and read without fail Wiseman's "Eight Lectures on the Real Presence."

In some of these just a few chapters or pages answered all my questions. If you are in doubt about the validity of Orders in the Anglican Church do not fail to get a pamphlet by the Abbot Gasquet, "The Question of Anglican Ordinations." But, above all, read the Bible, and Christ

Himself will guide you. Never forget that He was prescient; that He knew and foresaw the mighty results that would follow His great words, "Thou art Peter," and His most wonderful of all declarations, "This is My Body," and remember, therefore, that He never would have said those mighty words if He had not intended those results to follow which are manifestly in the Catholic Church and nowhere else.

Because I have already referred to my own terrible struggle ending in my reception, some of you may be inclined to ask: "But what then—what followed?" Dear friends, I can only say a few words right out of my heart. I fought the supreme battle of my life from the end of last year's February until July. It nearly killed me. The agony was beyond all words. I could not have won if God had not helped me. But I can truly say this: *I would bear it from first to last all over again, and a thousand times more, rather than give up the blessing I have found in Christ's Fold.*

Cardinal Gibbons' "The Faith of Our Fathers" first opened my eyes to the Catholic Faith as it really is, and when I went to seek help from its author his own saintly spirit told me very plainly how beautiful and pure and Christlike was the faith that lay in such a life as his. And in his cathedral I saw and felt what the Catholic Faith can give to a human soul. I needed no priest, no book to tell me. And it is all waiting for you, to find it for yourselves. But not only in the cathedral did I find it. It is just the same in the little country church, where I cannot go often enough. *Where the Blessed Sacrament is, there is Peace.*

"TO-DAY, IF YE WILL HEAR HIS VOICE"

Come, friends, those of you who are hesitating, and *don't wait too long.* I say these words with deepest intention and meaning, though none of you who are still fighting the battle can fully realize their importance. But it is this: For such a need as that step, God gives a supreme gift of grace to enable the soul to take it. *And remember God's grace is so sacred a thing that He does not allow it to be trifled with, and sometimes when it is neglected He withdraws it.* Ah, do not wait too long! The blessing is so precious. The

Blessed Lord seems to long to reward the soul that has fought such a battle.

Don't let anyone persuade you that you can gain the blessing outside if you only have the will to enter, but are held back by circumstances. That is impossible. When Christ sent the blind man for his cure to the pool of Siloam He did not send him to stand by the water's edge for his healing. He told him to "Go wash in the pool of Siloam," and the man obeyed and "came seeing." Friends, the gift the Blessed Lord gives to the soul that comes to Him for welcome into His own dear Fold is far greater than the gift of sight He gave to the blind man. I know, and so I have to tell you. I owe it to the Dear Lord in return for His blessing; I cannot keep it just for myself alone. I must share it with other souls. Loyalty to the Anglican Church may hold you. Loyalty is praiseworthy, truly; but oh, how often is it misdirected! Be sure, for one thing, that you can do more to help them in by coming in yourself than by staying with them and fighting for unity whilst not yourself in union with Christ's Church. And as to loyalty, if you really think the Dear Lord is calling you, to which do you owe all the loyalty of your whole soul, to the Church so dear to you, which is an institution of man, or to the Church for whose founding Christ died?

Dear friends, I could write on and on, I could enter into long intellectual discussions; could give outlines of the deep reading and thought that, after all, were secondary, because Christ's Own Words led me in. Such discussions do not form my purpose to-night; I am simply looking back. I am seeing all that the Precious Lord has done for me, giving me in part the blessing even richer and fuller after the battle was won; sustaining me in sorrow as I have never been sustained in sorrow before; giving me a strength and calm and peace to meet life's crosses that I never knew before. And now, looking at it all and knowing the depth and richness and the beauty of the blessing that is waiting for your soul, too, whenever you come to claim it, I simply feel a longing to say to each of you, with all my whole heart and soul in the call, *Come!* Come and find the blessing and the peace that is waiting for you in Christ's blessed Fold.

A NUN'S LETTER ABOUT THE WAR

THE PROPHECIES OF DOM BOSCO AND THE
CURÉ OF ARS

THE following letter, which tells most realistically what war means to non-combatants in Europe at the present time, was recently received from a Sister of Notre Dame, resident in England.

MY DEAR ———:

I begin with this prophecy of Dom Bosco, said to have been uttered by him in 1885:

"A European war will break out in 1913 or 1914. Germany will be dismembered, not, however, before she shall have penetrated into the heart of France. There a mighty arm will hurl the Germans across the Rhine. The man of pride will see his tree shattered and crushed to the roots and trodden under foot by all. The great battle will take place between two days of Our Lady, viz. August 15th and September 15th when the Pope shall be dead and live again. Belgium will undergo great suffering from which she will emerge increased in strength and admired. Poland will regain her rights."

The above was sent to us as: "Copied from a London paper." It is more definite at any rate than the prophecy of the Curé D'Ars, which found its way into *The Catholic Times*. (See foot note.)

To pass from prophecy to *history!* The

[EDITOR'S FOOT NOTE.—*The account in the London "Catholic Times," referred to above, is reproduced here:*

"A singular prophecy uttered by the French priest known as the Curé d'Ars, who, previous to his death in 1859, clearly foretold the Prussian invasion and French disasters of 1870, is recalled at present. In a collection of his writings published at Paris, Brussels and Luxemburg, in 1873, he said, speaking of a second invasion: 'The enemy will not retire immediately. They will again return, destroying as they come. Effective resistance will not be offered them. They will be allowed to advance, but after that their communications will be cut off and they will suffer great losses. They will then retire towards their own country, but they will be followed, and not many will reach their goal. They will then restore what they have taken away, and more in addition. Much more terrible things will happen than

Visé church was burnt when the Germans first took the town, and the priest took the Blessed Sacrament (500 Hosts!) to the Convent Tabernacle. At 7.30, just as our Sisters were going to supper, an officer arrived to take off the Superior—72 years of age—hostage. A German Sister volunteered to go with her. They were not allowed to put on their cloaks, and the cup of hot milk that the Sisters insisted on their taking had to be drunk in the presence of the military. The four hostages (including the Dean and the Burgomaster) were marched in single file with soldiers before, behind and on either side (they had to keep step) to a farmhouse some miles outside Visé. Here they were locked in the kitchen, a dirty room 7 feet high, and it was only on the second day that they were allowed to have the window open. They were warned that they would be shot if they tried to escape or if the townsfolk made any resistance. The Dean and Burgomaster were permitted to smoke, "provided the ladies did not object," which, of course, they didn't. A soldier was on guard at the back of the house and another in front with orders to count them at intervals through the window. They had a candle in a stable lantern for the night, a wicker arm chair, a few wooden chairs and a bench. For breakfast, black coffee and a very small piece of hard bread. For dinner, black coffee again with globules of grease atop as though it had been boiled in the "dishwater" which was given them for soup. But there were leeks and potatoes

have yet been seen. Paris will suffer, but a great triumph will be witnessed on the Feast of Our Lady.'

"As September 8th was the Feast of the Nativity of the Blessed Virgin, French Catholics believe that the reverses and general retirement of the Germans and the capture of a battalion of German infantry announced on that day was the beginning of the fulfilment of the prophecy.

"The Curé d'Ars (Jean Baptiste Marie Vianney) was proclaimed Venerable by Pius IX, and on the 8th January, 1905, was enrolled amongst the Blessed. Pope Pius X proposed him as a model to the parochial clergy. His feast is kept on August 4th. It is noteworthy that the possession of supernatural knowledge is amongst the miracles recorded by his biographers."

See also the prophecy attributed to Our Lady of La Salette, p. 515.]

in the soup, or bits of bacon or tough veal by way of variety and it was hot, and probably just what the soldiers had for themselves. They were encouraged to write to their friends, too,

to make known their dangerous and uncomfortable position and everything sent to them was minutely examined before being handed to them. The good folks of Visé did what they could. There was no bread in the town but ginger-bread was sent as a substitute, with the best fruit to be had and wine which they shared with the officer. He became chatty and told them how splendidly the army was provided for in arms and supplies, how foolish it was of Belgium not to let them through and sell them food at a handsome price, etc. He also told them that in an air-

ship you cannot distinguish usefully at a greater height than 300 metres.

The first night was spent by the Sisters on chairs, by the men on the bench. After that

there was straw on the ground and the men lay down but the Sisters remained seated. The Curé snored steadily but the Burgomaster's sleep was broken by anxiety for his wife and children.

When awake they prayed together and the Doyen read from the Imitation. Once a day they were marched in the yard for an airing, each one with soldiers on either side. Otherwise they might not leave the kitchen on any pretext whatsoever without a soldier or two to guard them. Troops were constantly passing, one military squad so thirsty that they were glad to drink the water in which the Sisters had just washed the dishes. To break the monotony an officer came in and chatted to them while his trousers were being mended at a sewing machine by a soldier!

On the fourth day they were marched back to Visé. There the Sisters were told that they might go home as they had been civil, but the two men were marched off for further insults. Barring



BLESSED J. B. VIANNEY, CURE D'ARS

the trousers incident, the soldiers had not indulged in gratuitous insults. Every hardship and inconvenience was simply a matter of military discipline; they had their orders and did not go beyond.

Meanwhile at the convent a Sister had interviewed the officer in command and begged to be allowed to go as hostage in the place of her superior. "But, why?" he asked. She explained that a superior in a religious community is like a mother in a family, everything hangs on her. He seemed greatly moved and begged her not to urge her request, as it was out of his power to grant it. "Then I shall write to the Kaiser," she said. "Do

back to look for it, and it was handed to her by a German soldier who had evidently looked inside, but gave her back the money intact. They had a four hours' tramp in the sun before they could get a train, and one of them was blind, 80 years of age, with a broken leg in plaster of paris.

From his prison the Dean had sent an open letter to the Sister Sacristan telling her how to act in case of emergency. When the order to leave the convent came she communicated the Sisters (ten sacred hosts apiece) and then found that the church ciborium was in the tabernacle as well. There was nothing for it but to take Our



(C) Underwood & Underwood, N. Y. GERMAN INFANTRY ON THE MARCH

so, and I will see that he gets the letter." She returned to the convent with a poster, which proved an effective safeguard, but when the house next door was on fire they had to turn out with the rest of the townsfolk.

The superior, who had had a night's rest, divided her little stock of cash among the twenty-three Sisters in case they got separated. Each Sister had about two pounds (\$10). The cook, who is now safe at Liverpool, was more anxious about a basket of provisions she was looking after than about the money, which, with a few little personalities, she had put into a cigar box, and after they had gone a few hundred yards she discovered that she had dropped it. She went

Dear Lord with them into exile, and at sight of the ciborium a whole regiment of Germans whom they met lined up on the roadside and stood at salute, while their officer bowed reverently and called out: "Go in peace, good Sisters! God is with you."

At Maestricht they were received with every imaginable kindness by the Franciscan Sisters there. The parish priest of Maestricht took charge of the Blessed Sacrament and gave benediction with it in the church when the people were gathered for the evening service. Then he mounted the pulpit and told the story and took up a collection which was sent to the Franciscans with a request to look well after the "poor Bel-

gian Sisters." After a few days at Maestricht the Sisters took the road for Ghent, where they found the house in a turmoil. The Germans were expected and the wounded Belgian soldiers at the convent had to be hurriedly dispersed and the "wards" turned into classrooms again. The Sisters at Ghent were working day and night, for not only had the wounded to be seen to, but meals were cooking all day in the playground for the refugees burnt out of house and home, who flocked into Ghent from all quarters.

The Visé Sisters are now, thank God, all safe in our English houses at Clapham, Norwich, Northampton and Liverpool. A few invalids from Antwerp have likewise come over, and a community (thirteen) whose convent outside Antwerp is right in the firing line. Some of our Belgian houses are burned to the ground, but so far as we have heard none of our Sisters have been insulted or hurt. Providence watches over them, I am confident, as well as over our Mother House at Namur. The church there, and the Belvidère, or astronomical observatory, are conspicuous landmarks, yet they seem to have escaped the shells, and the "Stars and Stripes" wave in the breeze above. America is behaving splendidly! (See foot note.)

The war brings out what is best in everyone. Twenty thousand priests and monks, they say, are fighting in the French ranks, with ample faculties to absolve and to say Mass *even in uniform*—and the soldiers are pious, as a matter of course. In London the simple life is all the rage, lights low over London every night, while the aeroplanes keep guard above, and never more than two courses at the royal table. Canon K—told in the pulpit how he asked for herrings in a London restaurant and was answered: "Herring is very dear, sir. Won't you have salmon instead? We have no demand for that and it is very cheap."

The Queen goes around the London hospitals, but she cannot spare time to go to her own boy, who is in the hospital at Aberdeen. The Prince of Wales, though, got leave to run up and condole with the "middy" dying to be back on his ship. Princess Mary, who so hated needlework as a child, sits all day at her sewing machine, and the Prince, who insists on being called "Lieutenant,"

and not "Prince," drills and marches and begs to be sent to the front. But Kitchener holds firm and neither prince nor peasant shall join the French till "fit." He easily got the 500,000 men he asked for and can afford to be fastidious these days as to teeth and chest measurement, and when this little lot is ready for active service in the spring there will be another batch waiting to take their places on the drill grounds. St. Helens (a manufacturing town in Lancashire) has given 11,000 to the army!

A Liverpool boy of seven was howling in school because his father had told him that the war would be over before he was old enough to fight the Germans. There is a pathetic little story of a Belgian baby who was pining away among strangers, who would not eat, etc. At last a Territorial came to the house in his khaki when she brightened up and held out her arms, crying: "Bree-tish!" She was quite at her ease with him and he had her on his knee and eating in a very short time. As a rule, Belgian refugees keep together in families and every precaution is taken that the faith of the children shall run no risks. The Catholic Women's League is looking after them, and Dr. Sarolia, the Belgian representative in England, and editor, by the way, of "Everyman," is whole-hearted in their cause.

[*Editor's Foot Note.*—We have been informed that the Sisters of Notre Dame in this country made an appeal to President Wilson on behalf of their Mother House in Namur, and this is probably the explanation of the "Stars and Stripes" floating over it.]

"A MAGNIFICENT FIGURE OF PIETY."

"In the death of Pope Pius X. the world has lost a great and good man. Catholic, Protestant and Jew alike mourn his death, for his love and tenderness embrace those of all creeds and races. He was in reality a Holy Father, loving all mankind as children, suffering with them in their sorrows, sacrificing himself in their interests—a magnificent figure of piety, kindness and learning, which the world can little afford to lose. . . . A man with such a heart and such a love for all mankind is a loss to the world. Gentile and Jew alike should pause in reverence when such a good soul passes to his reward beyond."—*The Bee* (Sacramento, Cal.).

Among Our Exchanges

THE APPARITION AND THE SECRET OF LA SALETTE

THE PRESENT EUROPEAN WAR FORETOLD

PRIVATE revelations do not require divine faith on the part of the faithful, even though such revelations were made to saints or have been recognized as worthy of belief by the ecclesiastical authorities. Divine revelations came to a close at the death of St. John, the last of the Apostles, and Holy Church has preserved them intact throughout all centuries. But there have always been private revelations and prophecies in the Church, and St. Paul says these should not be despised; they are in many cases an exterior grace for the welfare of souls, a warning of God's judgment, and a means for the conversion of sinners. "Prove all things, and hold fast that which is good," says the Apostle.

The apparition of La Salette has been declared authentic by the ecclesiastical authorities, and the statute of Our Lady of La Salette was crowned by Leo XIII.

AN ABRIDGED ACCOUNT OF THE SECRET OF LA SALETTE

After having enumerated pious and experienced persons who bore witness for the authenticity of the apparition of La Salette, we give an abridged account of the Secret of La Salette, reminding our readers once more that no one is *obliged* to credit private revelations.

In the first place, the Blessed Virgin complains of the trespasses against the first three commandments of God, which cry to heaven for vengeance, also against the commandment of fasting and abstinence. Punishments referring to food (potatoes, wine, grain) were first announced. Then the Heavenly Mother calls attention to the sins of secular and even of spiritual guides who become wandering stars to the people. Pius IX should not leave Rome; he should battle with the weapons of faith and love; he should mistrust Napoleon (in 1846 when the Secret was imparted, no one was yet thinking of Napoleon, how could the little shepherdess know of him

except by revelation?); he is deceitful, he betrays the Pope, God will withdraw from him, and the sword with which he tried to force the nations to elevate him will be the cause of his downfall. All this came literally to pass.

After that the judgments are enumerated which, on account of the persecution of the Church and the Pope, would come over Italy. Great confusion, instigated by demons that would be set free, would take place, an incredible blindness would overpower intellects, bad literature would be widely spread and there would be great lukewarmness regarding the divine service even among the good. Woe to those spiritual princes who are rich and rule with pride. "The Vicar of my Divine Son will have much to suffer, because the Church will be delivered for a time to great persecutions; this will be the time of darkness for the Church, which will see a terrible crisis." . . . As faith in God has been forgotten, every individual will feel proud and independent.

The secular administrations will all be animated by the same desire, namely, to do away with every religious principle in order to make room for materialism, atheism, spiritualism and every kind of vice. (Not poorly said by an ignorant young girl in 1846.) The demons will obtain great power, yea, become the "kings of hearts"; thereupon the love of sensual and carnal pleasures will be diffused all over the world.

Now there will be war in Europe among the nations and among themselves. A general European war will break out which will be terrible. For a time God will no longer be mindful of some nations. The wicked will unfold all their wickedness; they will murder one another even into the very dwellings.

The just will then cry to heaven for help and will shed tears of penance; the whole of God's people will implore pardon and mercy and call upon my aid and intercession. Then will Christ in His justice and mercy command the angels to interpose, and then woe to the wicked. . . . Then peace will follow; men will serve Jesus Christ, adore and glorify Him, charity will

flourish everywhere. The new kings will be the right hand of Holy Church. The Church will be strong, humble, devout, poor, zealous, and imitate the virtues of Christ. The Gospel will be preached everywhere, men will make great progress in faith, for unity will reign among the laborers of Christ, and men will live in the fear of God. . . .

These are the principal facts of the Secret of La Salette. Everybody is at liberty to give as much or as little credit to it as he sees fit; however, it is certainly remarkable that already in the year 1846 this great general European war had been predicted. Let us pray to the Heavenly Mother for mercy for those poor unfortunate warring nations.

Tabernacle and Purgatory.

THE CLOSING SCENES OF THE EUCHARISTIC CONGRESS AT LOURDES AS DESCRIBED BY AN EYEWITNESS (RUTH EGERTON)

It was certified in all the local papers, etc., that on Sunday, July 26th, the last day of the Congress, His Eminence the Cardinal Legate Prince Granito di Belmonte, would say Mass not as hitherto at the Grotto, but would pontificate at High Mass at ten o'clock at the altar placed for the purpose outside the Church. The celebration of this Mass was a magnificent spectacle. On one side of the altar facing the Legate on his throne, were the eight Cardinals under a scarlet awning; on the other side all the Archbishops and Bishops and prelates. Above these and to each side leading up till they reached the square front of the Upper Church, were only clergy, either vested in surplice, or in cassocks. In great, many-colored rows high above the altar on the topmost bridge, all the districts round Lourdes were represented by their flag-bearers, who simultaneously dipped their flags at both the *Gloria* and at the Elevation. In front below, facing the altar, were benches filled with Knights of St. Sepulchre in flowing white mantels and cocked hats with plumes, the Scarlet Knights of Malta, and all the *camerieri*—chamberlains to the Pope—besides some of the more celebrated speakers at the Congress. Backing up all this pomp and color came the people, everywhere

around, filling up the housetops near, and all the hills within seeing distance. It was a tremendous sight. One might have supposed the whole world Catholic. At the last moment before the state entry of the Legate, large baskets of flowers were carried in, and the contents strewn along the way he was to pass to the altar. At the end the Papal Blessing was given, and in an hour the place was almost empty, and all were preparing to celebrate finally the Great Eucharistic Triumph, for which these days had been the prelude.

Towards two-thirty p.m., again the whole world was hurrying to and fro, either to their fixed places or to try to procure one, from whence to witness and take part in the Procession of the Blessed Sacrament. More decorations, if possible, had been added—boys in scarlet, led by a priest, carrying large, open baskets of flowers to strew before the Blessed Host, passed by; a mounted escort of the basque men rode along, and finally at three p.m., the great seemingly endless procession got under way. Cardinals, archbishops, over six thousand clergy, the Mayor and municipal authorities, hundreds of children, dressed in yellow and white, and blue and white, the band crashing out its music, and then, no longer vested in pontifical splendor, but robed as any priest may be robed, and bearing aloft, as any priest may bear aloft, His Lord, slowly and stately, passed the Cardinal Priest, representative of Christ's Vicar on earth, with the Most Sacred Host. Perfect silence fell upon the crowd, and except for the bell announcing the passing of Our Lord Himself, nothing was heard. The cortège wound its way along the little streets of this singularly favored city, until after three hours it re-emerged in face of the Church, and the whole square was filled with people on their knees. Then commenced the soul-thrilling "blessing of the sick"; the one high voice of the "priest of the sick" rings out in the well known invocation, "Lord, we love You! Lord, we adore You! Lord, save our sick! Mother of God, pray for us! Lord, make me walk . . . make me see . . . make me hear. Hosanna! Hosanna! Hosanna!"

Like thunderbolts come the responses taken up by the expectant hundreds of thousands, and the

Cardinal Priest passes from beneath the great white and gold *baldacchino* to walk slowly down the line of the yearning sick ones—"Lord, save us who are sick." Then he passes again under the *baldacchino*, goes up the great steps, and then mounts and mounts until again he emerges at the upper square, where another altar, with large ostensorium outlined, has been placed, and commands the neighboring hills, almost the entire town of Lourdes—and from whence he can be seen by every soul within a distance of two miles; then the hush which ever accompanies the Elevation of the Blessed Host at Benediction, then the far-away music again, and down on their knees fall the entire mass to receive the Pontifical Blessing. Again silence reigns, and then, with one uprising of the crowd, comes the universal shout, "Long live the Legate," "Long live Pius X," "Long live the Pope," shouted in every language.

So ended the memorable Congress; memorable for its scenes, and most memorable, we know now, because the "Pope of the Eucharist" declared to the world for the last time his ardent desire that every day Catholics throughout the world should go to the altar, and there partake of Jesus, the Bread of life, in the Most Blessed Sacrament.

The Catholic World.

THE WORLD CRY FOR PEACE

The whole wide world lifts up its voice today
 In one great agonizing human cry
 "That peace may come!" For this we look
 on high
 And ask that God would help us as we pray.
 From greed of man, from pride, and evil way,
 And all that lust for power which leads us
 nigh
 Th' abyss of ghastly war, where bleed and
 die
 Earth's noblest men and boys; O save alway!
 The dying plead from blood stained fields of woe.
 The wounded from their cots the night watch
 keep
 The dead their vigils nearer heaven ne'er
 cease.
 Sad mothers tell the ache their torn hearts know.
 From altars comes this world-cry loud and
 deep
 Which angels echo on, "O God, send peace!"
The Living Church.

POPE PIUS X—GOD'S GIFT TO EARTH

In Northern Italy, near lovely Venice, there lies a little town called Riese. Here lived for many years the rare Sarto family—poor, gentle and beloved.

On the second day of June, 1835, in this saintly peasant home a babe was born—God marked the hour.

We may not wonder if above this humble cradle there hung the shadow of a tiara, for was it not God's birth-gift to this lowly little babe? Time passed—days glided into years. Father Guiseppe Sarto, the self-denying, God-loving young curate, found happiness unspeakable in his consecrated work—guiding his little flock to Heaven.

Time passed on; again days glided into years. Nearer and nearer those years were silently bringing a message from Destiny—bearing to this humble village pastor a gift undreamed of by the world or him.

At length, in God's own time and in God's own way, the supreme moment came. Leo, of unfading memory, was dead. His successor, the Vicar of Christ, was to be chosen. Time, August 4, 1903; place, the Vatican. Princes of the Church, bidden to the Sacred College, were gathering from far and near.

The 4th of August came. That morning's sun arose on Guiseppe Sarto—the humblest prelate in all that august conclave. That sun set upon Guiseppe Sarto—the divinely appointed, sacred Guardian of all the millions of members of God's holy Church throughout the world!

To guide him in this mighty field of labor the Holy Spirit brought him wisdom from on High. Days of incessant toil, days of incessant solicitude were to him alike welcome. His life became a prayer—all, all, for his beloved Flock throughout the world. In Guiseppe Sarto's divinely inspired lexicon there was no such word as Self!

Time passed. Grief came to him, but not from Heaven. It was appalling grief, such as few mortals were ever called upon to bear. But God, his unforgetting Guardian—the Almighty Ruler of the world, who neither slumbers nor sleeps—saw it all. With divine compassion He has lifted the burden and has let the wounded spirit free.

In Pope Pius' loving, fatherly heart there was no room for anathema. He died imploring Peace upon a troubled world, with tenderest blessings from his broken heart.

This dear white Shepherd has left us sorrowing; yet it is our comfort and our joy to believe when his last moment came the gates of Heaven flew open wide to welcome this faithful, glorious servant of God.

The great Recording Angel lovingly marked his homecoming and—*closed the Book.*

ROSE BATESON.

When you keenly enjoy talking about a person, hold your tongue—you are then on the verge of mischief! Talk about things, not people.—L Soulsby.

THE VIRTUE OF THE HOUR

By HUGH ANTHONY ALLEN

FROM the very dawn of creation there has been a constant readjustment of the relations existing between men. The basis of Christianity being the relation of each individual to the Creator, the Church was established to develop in the individual the highest possible conception of his responsibility to God and therefore the development of the individual to the greatest possible extent. The result of the efforts of the Church throughout the ages on behalf of the individual, irrespective of station, has been to develop a sense of personal responsibility and with that a spirit of independence and self-reliance in both thought and action.

In the earlier period of Christianity this ideal and the realization and the aim of the Christian Church was necessarily confined to the few, who by reason of education and intelligence were able to appreciate the truth. The masses had no conception of personal liberty nor of individual rights, and were it not for the teachings and efforts of the Catholic Church there would still be no general understanding of personal liberty nor of individual rights and obligations as we know them. By the abolition of slavery, the establishment of schools, the invention of printing, the subjugation of the powerful, the development of the individual and the insistence on the brotherhood of man, the Church made possible a system of general enlightenment which has never been surpassed. Now, more than ever before, the attitude of the layman is of stupendous importance. The current wave of bigotry has merely served to augment his value and endow him with a holy mission. The Church has brought humanity to a point where individual realization of conditions and individual effort are indispensable. The Catholic Church will not in the future be judged solely by the culture, learning and piety of her clergy. The final verdict will be mightily influenced by the proportion in which laymen of vision, laymen soaked through with the spirit of Catholicity, rise to meet the exigencies of our time.

THE LAY APOSTOLATE

To find a way out of the impending social

chaos, to reconcile conflicting interests, to lay a foundation for the just and equitable settlement of differences between rich and poor, to muzzle the hounds of hate by a campaign of education, is a call to an apostolate of the highest service which every lover of God and country should heed and to which every Christian and every patriot may well consecrate his best endeavors. Justice and charity, two of the noblest principles that inspire mankind, form the basis of uplift and make the crusade a sacred one which should have a particularly poignant appeal to the Catholic layman.

Our supreme need, however, is a deeper spirituality. Earnestness in faith is the virtue of the hour. One devout Catholic whose faith is true and intense, whose love for God and his neighbor is sincere, whose conduct as a Christian and a citizen is characterized by reverence and sacrifice, is worth more to the cause of religion than a hundred men indifferent and half-hearted in their belief. The creature's destiny is to keep unspotted from this world and to be united with the Creator. In order to remain spotless it is obviously necessary to avoid that which soils, and this of itself implies penance, which alone secures the soul from the fascinations of Satan.

The ultimate aim of the true apostle, however, is a more lofty one than the mere escape from contamination. His highest aspiration is union with God; but he desires to anticipate on earth in some way the condition of the happy souls in heaven. There he will behold God face to face, but his hungry soul yearns to feed upon that vision now, albeit imperfectly, by faith, by communing with Him in spiritual recollection. He avoids everything that would make this sweet intercourse impossible, lest eternal separation result, which is the chief aim of Satan's ceaseless activity.

The devil needs no rest, and his devices number into the millions. One of the most effective is an inordinate and insatiable craving for amusements which he endeavors to arouse in order to divert the mind from things religious. Health, personal advantage in business or politics or society, consideration for others, the very interests of God and the Church are pleaded as excuses for plunging into every extravagance, and the generality of mankind fail to detect the real purpose of it all.

Against this widespread assault on loyalty to Christ and His teachings the lay apostle must ceaselessly direct prayer and pen and purse. He should be conspicuous at the altar rail and in religious processions, quick to perform the corporal and spiritual works of mercy, shining everywhere by his modesty, love of home, frugality, whole-souled generosity, hatred of gossip, defense of the calumniated, by that strength of heart which lifts up the whole of life and ennobles it and makes it move joyfully to its chosen aim. To laymen who have had Catholic training many of the highest interests of religion are entrusted. It is their duty to know and, when occasion requires, to present and defend Catholic doctrines and Catholic principles and to be prominent leaders in the significant movements of the age instead of allowing the enemies of religion to dominate, as is frequently done. Brave Catholic men are needed for present emergencies to blazon forth the fact that wherever a Catholic church is built there are good works, there is humanity, there is patriotism, there is the peace that passeth understanding, there is a strong faith in God, the beacon light that guides the world to the only rock of safety in the present deluge of materialism.

THE SOCIAL PROBLEM

The Pope says that all Catholic forces should be directed with the greatest constancy and energy to the solution of social problems. Each individual is a Catholic force, and for his co-operation the Catholic Church is eagerly waiting. All can give something which others cannot give. Sweated labor wages, housing, employment, care of children—all these are social questions which are inseparably bound up with the kingdom of God and the interests of immortal souls. How much of our leakage is due to social conditions? How many people are kept from the Sacraments by the barrier of destitution? These things should not be left for the politician or the priest, but should be helped by the efforts of laymen. Public opinion, the chief engine of reform, is made up of units; it is shaped by the thoughts and actions of every-day people, people whose thoughts should be true and whose actions should be straight, people whose influence should be Christian.

Laymen should not be content with their religious duties alone. In the work of parish societies, in the circulation of Catholic papers, in the relief of the poor, there is much work and much opportunity for an organized laity. Laymen should grow dissatisfied with merely going to Mass and performing their ordinary obligations. They should become concerned about Church progress and leakage, and feel it a personal matter whether it be gain or loss. They should come out of their supine self-absorption occasionally and note which way the tide is running—for or against her. The laity are the Church on the battlefield of the world. All behold them; they are the common representatives of the Church. They are the first to be attacked, and should be the first to be ready for defense. It is through the laity that the action of the Church is brought to bear upon the world, and it is from their conduct that the power and usefulness of this action are estimated. The best possible witness of the veracity of the Church is a laity conspicuous for intelligence and virtue.

There are loyal, loving souls who, beholding a work to be done, offer themselves to it with commendable zeal. God's acceptance often makes demands not dreamed of in the first flash of sacrifice and because they momentarily shrink they come to think themselves weak and unworthy, forgetting that from even Christ's lips rose once that anguished cry, "Let this chalice pass!" Let the waverer be of good cheer, and pressing on, let him lay his work completed at the feet of God. Let him bear in mind what has been so well said by Cardinal Manning, "On the bed of death and in the day of judgment, to have saved one soul will be not only better than to have won a kingdom, but will overpay by an exceeding great reward all the pains of the longest and most toilsome life." This is the day of the layman, the only day he can call his own, the day wherein he must play his part, a part that will count throughout the eternal years. He may not realize what his past may signify in the great whole, but he is here to play his part; now is his time—if not now, never! The return for his service will be large. In the long run the world belongs to the unworldly; in the end empire is to those to whom empire is as nothing, and the layman, realizing this, will recall with awe that astonishing beatitude: "Blessed are the meek, for they shall inherit the earth."

St. Anthony's Corner

CLIENTS of St. Anthony are constantly writing to us, asking that we inform them how to observe the Perpetual Novena. For all those taking part in the Novena we recommend the purchase of either of two Manuals; the first and preferable one is "*St. Anthony's Bread for the Poor, its Origin, Aim, and Progress, with Prayers suitable for Novenas and the Thirteen Tuesdays in honor of the Saint.*" This Manual has been compiled by the Rt. Rev. Patrick F.

O'Hare, LL.D., rector of St. Anthony's Church, Brooklyn, N. Y., it has run through an edition of seven hundred and thirty-eight thousand and is still marching on towards the million mile stone. We will send this to any applicant at 7c, postage included. The alternative book we recommend is the "*Little Treasure of the Devout Clients of St. Anthony of Padua.*" This we will supply to our readers at 5c a copy, postage included. For busy people who have not time for many prayers we recommend during the progress of the Novena

the recitation of the Litany of St. Anthony daily, which can be found in either manual. In addition to private prayers we emphatically urge wherever it is possible that those who take part in either the Novena to St. Anthony or that to Our Lady of the Atonement shall begin and end the Novena by receiving Holy Communion and daily approach the Altar through the Novena, if it is possible. Certainly everyone making the Novena ought at least to receive Holy Communion on the Sunday within the course of the Novena. It is the bringing of his clients to our Lord in Holy Communion which we are sure

most rejoices St. Anthony as highly advantageous to themselves and well pleasing to the Divine Infant whom he holds in his arms.

ACKNOWLEDGMENTS OF FAVORS GRANTED

Dear Father—Enclosed you will find \$1 I promised for the favor granted through the intercession of St. Anthony.

E. J. C.

Chicago, Ill., Sept. 15, 1914.

Dear Father—The enclosed dollar is a thanksgiving offering for a favor received through the intercession of St. Anthony.

M. G. C.

New York, N. Y.,
Sept. 17, 1914.

Dear Father—Enclosed find one dollar in thanksgiving for favor received.

H. S. B.

Girardville, Pa.,
Sept. 17, 1914.

Dear Father—Enclosed you will find one dollar for favor received through the intercession of St. Anthony.

Mrs. McC.

Detroit, Mich.,
Sept. 18, 1914.

Rev. and Dear Father—St. Anthony has conferred many remarkable favors on me, and I don't think I ever

thanked him enough. Enclosed you will find \$2.

Bourbonnais, Ill., Sept. 19, 1914.

J. B.

Dear Father—I sent in my petition to the Novena to St. Anthony for the recovery of a lost pocketbook (with very little hope of ever being found). To my great surprise, on the second day of the Novena the pocketbook and contents were restored to me. Enclosed is \$2 in thanksgiving.

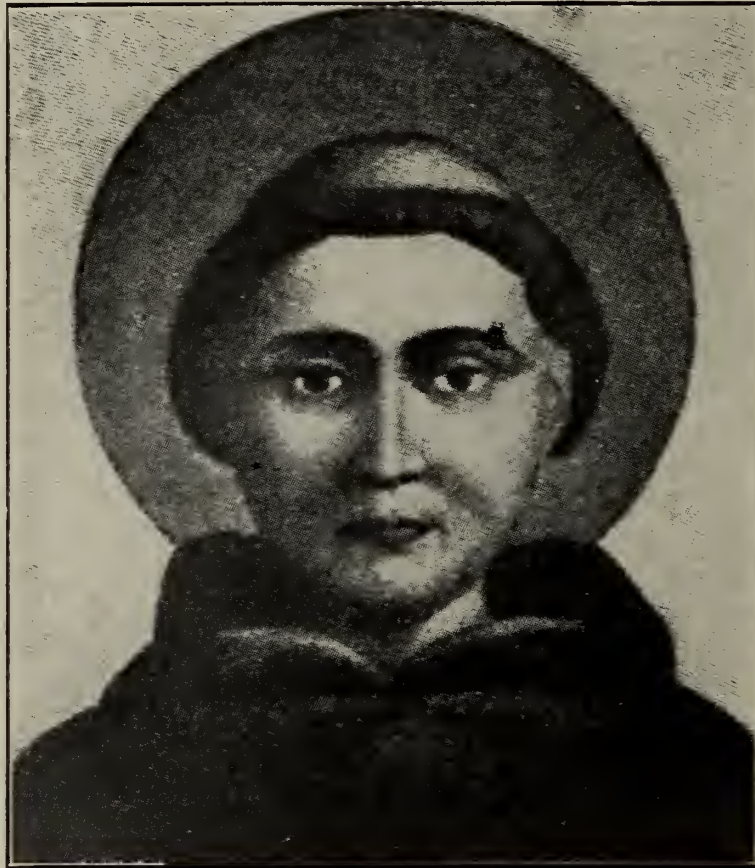
I. S.

Cresson, Pa., Sept. 20, 1914.

Rev. and Dear Father—Enclosed you will find \$2 for St. Anthony's Bread in thanksgiving for a favor received, for which I am very grateful.

Mrs. K. S.

West Hoboken, N. J., Sept. 21, 1914.



AUTHENTIC LIKENESS OF ST. ANTHONY

Dear Father—Find enclosed one dollar for St. Anthony's Bread, which I promised if a sum of money was paid back, after the debtor said he was unable to pay.
Mrs. E. M. H.

Rochester, N. Y., Sept 21, 1914.

Rev. Dear Father—Enclosed you will find one dollar for favors granted through the intercession of St. Anthony.
K. K.

New York, N. Y., Sept. 21, 1914.

Rev. and Dear Father—Enclosed find one dollar for a favor received.
M. M. R.

Pittsburgh, Pa., Sept. 21, 1914.

Dear Father—Enclosed find a little for St. Anthony's Bread in thanksgiving.
J. M. S.

Wakefield, Mass., Sept. 21, 1914.

Dear Father—Enclosed find postoffice order to the amount of \$5 in thanksgiving to St. Anthony for favor received.
S. M.

Detroit, Mich., Sept. 24, 1914.

Dear Father—Enclosed find one dollar in thanksgiving to St. Anthony for a favor received.
M. C.

Fulton, N. Y., Sept. 24, 1914.

The same amount was sent in thanksgiving by K. G. R., Pittston, Pa., on Sept. 27; A Friend, Jersey City, N. J., and R. L., Rush City, Minn., on Sept. 28.

Dear Father—Enclosed please find a check for \$2.50 towards St. Anthony's Bread. This is in thanksgiving for the many favors granted me, and in particular for an appointment to a position.
G. A. K.

New York, N. Y., Sept. 29, 1914.

Dear Father—Enclosed please find 25 cts. for favor received through St. Anthony.
W. R.

New York, N. Y., Sept. 30, 1914.

Dear Father—Please find enclosed a two-dollar offering to St. Anthony for two favors, for which I am very grateful.
M. R.

Wilkes-Barre, Pa., Sept. 30, 1914.

Dear Father—Enclosed find 25 cts. for St. Anthony's Bread for a favor received.
M. W. R.

Pittsburgh, Pa., Sept. 30, 1914.

Rev. Father—I am enclosing one dollar for St. Anthony. Have received one favor; wish to receive another one.
N. F.

Toledo, O., Sept. 30, 1914.

Dear Father—I asked a favor of St. Anthony and I received it. I enclose one dollar for St. Anthony. I am asking for another favor, and if it is granted I promise more.
J. N. C. O.

Philadelphia, Pa., Oct. 4, 1914.

Rev. Father—Please find enclosed offering for favor granted.
Mrs. E. C.

New York, N. Y., Oct. 5, 1914.

Thanksgiving offering from Miss R. D. for St. Anthony's Bread.
M. M.

New York, N. Y., Oct. 5, 1914.

Dear Father—Inclosed you will please find \$1 for St. Anthony's Bread in thanksgiving for favor granted.
Mrs. C. A. F.

Pittsburgh, Pa., Oct. 7, 1914.

Dear Rev. Father—Enclosed find one dollar for St. Anthony's Bread, which I promised if the petition was granted that I sent a little while ago.
G. E. M.

Talladega, Ala., Oct. 4, 1914.

Dear Father—Enclosed find one dollar in thanksgiving to St. Anthony for a favor received through his intercession.
Mrs. M. E. V. K.

Pottsville, Pa., Oct. 6, 1914.

Rev. and Dear Sir—I sought St. Anthony's help about two weeks ago, and I am sure my request was granted through his intercession. Please accept my offering.
A Grateful Friend.

Yonkers, N. Y., Oct. 7, 1914.

E. R., of Weehawken, and D. S., of Lakewood, N. J., on Oct. 9 sent thanksgiving alms to St. Anthony's Bread, and A. W., of Pittston, Pa.; Mrs. J. D., New York, and N. L. P., of Oakland, N. J., did the same on Oct. 12.

Dear Father—Enclosed please find \$2 for favor received through the intercession of St. Anthony.
M. M.

Jersey City, N. J., Oct. 13, 1914.

Dear Father—Enclosed find \$3 for St. Anthony's Fund in thanksgiving for favor granted through his intercession.
Mrs. F. G. M.

New York, N. Y., Oct. 15, 1914.

Dear Father—Enclosed you will find \$2, which I send in honor of St. Anthony and which I promised if my petition was granted.
E. G.

Erie, Pa., Oct. 16, 1914.

Dear Father—Enclosed find \$1 in thanksgiving to St. Anthony for a favor received.
A. B. N.

Wilkes-Barre, Pa., Oct. 17, 1914.

Dear Father—Enclosed find one dollar for St. Anthony's Bread in thanksgiving for favor granted through his intercession.
M. M.

Hartford, Conn., Oct. 17, 1914.

Dear Father—The requests I asked in the Novena to St. Anthony was granted and I enclose offering in thanksgiving.
Mrs. T. F. W.

Portsmouth, Va., Oct. 18, 1914.

Dear Father—Enclosed you will find a very small offering for favor received through Novena to St. Anthony.
F. L.

Centralia, Pa., Oct. 20, 1914.

Dear Father—The enclosed is a thanksgiving offering for favor granted through the intercession of St. Anthony.
A. C. G.

New York, N. Y., Oct. 21, 1914.

Dear Father—Enclosed you will find 50c for St. Anthony's Bread Fund for a favor received.
Mrs. P. R.

Jeanesville, Pa., Oct. 21, 1914.

Dear Father—In thanksgiving to St. Anthony for a request granted through his intercession I am enclosing one dollar.
A Friend.

Plymouth, Pa., Oct. 21, 1914.

Dear Father—Enclosed please find thanksgiving offering to St. Anthony for favor granted through his intercession.
M. J.

Brooklyn, N. Y., Oct. 23, 1914.

BREAD FUND REPORT

Sept. 28—Mrs. F. D., 5c; K. J. S., 25c; N. M., 35c; M. M., \$2; Mrs. H. R., \$1; Mrs. E. J. Y., \$1; Mrs. J. T. D., \$1; M. M., \$1; S. M., \$5; a Subscriber, 50c; 29—G. P. W., \$1; Mrs. B., \$2; a Friend, \$1; J. A. O., \$1; Mrs. A. R., 50c; K. G. R., \$1; M. C., \$1; 30—Mrs. R. K., \$1; McH., \$1; N. F., \$1; E. F., 59c; Oct. 1—a Subscriber, \$1; Sr. V., \$5; M. R., \$2; A. S., \$1; H. W. B., \$1; R. L., \$1; G. A. K., \$2.50; M. M. R., 25c; W. R., 25c; H. W., \$1; D. J. G., \$1; C. C., 50c; Mrs. K. D., 50c; L. M. F., 65c; 2—A. O., \$2; Mrs. F. L., \$1; M. G., \$2; K. B., \$4; S. S., 50c; 3—a Friend, 25c; A. R., \$1; S. W., \$1; A. M., \$1; 6—M. A. O., \$1; Mrs. E. C., \$2; M. P., \$1; K. K., \$1; Mrs. W., \$1; Mrs. M. G., \$2; J. N. C. O. \$1; 7—C. G., \$1; Mrs. C., 25c; H., \$1; J. & A. & R. B., \$3; B. A. B-K., \$2; S. W., \$1; 8—G. E. M., \$1; C. E. N., \$1; R. M., \$1; R. D., \$1; Mrs. B. S., \$1; R. P., \$1; C. M., \$1; Mrs. C. A. F., \$1; 9—Rev. D. B., \$5; Mrs. J. J. R., \$5; L. B., \$1; Mrs. F. G., 25c; C. O., \$1; Mrs. H. K., \$1; 10—K. M. W., \$1; M. E. O., \$5; Rev. E. E. M., \$3; T. H. B., \$10; C. K., \$3; 12—Mrs. C. J. M., \$1; Mrs. J. D., \$1; A. M. W., 60c; A. L. G., \$2; A. M. C., \$1; E. R., \$1; A. D., \$1; M. N. C., \$1; 13—M. L. R., \$1; C. C., \$1; R. F. M., \$1; A. W., \$1; Mrs.

C. N., \$1; 14—M. E. R., \$1; Mrs. J. J. M., \$2; Mrs. R., 59c; C. V. E., \$1; Mrs. E. J. C., \$1; Mrs. P. C. G., \$5; 15—M. R., \$1; N. L. P., \$5; M. F., \$1; M. K., 25c; M. M., \$1; D. S., \$1; J. D., \$1; 16—H. C. G., 25c; Mrs. L. C., \$1; M. D., \$1; Mrs. F. G. M., \$3; 17—A. B. N. \$1; M. A. S., \$1; M. M., \$2; E. G., \$2; Mrs. D. J. C., \$1; 19—M. M., \$1; M. P., \$1.25; E. D., \$1; A. M. B., \$1; J. F. M., \$1; Mrs. H. E. G., \$5; 20—A Reader, \$1; C. O'K., \$1; Mrs. E. V. D., \$1; P. M. K., 25c; H. M., \$1; 21—J. A. G., 25c; J. B. G., \$3; F. F., \$1; E. McE., \$3; M. Mc., 10c; J. B., 10c; T. F. W., \$1; 22—C. E. C., \$3; A. C. G., \$1; G. F. M., \$10; M. L., 50c; J. M., \$1; 23—M. J. H., \$2; J. T. M., \$2; F. W. C., 45c; P. R., 50c; J. L. G., \$4; 24—G. P. F., \$1; T. L., \$5; M. J., \$1; C. K., \$1; A. O'H., \$5; Mrs. R., 10c; Mrs. F. D., \$1; J. H., \$1; T. H. B., \$7; M. D., \$2; M. M. C., \$1; J. F., \$1; A Friend, \$1; 26—M. C. O., \$1; C. H., \$1; T. J. S., \$1; M. M., \$1; S. R., 50c; M. A. S., \$1. Total, \$241.15.

HEART OF A HUNDRED SORROWS.

Oh, Heart of a hundred sorrows,
Whose pity is great therefore,
The gifts that Thy children bring Thee
Is ever a sorrow more.

Sure of Thy dear compassion,
Concerned for our own relief,
Ever and ever we seek Thee,
And each with his gift of grief.

Oh, not to reprove my brothers,
Yet I, who am less than less,
Would bring Thee my joy of being.
The rose of my happiness.

The Spirit that makes my singing.
The gladness without alloy,
Oh, Heart of a hundred sorrows,
I bring Thee a little joy.

—THEODOSIA GARRISON, in the Rosary Magazine.

TOO INNOCENT

It is related that the Duke of Ostuni, being one day in a galley, went among his slaves asking for what crime they had been condemned. All answered that they were innocent, except one who acknowledged that he deserved severe punishment. The Viceroy said: "Then it is not right to have you here amongst so many innocents," and set him free.

The Missionary.

Rosary League Page

THE NOVENA OF LAST RESORT

THE letters of thanksgiving for favors granted, which follow, are the best kind of evidence that Our Lady of the Atonement has an ear attentive to the prayers of those who appeal to her in this Novena. The Novena of Last Resort begins on the first Saturday of every month and the petitions of those desiring to participate in its observance should be mailed to the *Sisters of the Atonement, Graymoor, Garrison, N. Y.*, a week in advance. For further particulars see the little manual of the Rosary League, price, two cents. All clients of Our Lady should also secure and wear the Rosary League medal. It can be ordered with bar, stick pin or without either. Please specify. White metal, five cents; bronze, ten cents.

THANKSGIVINGS RENDERED TO OUR LADY OF THE ATONEMENT

Dear Sisters—Some time ago I wrote you to pray in the Novena of Last Resort for my sister, who was in very poor health. She is since then very much improved. M. M.

Pittsburgh, Pa., Sept. 6, 1914.

Dear Sisters—Just a word to say that the temporal favor did not come in the way I had wished, but I think it was an even greater victory. L. G.

Schenectady, N. Y., Sept. 10, 1914.

Dear Sisters—Enclosed find one dollar, which I promised if my request was granted through the Novena of Last Resort. I will send a dollar every month for a year. Ellen S.

Hazleton, Pa., Sept.

Dear Sisters—Please find one dollar in thanksgiving for a favor received. P. K.

Pittsburgh, Pa., Sept. 15, 1914.

Dear Sisters—Enclosed please find five dollars in thanksgiving to Our Lady of the Atonement for favor granted after making three Novenas. I never gave up hope, and while making the last one this month it was granted on the sixth day. I will send another five dollars soon, as I have promised \$10. A. C.

Pittsburgh, Pa., Sept. 15, 1914.

Dear Sisters—I made the Novena of Last Resort, and my request has been granted to a certain extent. I am enclosing a thanksgiving offering of a dollar.

G. M. B.

Altoona, Pa., Sept. 17, 1914.

Dear Sisters—Please find enclosed one dollar in thanksgiving. H. B.

New York, N. Y., Sept. 22, 1914.

Dear Sisters—Enclosed please find a little offering in thanksgiving for the marked improvement of my sister's health. F. D. L.

Sunbury, Pa., Sept. 28, 1914.

Dear Sisters—Enclosed find \$3 in thanksgiving to Our Lady of the Atonement for favors received through the Novena of Last Resort. M. C. S.

Cleveland, O., Sept. 25, 1914.

Dear Sisters—Enclosed find one dollar in thanksgiving to Our Lady of the Atonement for favors received. Pray for me. M. L. E.

Utica, N. Y., Sept. 28, 1914.

Dear Sisters—A short time ago I made the Novena of Last Resort to receive better work, as I was in great debt. I must give thanks, as I received much benefit through your prayers. As soon as I am able I shall send a donation. Mrs. F. T.

Erie, Pa., Sept. 28, 1914.

Dear Sisters—Enclosed you will find \$5 in thanksgiving for a favor granted through Our Lady of the Atonement. Mrs. J. B.

West Avoca, Pa., Sept. 28, 1914.

Dear Sisters—I am sending you one dollar for favors received through the Novena of Last Resort.

M. L.

Saratoga Springs, N. Y., Sept. 29, 1914.

Dear Sisters—Last month I asked you to include in your Novena a request of mine for re-appointment to teach in the evening schools of our city. I was more than surprised when I read in one of our daily papers that I had been appointed. Out of my first month's salary I shall send you an offering. A. J.

———, N. J., Sept. 30, 1914.

Dear Sisters—In July I asked you to offer up a Novena that I might be able to keep my position until the first of October. I did. I enclose one dollar in gratitude. J. D.

Philadelphia, Pa., October 1, 1914.

Dear Sisters—I wish to thank Our Lady of the Atonement for a favor received, and I enclose one dollar for an offering.

Mrs. A. B.

St. Mary's, Pa., Oct. 1, 1914.

Dear Sisters—I wish to return thanks for two tenants I received during the last Novena.

N. M.

New York, N. Y., Oct. 1, 1914.

Dear Sisters—Enclosed find one dollar as a small offering for favors received.

Mrs. J. S.

Altoona, Pa., Oct. 1, 1914.

Dear Sisters—Enclosed 50 cts. offering is in thanksgiving for favor granted.

Mrs. L. S.

Pittsburgh, Pa., Oct. 2, 1914.

Dear Sisters—Enclosed find two dollars in thanksgiving to Our Lady of the Atonement for a favor received.

M. C.

New York, N. Y., Oct. 2, 1914.

Dear Sisters—The enclosed two dollars is an offering for a favor received.

Mrs. J. J. M.

Hartford, Conn., Oct. 2, 1914.

Dear Sisters—Enclosed kindly find \$3.25 promised to Our Lady of the Atonement for requests granted through the Novena of Last Resort. Words cannot express appreciation.

M. B.

Troy, N. Y., Oct. 3, 1914.

Dear Sisters—Enclosed please find one dollar in thanksgiving for a favor received through the Novena of Last Resort to Our Lady of the Atonement.

M. A. O.

New York, N. Y., Oct. 3, 1914.

Dear Sisters—My petition for an improvement has been heard. Am enclosing a small offering to Our Blessed Lady.

C. M. N.

Syracuse, N. Y., Oct. 6, 1914.

Dear Sisters—The favor I asked for was granted, and I only waited to write you until I was able to send what I promised. Enclosed you will find \$2.

G. J.

Washington, D. C., Oct. 7, 1914.

Dear Sister—Accept my sincerest thanks for your kind prayers. I have received two answers to my petitions and hope I will receive an answer to my third petition. Enclosed you will find an offering.

Flushing, N. Y., Oct. 8, 1914.

Dear Sisters—Enclosed find 25c in stamps in thanksgiving. I want you to continue your prayers for me.

Mrs. E. B. A.

Leonardstown, Md., Oct. 8, 1914.

Dear Sisters—The petition I asked in the Novena was granted. My affairs have been settled most advantageously. Please accept my heartfelt thanks for your good prayers and the offering I promised, \$5.

Santa Barbara, Cal., Oct. 9, 1914.

Dear Sisters—I wrote you some time ago asking your prayers, as we were in danger of having our property foreclosed on us. This has been averted, and we know it has only been through Divine help. Enclosed you will find an offering.

Mrs. P. S.

Waterford, N. Y., Oct. 9, 1914.

SPECIAL INTENTION FOR NOVEMBER

The Poor Souls

INTERCESSIONS

Conversion to Christ and Holy Church of the one thousand million who are still pagan. Conversion of the Jews. Return of all schismatics and members of Protestant bodies to Catholic Unity. For the China, Africa and India Missions. Supplications for Priests and Religious in their spheres of service.

CONVERSIONS FOR—Families, 12; individuals, 134.

SPIRITUAL FAVORS—Concerning vocation and guidance therein for 20; special intentions and petitions, 274; spiritual and temporal welfare, families 91; individuals, 133; for return to the Church and the Sacraments of 81 persons and 4 families; reconciliation for 18; that 21 marriages may soon take place; perseverance in the Faith for 19; for peace in families, 8 petitions; that 66 persons may lead temperate lives; for the reformation of 54; for peace of mind, 7 petitions; for the grace of a happy death of 3 persons.

TEMPORAL FAVORS—Special petitions for 58; restoration to bodily health for 68; for the return of hearing to 5, of sight to 9; cure of paralysis for 8, of mental trouble for 7, of rheumatism for 3, of nervousness for 14, of eczema for 2, of tuberculosis for 2, of miscellaneous diseases for 16; for safe delivery in childbirth for 3.

FINANCIAL AND INDUSTRIAL—Suitable employment asked for 108; for advancement in present position for 12; for success in business for 22; success in studies and examinations for 18; victory in lawsuits for 5; temporary help for 36; for the payment of money due 15; for means to pay debts for 12; sale of property for 42; good rentals for 11; the return of lost or stolen articles for 16; miscellaneous petitions for 26.

R. I. P.—Mother Elizabeth, Michael and Ann O'Malley, Mrs. Carley, Ludwig Zuluzinski, Mr. Maher, a father, a brother, a sister, a son, Daniel, Thomas, Therese Junicon, John Harkins, a father, Denis Lyons, John McGill, Charles, a father, a mother, Mary Daley, Eugene Blache, Anna Woolock, Bridget Kelly, for 134 souls, for all faithful departed, for those slain in the present war.

THE EDITOR'S MAIL BAG.

A BOOK REVIEW REVIEWED

Dear Father:

Referring to your review of my book, "Theos, Not Who, He Who, or Which, etc.," let me say that the passage in Colossians, if several verses be read through, clearly refers not to the person of Christ, but to the work of Christ in our souls. The passage in Timothy, on the contrary, requires a subject between the words "mystery" and "ascended into heaven," etc., as it does refer to the person of Christ. In what "W. McG.," your reviewer, says of accepting the official version of the Catholic Church, he ignores that the Council of Trent desired a revisal for the Vulgate, and that Pius X organized a committee for revising both Testaments, which is proceeding.

Yours very sincerely,
M. KERCHEVER-ARNOLD.

London, England.

A MYSTERY

God moves among His Mighty worlds afar,
Yet shines in every soul a quiet star;
So the huge sun, that climbs the unfathomed blue
Soars glittering in every drop of dew.

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THE BLESSED CANDLE.

No Catholic home should be without its blessed candle. The prayers of the church have ascended to God that "He would bless and sanctify them for the service of men and for the good of their bodies and souls in all places." Pious Catholics light them during thunder storms that God, in consideration of Christ, whom they represent, may reign to protect His servants. Let us light them whenever we are threatened with calamity and if we do so in a spirit of faith we will experience signal proof of God's fatherly care of us. But, above all, let the holy candle burn by the bedside of the sick and dying, dispelling by its blessed light the shades of trouble and despair which the prince of darkness strives to cast around the Christian soul in the hour of its dissolution and illuminating the dark road throughout the valley of death to the mountain whose light is God.—*Western World.*

THESE BEAUTIFUL JEWELLED
ROSARY BEADS

WITH SCAPULAR MEDAL ATTACHED
MAKES AN IDEAL

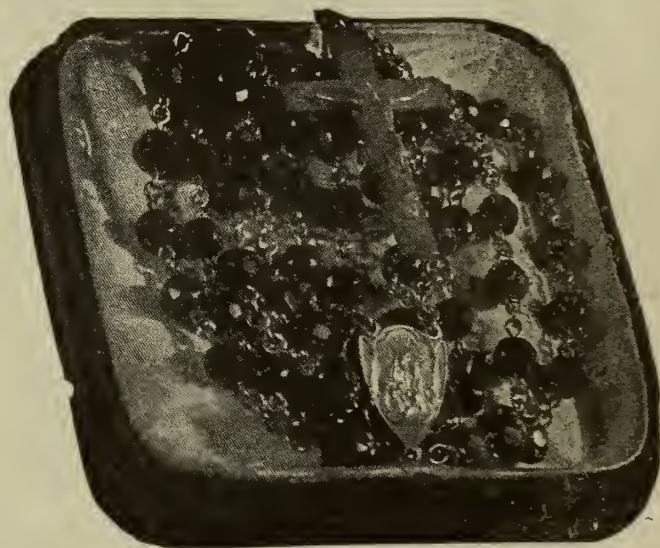
CHRISTMAS GIFT

It is made with heavy gold-plated chain, in satin-lined case, like illustration. This Rosary is supplied in Amethysts, Garnet, Amber, Crystal, Jet and Opal. Mailed anywhere

\$1.00

SENT
POSTPAID

on receipt of One Dollar. ¶ This Rosary is **GUARANTEED for Five Years** and is the same quality generally sold at \$1.50 in stores.



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BOOK NOTES

We give the right of way this month among our Book Notes to a paper bound pamphlet of only seventy-eight pages, because it contains from purely non-Catholic or secular sources one of the most remarkable series of tributes ever paid to a Sovereign Pontiff, sitting in the Chair of Peter. The pamphlet is entitled, "AMERICA'S TRIBUTE TO POPE PIUS X, Edited by John J. Burke, C.S.P. The Paulist Press 120 W. 60th Street, New York City. Single copy, 10c.; in quantities of 100, \$5.00.

Scattered through this and succeeding numbers of THE LAMP will be found short extracts from this compilation, but here we subjoin the longest and the most erudite of them all. It is taken from the celebrated newspaper, the *Detroit Free Press*:

"From the shadow of St. Peter's comes the news that the Pope is dead. Pius X, as history shall know him; Joseph Sarto, as he was before he adopted his ecclesiastical official title, has become numbered with those who have gone before in that wonderful line that inspired the rhetorical exaltation of Macaulay, and that is quite the wonder of even the calmest observer of the facts of history. Only eleven years have gone by since Rome—the Rome which is the historic seat of Catholic Christianity rather than the capital of United Italy—was plunged into the depths of a profound official grief. . . . Leo XIII had come to his final day, and had laid himself down to his long rest, after more than ninety years of life. . . .

"The genius of Leo XIII differed from that of Pius. His patronage of the arts was worthy of Lorenzo the Magnificent. He flung the excess of the pictured wealth of the Vatican world-wide. He opened the treasures of his archives to the historians. He summoned a commission of scholars to compare the current versions of the Scriptures with the historic texts. He revived the scholastic philosophy, and set Thomas Aquinas up again as the master of the schools. He studied the state of the workingman and wrote encyclicals upon it, encouraging the worker and counselling the master into better conditions. He made war upon divorce, and laid down anew the principles of Christian society. He fenced with Bismarck and brought him to Canossa. He temporized with the Third Republic in France, and so put off the evil day which came in the time of his successor. He soothed Andrassy in Austria, and thereby maintained intact the relations of the Church with the kingdom of Francis Joseph. He re-established the hierarchy in Scotland and Sweden. He eased away the difficulties that grew out of the acquisition of the Philippines by the newest candidate for world power. Tremendously human and tremendously spiritual, he wielded his brush now with the broad stroke of Raphael, now with the delicacy and finish of Murillo. . . .

"One must study the background on which he was projected to understand Pius X. Cardinal Sarto was

not a diplomat by training. He was not a noble ecclesiastic. He was not the scion of a princely house. He was not prominent in his patronage of the arts, or of philosophy, or of economics, although he was tolerably learned in them all. How this simple man, who had bought his return ticket to Venice when he came to the conclave, would shine as a Pope, was quite a question. His career is ended now. The question has been answered.

"Cardinal Sarto—Pius X, as he chose to be called—was wholly unlike his immediate predecessors. Where they were noble he was peasant. Where their ancestral trees were of great credit, his father had been a borough messenger and his mother a seamstress. His grandparents seem never to have bothered the biographers. . . . There was something delightfully human in this peasant Pope. Yet in his simple humanity there was a deal of philosophy. . . .

"The big idea, the grand motive of his Pontificate, the idea that, while it does not make the contrast with his predecessors, still gives the keynote of his Pontificate, was Christ. His first encyclical begged, implored, supplicated the world, Roman, heretic and infidel, to come back to Christ. His every subsequent pronouncement was along the same lines. The private devotions of the clergy were reformed, the Breviary revised, to bring the striking events in the career of Christ more favorably to the attention of those who preached his doctrine. The old man who, called from his bishopric of Venice after a lifetime spent in evangelization, in the pursuit and relief of the poor, in the visitation of the penitentiaries, in the search for the faithful in the mountains, in his participation in the civic affairs of the city which was his see, could see no other text for the Viceregent of Christ upon earth than Christ Himself. . . .

"Before his mind, in all his writings, from the first encyclical; in all his addresses, from the first given to the French pilgrims; in all his receptions of men and women, from the first visit of the American sailors who came down from Naples; in his participation in things human, from the visit of the congress of athletes; in his formal message of congratulation, benediction and condolence, the one idea prominent was Christ and the *rapprochement* of the world unto Him. The critics of the great ecclesiastical institutions of which he was the head, may even magnify his dominant quality to the discredit of his predecessors, but they will fail. He had their other great qualities, less prominently displayed, even as they had his dominant one, though not always in the foreground.

"The Pontiff is dead, and already the masons are making the niche in the walls of St. Peter's in which his remains will find their temporary abiding place. Next week will be the conclave and the election of the new Pope, and the excellence of the one reign will be lost in the new glories of another. For not more certainly than the return of the seasons, of the procession of the equinoxes, does Pope follow Pope in this greatest

of human religious organizations. Conclave and election, death and entombment follow each other in endless regularity, setting up one lustrous figure after another for the edification of the world and the government of their spiritual subjects."

ST. ANTONY'S ALMANAC; pp. 105; price, \$.25. Address: St. Antony's Almanac, St. Joseph's College, Callicoon, N. Y., or Franciscan Monastery, 174 Ramsey Street, Paterson, N. J.

St. Antony's Almanac for the year 1915 can now be had at either of the above addresses. The Editors are to be congratulated on the format of this excellent publication, which is bigger and better than ever. We hope our readers will order it from the Franciscan Fathers in large numbers, as the proceeds from the sale of the Almanac helps to support the students of the Order in their Seraphic College.

THE EDUCATIONAL SYSTEM OF THE JESUITS. By Loretto M. Rochester, B.S., Pd.D.; pp. 46; price, \$.50; postage, five cents extra. St. Helen's Settlement, 181 Concord St., Brooklyn, N. Y., or Betty Exchange, 3061 Decatur Avenue, New York, N. Y.

THE TRIAL OF JESUS CHRIST BEFORE THE GRAND SANHEDRIN AND PONTIUS PILATE. By Jean H. Norris, LL.M.; pp. 10; price, \$.25; postage, five cents extra. St. Helen's Settlement, 181 Concord St., Brooklyn, N. Y.

The profits from the sale of these two books will promote the care of insane women by women physicians. Both are interesting and instructive and deserve a wide circulation. Each purchaser of one copy of "The Educational System of the Jesuits" will receive a card to one lecture on Physiological Psychology by James J. Walsh, M.D., Ph.D., whose course of sixteen talks to be delivered in New York and Brooklyn will begin in November. Miss Rochester's book is a thesis accepted by the faculty of New York University in fulfillment of the requirement for the degree of Doctor of Pedagogy, and graphically sets forth the origin and ideals of the Society of Jesus, whose insistence on the moral training of the individual is vigorously defended. In "The Trial of Jesus Christ Before the Grand Sanhedrin and Pontius Pilate" Mr. Norris vividly sketches the main facts in Our Lord's passion and death, showing how the procedure in this momentous case was, from beginning to end, a violation of all precedent and the greatest example of the miscarriage of law in the history of the world.

H. A. A.

WHAT SHALL I BE? By the Rev. Francis Cassilly, S.J.; pp. 70; price, P???. The America Press, New York.

After reading this splendid little exposition of the origin and growth of the true vocation, one is constrained to believe the pleasant words of the celebrated Jesuit, Father Vermeersh, quoted on the fly-leaf, to be praise far too faint. The book, a confidential chat with young people on an all-absorbing subject, sets forth in

a truly fascinating manner sound principles whereby God's plan in regard to each individual may be clearly recognized. Scholarly and sane, "What Shall I Be?" reveals itself as *the* book for distribution by priests and parents among all those courageous young souls who show signs of strength to persevere in the religious life. Not since "In Thy Courts" was written has such a soul-stirring pamphlet been penned.

TEACHER AND TEACHING. By Rev. Richard H. Tierney, S.J.; pp. 178; price, \$1.00. Longmans, Green & Co., New York City.

If means permitted we would place a copy of this splendid treatise in the hands of every teacher in every little red school-house in every State in the Union. With one eye on the "Ratio Studiorum," Father Tierney exposes sound Catholic pedagogy in a manner that is solidly sincere. The author's first words, "The primary end of all education is character," indicate the trend of the pages that follow. The class-room is disclosed as a temple wherein noble aims are to be vouchsafed, high ideals encouraged. The teacher must tower over the pupils in soul power, must cultivate a great heart, for "Great hearts beget great hearts; heroes generate heroes." When the teacher falls short of these qualifications the temple is little more than a charnel house, no matter how great the skill with which the dry educational facts are presented. Since man's first aim and last end is union with God, Christian teachers should conceive unto themselves Christ, their prototype, the Great Teacher. They should ponder His life, burn His image into their souls till it becomes a flaming, leaping thing which must communicate itself to others. Then the most unpromising material will yield to their influence; the breath of a new life will enter it, a new image will appear therein, weak and blurred at first, but growing slowly in shape and beauty until at last the fair Christ is reproduced in another human soul, and the teacher's work is done. Many valuable suggestions in the closing chapters on the life of a boy after graduation and the responsibility of teachers in the matter, may be read with profit by all educators. H. A. A.

THE MYSTICAL CITY OF GOD. By the Ven. Mary of Jesus of Agreda. French translation by Marie Rose de Lima, Disciple of Mary; 8 vols.; price, \$5.00.

Two hundred years ago the Blessed Virgin made known some of the intimate mysteries of her life by means of revelations to Mary of Agreda, a Spanish nun, who set them forth in a work of considerable theological value called "The Mystical City of God." A praiseworthy attempt is now being made to renew the vogue of this treasury of pious thoughts through an authoritative French translation bearing the imprimatur of the Censor at Rome. This new edition is enriched by notes drawn from the Italian for the use of priests and by a very complete table of contents. The work is at a standstill at present on account of lack of funds, but to all who subscribe now the entire work will be

sent at the special price immediately after publication. Translator's address: St. John Chrysostom, Comté de Lévis, P. Q., Canada.

WHY CATHOLICS HAVE PAROCHIAL SCHOOLS. By Thomas F. Coakley, D.D.; pp. 15; price, \$.05. *International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y.*

To develop true patriotism may be summed up as the reason given in this readable pamphlet for the sacrifices Catholics make to give their children the priceless education of the parochial school. "What are the contributions of a Rockefeller or a Carnegie compared to the immense treasure of taxation expended year after year by our Catholic people in order to educate their children according to the dictates of their consciences?" inquires Dr. Coakley. "Individuals have bestowed gifts with royal magnificence, and they have thereby justly achieved immortality, but, considering the untold millions spent annually by the Catholic Church in the cause of education in this country, the expenditures once in a lifetime of Carnegie or Rockefeller dwindle in comparison almost to the widow's mite."

Modern Oxford Tracts:

INSTITUTIONAL RELIGION. By Hakluyt Egerton; pp. 24; price, 20 cents.

THE INFALLIBILITY OF OUR LORD. By Leighton Pullan, M. A.; pp. 24; price, 20 cents.

MIRACLES. By N. P. Williams, M.A.; pp. 48; price, 36 cents. *Longmans, Green & Co., Fourth Avenue and Thirtieth Street, New York.*

This new series of tracts, of which the above-mentioned are fairly representative, has been projected in an attempt to meet the difficulty which has arisen in the minds of many persons with regard to the whole principal of authority in the Church of England, even touching the fundamental creeds. Doubts have arisen as to whether the toleration of error in the Church of England has not now reached a point at which it becomes complicity. In order to succor those drowning in this sea of misgiving, the Conference was planned and met in Oxford, from which circumstance the series derives its name, although several Cambridge men were concerned. The tracts themselves are the best possible refutation of the thesis they seek to prove, and emphasize beyond all peradventure that authority can come only from whence it was bestowed, from the One, Holy, Catholic and Apostolic Church, through the *ex cathedra* utterances of the Vicar of Christ.

ROMA: ANCIENT, SUBTERRANEAN AND MODERN ROME IN WORD AND PICTURE. By Rev. Albert Kuhn, O.S.B., D.D. *Published Bi-monthly; complete in 18 parts, each 35 cents.*

This masterly production is easily one of the greatest Catholic publishing events of the present time and is recommended by Cardinals Gibbons, Farley, Falconio,

Bourne, Martinelli and many others of the hierarchy as being an enterprise worthy of all encouragement. The parts already issued have found high favor, and Part V, replete with instructive and entertaining features, promises to have an even larger sale than the previous numbers. However, we advise such of our readers as are able to subscribe for the entire set.

THE PASSING OF THE FOURTEEN. By Ransom Sutton; pp. 313; price, \$1.25. *The Devin-Adair Co., 437 Fifth Avenue, New York City.*

Of strong appeal to all lovers of fiction should be this vivid, compelling story of love and adventure among the Bandido Brotherhood of Mexico. The narrative hinges about the events which culminated in the departure of the French from Mexico and the rise of Porfirio Diaz, and many of the scenes are laid in the mountain capital of the outlaw organization which for two hundred years was a mighty force throughout the land. Studying these entertaining rascals at the close range afforded by this book, we are able to understand the methods and traditions whose spirit, surviving in Villa and Carranza, has recently added many tense pages to history. This alone gives the book a distinct value, and the interest is enhanced by an absorbing romance that holds the attention to the end. Catholics will be annoyed, however, by sundry highly unnecessary slurs therein directed against the clergy. H. A. A.

BENEDICT XV AND CHURCH MUSIC

When giving audience to a large number of the members of the Italian Society of Saint Cecilia, the Holy Father declared himself in favor of the reform ordered in the *Motu Proprio* of his predecessor (22d November, 1903), and said he intended to abide by all the directions given therein. Rome was to be the example for the world in Church music, and in this spirit Pius X had acted. The support and encouragement afforded to the Society of Saint Cecilia by his predecessor would be heartily continued by him. This announcement is very important, for quite a number had thought the reforms in sacred music in the churches of the Catholic world might be modified or even put aside after the death of Pius X.

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