

Let us confine ourselves now to the human agencies of the Church of Him who, man himself, did not scorn or dispense with human ways, whose great Apostle gloried in making himself 'all things to all men.' These human ways are the complement of grace in Christian co-operation, and are part and parcel of the Church's influence in her task of renovating society.

When we say these agencies are intellectual and cultural, we mean that the world must know the truth—to be made free, and that good works are the test. 'By their fruits ye shall know them.' 'Tis the duty of the Catholic Church and of Catholics to educate and to give example.

Especially in a country such as ours is this intellectual and cultural program important, if we wish to have the Catholic Church recognised as the saving influence in the world.

The environment of 'the little flock' varies the world over. Belloc distinguishes three types of Catholic society—first, independent states whose religious traditions have not been broken off in the sixteenth century, such as France and Spain, where the atmosphere is Catholic, and antagonism clear-cut. Then there are Catholic peoples dominated by non-Catholic powers such as Ireland, Poland, and in a degree French-Canada, in which racial spirit plays a part. Finally there is Catholic society without any traditional or racial bond as in Great Britain and the United States.

This third condition is ours in English-speaking Canada. It is not the ideal; it means lack of numbers, cohesion and power; it means a certain anaemia if you will, with a tendency to the influence of environment. That is why, especially with us, intellectual and cultural activity on Catholic lines is important.

English-speaking countries are largely identified with democracy, but have also been nursed for the last three centuries on Protestant traditions. The atmosphere of public opinion in which we live is the product of ideas which have been moulded by a language and crystallised by a literature, anti-Catholic and non-Catholic.

But our intellectual work has started. Just as the Latin speech and the Roman law were baptised and consecrated, so with us Newman and Lingard have broken the spell, and the English-speaking Catholic voice is growing. Perhaps the greatest contribution poor Ireland has made to the world was that she almost lost her language to redeem the English speech of America.

Along cultural lines the Church is emerging again as the leader in hospital and child welfare work; she is gaining recognition as the sure guardian of the Rock of Ages, that the anarchist would blast to pieces, and her Mannings and her Gibbons are leaders in the Israel of sane democracy.

The role of the Church in this century is to confirm these things just baptised, the English language and representative government. There are many reasons for optimism.

Thinkers are coming to look to the Church in the light of a receiver for the many bankruptcies with which the threshold of the twentieth century is cluttered up. Materialistic science has gone bankrupt in its atheistic prophecies, and the pendulum is swinging over to the weird schools of psychology and spiritism; education has gone bankrupt, and parents are turning from the Godless school to look elsewhere for the goodness and discipline and knowledge of the next generation; authority has gone bankrupt, and the rule of the cunning and the strong is in favour; and the economic system is almost broken down, so much so that society trembles at the menace