agencies for the providing of a onetime weekly spiritual recreation,—with an obligatory two-months vacation during the summer season.

Individualism exalted by Protes-antism, and the newer Humanism antism, and the newer have cultivated an attitude of mind distinctly hostile to the Church—to any church which represents spiritual authority. And as the Catholic Church is the foremost exponent of the authority which binds men to their Maker and holds them respon-sible to Him and to her, as their divinely appointed spiritual guide-the opposition of men is directe chiefly against her. And against her are directed the efforts to curtail her influence for the good of men. For the humanist, especially he of the newer school, hates her most sincere-ly. With the humanistic ideas, says a learned Dominican professor at the University of Fribourg in Switzer land, Dr. Weiss, "belief in a church in the means of salvation, in the means of grace, is incompatible. Humanistic man is his own lord. If he sins, he merely exercises his own right, and if he wishes to cleanse himself again from sin, he is sufficient unto himself to do so. He will not allow it to be said of him that he is ever in need of divine or, much less, of human mediation. The hatred of the Church and of the three centuries, essentially denies consequently opposes it. How, then, can the descendants of those who have sought constantly and consistently to minimize the authordare to accuse her of not exerting a man adores God with a new form sufficiently active influence, of not doing "anything to minimize the social bankruptcy !" The "New Republic" maintains

that" they (the Christians and the churches) have not sufficient appre hension of the danger to the human spirit of the concentration of such irresponsible classes and States," and that they have tolerated the subordination of religious to political authority. These accusations may apply to many of the churches, but they do not obtain with reference to the Catholic Church. She is and ever has been the opponent of Absolutism. Prince Kropotkin, the Russian Anarchist whose views no one will construe as being unduly favorable to the Church, presents in his book on Mutual Aid as a Factor in Evolution," a striking picture of the influence of the unfettered Church in the struggle of the people against Abso-He tells us that during the tenth and eleventh century rich and poor alike, nobleman and peasant, took part in certain elections. At dency existed in most of the cities of Western and Southern Europe to take a Bishop as Protector, the city having itself elected him; and the cities when it was necessary to proect their rights or to defend their liberties, was so great that many of after their death. St. Ethelred, of many Abbots and monks were all and self government in their peoples' of Catholic ideas into the seasonblies." And just as in these of nations, who must of necessity relinstances Bishops of the Church of Christ, fought the encroachments of Abso- whether they love her or not.

We wish to be loyar to God, the very delegates of national life, are precisely the leading nations of the order of the country of the period of the precisely the leading nations of the period of the precisely the leading nations of the period of t power of rulers or ruling classes. The famous Bishop Ketteler, of May whether the Roman Emperor save My pleasure is the law of the world,' or the Protestant prince declares: Cujus regio, ejus religio;' . . . whether the so-called legitimate

The "New Republic" also claims that the churches have "suffered the secularization of human activities."
This accusation also does not hold good as applied to the Catholic Church. Even her constant oppon-ents accuse her unceasingly of pre-venting this secularization, and in this instance their contention may serve to protect her from the contrary aspersion. "Flight from the World," "Future-Life Morality," "Unworldly Philosophy,"—these are the very things she is accused by her enemies of fostering. How, then, can they, in the same breath, assail her with the charge of permitting the "secularization of men's activithe very issue she has been fighting?

ruler says: 'I am the State,' or Robe-

spierre says: 'Liberty is the despotism

of Intelligence,'-all of this is the ex

and from a Napoleon I. who took the servant, rather than his honored con-Pope a prisoner, down to the ruler who seized the remnants of the Papal States, from a Bismarck who tried to force her into his absolutistic straight-jacket down to those who to this everything has been done to cripple the influence of the Church. And in spite of all, critics ask why she has not made use of this influ

A bit of study of history and an endeavour to cultivate a fairer judg-ment would prove highly valuable to some of those who are ever eager call the Church to task for occur rences which meet with their disar proval. But there is method in the endeavours of those who fain would erect a temple of Neo-Humanism on the ruins of St. Peter's.-C. B. of the

#### THE SUSTAINING PROPS OF SOCIETY

By Thomas F. Coakley, D. D., in Extension

Because the Catholic Church has an object entirely supernatural she directs her gaze not to this world but to the next, and it is for this The hatred of the spiritual authority she represents is pritual authority she represents is not confined to the mind of the individual, but finds its expression through many channels, "in sciential in leaflets . . "and that has not been altered in whole, that has not been altered in whole, that has not been altered in whole, the confidence of the confi The hatred of the Church and of the spiritual authority she represents is not confined to the mind of the incident of the inci tific works, in leaflets . "and in many other ways. And the other factor, Individualism, urged and preached in the literature of the last

The most important thing in the lite the authority of the Church, and is Religion. What knowledge of re-How, ligion-real religion-would possess today, were it not for the Church founded by Christ Himself? Certainly no one will deny it is due ity and the influence of the Church, to the Catholic Church that today worship. It is due to her that his liturgy is expressed in a new religious language. The entire life of the world, with few exceptions,-and those the obviously backward and stagnant races.-is regulated by a new calendar of time exclusively Catholic origin, so that dull atheists, enormous authority in the hands of in their cynical pamphlets, must, in spite of themselves, date volumes denying Christ's divinity from the very "Year of Our Lord." Whatever is lofty in the aspirations of individuals, whatever sublime in the ideals of nations, civilization owes the debt to the pillar and ground of Truth.

It was the Catholic Church that made possible the whole splendid structure of International Law. Not until the Catholic people began to feel tugging at their heartstrings the bonds of human brotherhood tied together in the stupendous unity of faith, did the nations become closely knit and then formulate maxims for their guidance and mutual action. And the laws thus originated are based upon the principles of Catholic morality.

The Catholic Church has been the

most splendid example of democracy in the entire history of the world. Her highest offices are open to her humblest and least conspicuous children. She has no standard but that of virtue, character and brains; and the least of her children may attain them have been considered saints the supreme gift of the Church, and special protectors of these cities canonization, and consequent immortality. In no other organization Winchester, St. Ulrich, of Augsburg, in the world is it possible for the St. Wolfgang, of Ratisbon, St. Heriplain, average man to rise to such bert, of Cologne, St. Adalbert, of dizzy heights of sanctity and heroism Prague and others, and likewise for the Church puts aside birth, blood, wealth, position, and all other made community patron saints, because they had conducted the defense of the earth, earthy. The giant of the rights of the people. And under the new protectors, lay and world today are in no small measure clarical, the citizens obtained their due to the ever advancing pace of the own complete judicial institutions of Catholic Church and the absorption and self government in their peoples' of Catholic ideas into the body politic

Ages fought the arbitrarily assumed power of rulers or ruling classes. Catholic charity. Mercy and compassion for the sick, their systematic and tender treatment, was a thing unheard of before Christ came ence, very correctly says: "The egotistical abuse of the power of the among men, healing their diseases State, whether it designates itself as being derived from the grace of God or from the grace of the people, age in the Gospel, where the man age in the Gospel, where the man lay sick for eight and thirty years, waiting for some charitably inclined Hebrew to put him in the pool, and none was found to render him assistance until Christ appeared and made him whole. It was Christ who first put His finger upon the pulse of suffering humanity, and He has never lost count of its beats. Would it be pression for the same Absolutism of State power,"—and consequently counter to the laws of God and the possible today, anywhere in the civilized world, for a pagan or Chris-tain, Jew or Gentile, to languish for even eight and thirty minutes, without a whole vast network of Catholic charity being put at his disposal, and

ministering to his every want?
The Catholic Church has championed the cause of the poor in every place where she has been able to get a hearing. Before the time of Christ, to be poor was to be disgraced, to be a social outcast. But all this was changed when the Founder of the Catholic Church was born poor, labored for His daily sustenance, and promised the delights of a never ending Paradise to those who practised voluntary poverty for His sake.

The condition of woman throughout the earliest antiquity was based upon the fact that the companion of man had become his tempter, and that through her, evil had entered

sort. At length in the fulness of time, Christ came to restore the human race in its entirety by becom-ing man, and when the Son of God became the Son of Mary, woman, by would deny the Pope a seat at the peace table,—from that remote date attained to an unparalleled dignity. attained to an unparalleled dignity.
It does not require us to be deep in
history, and even a superficial
perusal of the New Testament is sufficient to convince us that it was Christ who first taught woman that she was a woman. One of the by-products of heresy and infidelity that ooner or later it dethrones woman by the very force perverse ideas working out into society. The practice of divorce by all non-Catho-The lic sects has thrust woman back two thousand years, and were it not for the strong counter-irritant influence of the Catholic Church working as a leaven in the vast mass of immorality, woman today in the United States would be a serf as much as she was in Rome in the days of the Cæsars. Woman suffrage will not emancipate women so long as they are slaves to passion, lust and money. Catholicity alone can elevate woman high upon a throne of royal state. the handmaid of the Lord, whether

maiden or matron. It was the Catholic Church that first softened slavery, and then ultimately abolished it. Slavery was the rule of society when the Catholic Church was born, but with the gradual infiltration of Catholic ideals into the world, slavery became more and hearts, and at length it entirely disappeared.

Nowhere is the influence of the Church upon society seen and felt more than in the home. A Catholic home should be a sanctuary, modeled upon the Holy House at Nazareth. The sanctity of family life is a cardinal doctrine of the Catholic Church. She surrounds the union of hasband and wife with every conceivable safeguard. Matrimony has been raised by the Founder of Chris. tianity to the sublime dignity of a sacrament, and the Catholic Church allows the wedded couple to come in to the sacred precincts of the sanctuary to receive that great sacra She sets aside a special Nuptial Mass for the ceremony, and actually interrupts the tremendous Sacrifice twice to invoke upon the bride a heavenly benediction does all this because she knows that society rests upon the family. When family life is strong and virtuous, great nations repose securely upon its strength; where family life is weak, so are nations, for the whole can never exceed its component parts. Divorce in America and other countries is eating out the very vitals of the family, and consequently the nation. The nation of divorced persons is tottering speedily to its ruin, and only the Catholic Church, by setting its face of steel against the abominable practice, can sa the nation from internal disaster.

The sense of human brotherhood is a creation of the Catholic Church. "Love one another" was a new and startling idea that Christ introduced into the decadent pagan world. His precept to preach the gospel to all nations warns all men to look upon each other as brothers, thus paving the way for a more intimate union. and shattering the narrow boundar-ies, and the restricted insularity that characterized the tribes and families of the ancient world.

No other Society has been so potent a force for stability, tranquillity and order as the Catholic Church. Before Christ, laws were obeyed only where the police system was efficient, or the armed legions of a efficient, or the armed legions of a tyrant forced an unwilling populace into submission. The Catholic Church teaches that loyalty to the restore the church teaches that loyalty to the restore the church teaches that loyalty to the restore the church rejects the Church teaches the Church rejects the Church teaches the church rejects the Church teaches that don't let that worry you. Surely every true shepherd is expected to do that for the members of his flock." tyrant forced an unwitting potential transfer of the construction country is binding in conscience, if we wish to be loyal to God, for our civil rulers are the very delegates of God Himself since it is by His The hospital is an invention of givers decree just things. Anarchy, Natholic charity. Mercy and com Nihilism, Socialism, Radicalism of every sort is impossible where the the mass of mankind deems worth doctrines of the Catholic Church prevail. She is the chief support of legitimate government in time of peace, but immeasurably more so in time of war. Her benefits to humantity are like the sun itself, the source of light and health, of which we are for the most part unmindful, until our attention is forcibly directed to it.

fanticide was common in Greece. There it was the usual practice for parents to openly expose their children to death. Nor were they subject to any penalty therefor, since the act was public, recognized and legal. It was the same in Rome. Indeed, the fourth of the twelve tables of the law gave the right of life and death to the father, and parents kept as many of their children as they pleased, and sold or killed the others; and in many cases they were actually thrown to the wild beasts. Some of the great law-givers of antiquity openly advocated child murder when children became inconveniently numerous. This was the status of society, not among the rude, untaught tribes of the primeval forest, nor the savage hordes of ignorant barbarians. It was the settled policy of the graceful, pol-In view of these facts it is utterly unfair to hold the Church responsible for not exercising that whole some influence which her opponents have ever been seeking to curtail. From a Luther, who sought to eradicate the Church, to a Voltaire, who raised the cry for her destruction,

floating bodies of pure, innocent,

Such was the condition of the earth, when a voice was heard from an obscure hamlet in Palestine. A plaintive cry was heard from a village nigh to an ancient oriental city. It was the cry of infancy from the stable of Bethlehem. It was the faint, feeble cry of a newborn infant child, but that cry was destined to be heard to the very ends of the earth, to go thundering down the ages, to awaken the sordid conscie of a pagan people, and to purify and transform the very atmosphere of the ancient capital of the Cæsars. That still small voice was the deep solemn protest of childhood against the barbarism and the horror of the first century sin of infanticide. the twentieth century sin of birth control. It was the royal proclamation of a new-born king that infanc was now sanctified, that childhe should be reverenced, and human life must be cherished, for Divinity Itself had come down from high heaven clothed in the vesture of infantile humanity. Whatever progress we observe in the modern world is due to Catholic-

ty. This is the great law of the Philosophy of History. The Catholic ity. Church alone makes progress possible and permanent; she alone has a constructive force; she alone has the quality, so rare as to be unique, of as enduring as the everlasting hills : she alone, when the tide of war rolls over her achievements, does not despair, for she has within herself a vital principle of recovery, a won-drous power of recuperation not possessed by populations that have never been Catholic; or by nations that have rejected Catholicity, and undaunted and unafraid, with un-wearied love and fidelity to her high mission, she begins all over again to erect anew upon the shattered fragments of the past, carrying the suc ceeding generations to heights of greatness unattained by the population previously overwhelmed in red ruin of shell and flame.

Glance over the history of the world since the Catholic Church began to energize through her myriad forms of power and influence, and pick out if you can a Buddhist, Mohammedan, a pagan nation that believed by others, to be in any sense progressive, or capable of affecting for good the future destinies of mankind. To which of these nations, lying in that vast, but thanks to the unflagging zeal of Catholic missionaries ever narrow ing, zone outside the Catholic Church do we look for a new idea in any department of human activity that makes for the betterment of the race, the elevation of its ideals or the material prosperty of its citizens? The idea of a continual progress of nations is the exclusive creation of Catholicity; it radiates from the very heart of the Church into the circumference of outer society. It is only where we find sturdy, robust Catholicity, strong and virile, that we discover the permanency in that greatness. The supreme music, the patient science, the tireless industry, the solid family life of the progressive nations today, are due to centuries of Cath olic life, and in no sense are they the product of a materialistic and "efficient" age. There is no other explanation possible for the sporadic rise of nations, their occasional brilliant outbursts of genius, and their sudden and unexpected de-

cline. Once a nation rejects the Church world; they are the ones to whom we are indebted for everything that possessing; they are the ones that lead the van in every noble enter-prise undertaken for the benefit of the world. On the contrary, nations that reject Catholicity, and who in their cool, calculating rage against Christ and His Church, employ all the vast machinery of government to expel every Catholic idea from the national consciousness, and in place The dignity and the sacredness of human life is a direct creation of the gentle sway of Christ's Church, seek to plant a gross materithe Catholic Church. Christ came alism, a passionate sensualism, a that we might have life and have it crude emotionalism, or a stupid more abundantly. Before Him in atheism, must sconer or later, and very soon at the latest, see their light flicker, then die out, they themselves fading into darkness, and at length going down, without the hope of resurrection, into the deep grave of those numerous peoples and dynasties that have been unmindful of the great law of history that Christ and His Church are the Light of the World."

A PROTESTANT TRIBUTE

ADMIRES SEVEN THINGS

" What Do I Admire in the Catho-

lic Church? "There are seven things which the Protestant Church might imitate and which I admire in the Catholic Church, and they are these; First, emphasis of the sanctity of the



"I want to tell you, and I speak ust for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those. begin with, that there are those, even in this day who say that I have no business to admire anything in that Church.

There is another thing I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake, and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not agree with those of Calvin. In our own land we have also read about the Puritans persecuting the Baptists, and we have also about the persecution of the Quakers; in other words, Protestants persecuting Protestants." - Rev. Dr. Hoffatt.

### INFLUENZA VICTIM BECAME CONVERT

During the influenza epidemic the hospitals were overcrowded with patients. Among those who had the disease in a malignant form at the County Hospital, Denver, Col., says the Catholic Register of that city, was a woman who had been a faith ful worker in one of the non Catholic churches. Though the doctors and nurses did all they could for her she felt weak, miserable and disconsolate. Daily she saw the priest ministering to the Catholic patients and contrasted their restful composure with her own desolate condition. "Why not have the consolation of my own religion?" she thought, and so request ed the nurse to telephone for her pastor.

When the minister and his wife arrived the following day an Irish clerk happened to be at the desk. "I have been called to see Mrs. Soand-so," began the minister with an assurance he did not possess; "how is

she this morning?" "She is a very sick woman," replied the clerk in a perfunctory manner after glancing at the records. "You are her family doctor, I suppose Ward five. The nurse will direct

'I am her pastor," corrected the

visitor with some misgivings, "and this is my wife." In an instant the clerk was all attention. "It is so kind of you to come," he began with a roguish twinkle he could not conceal. "Since this awful epidemic no clergymen but those from St. Joseph's Church have called on the patients. count of the contagion of the disease.' he went on as he eyed them keenly. The regulations forbid us to admit anyone but a doctor or a clergyman. However, as your wife labors, she is privileged to accompany you to the patient. To avoid trouble will write out a permit for you and 'phone the head nurse to direct you."
"Is this disease awfully contagious?" inquired the minister's wife in alarm.

"It is very contagious," replied the clerk solemnly. "You take your life into your own hands by entering the ward, even when you wear the gown and mask. But don't let that worry

'Flock or no flock," replied the

'Very well, madam," continued the In that case I will make out

the permit for one."
"We thank you for your kindness." the minister's wife interposed, "but the permit isn't necessary. I will not permit my husband to contract the disease and give it to me and the children." Then turning to her husband she simplified Christian ministration to the dying by saying: "Dear, write sister a note and tell her we will pray for her recovery, and call on her when she gets well."

The note was written and delivered but somehow didn't produce the effect expected from a mediator with Christ. After revolving the matter in her mind for several hours the patient called the nurse and said: "Kindly ask the priest to see me when he makes his visits in the morning."

"I'll 'phone for him now, if you don't mind," replied the nurse. "You see he lives close by and requested to be called any hour his services are required, and we don't know what the morrow may have in store for you.'

As usual the priest came prepared to administer all the sacraments. He saw at a glance there was no time to be lost. After a few kind words of instruction he baptized the woman conditionally, heard her confession, administered Viaticum and Extreme Unction to her and gave her the plenary indulgence for a happy When he made his round death the following morning he found a different patient in her place. passed away quietly at two o'clock, explained the nurse in answer to his

We must remember that we live in the Master's presence; and therefore, for His sake, let us show in all our dealings with men that graciousness

We are chameleons taking color from our surroundings.

Some men are like hens that eat the family grain but lay eggs for the neighbors.

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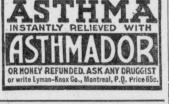
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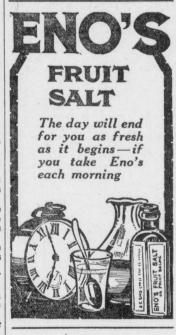
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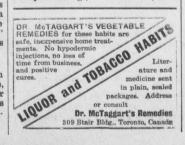
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