

he may as well do it in the privacy of his own home unless perchance he thinks of the Catholic Church. In it alone Malachi's prophecy of the clean oblation to be offered from the rising of the sun even to the going down of the same is literally fulfilled. And this is another reason why Smith should go to church. Besides this the Lord of Heaven is really and truly present all through the day and the long hours of the night. Except at night and that for obvious reasons Catholic Churches are always open and the act of faith in the corporal presence of the Son of God, the Redeemer of Men, is based on a reality which may be asserted of other churches but cannot be proved—a very important reason why Smith should go to church.

Apert, however, from the duty of performing as a member of the community the highest act of worship the community is capable of, there are countless reasons which should impel Smith in satisfying his duties as an individual to be an active member of the Catholic Church. Some of these reasons will readily suggest themselves. The Catholic Church has definite views in regard to all the great interests of time and eternity. She tells him what he must believe and furnish him with the grounds and motives of that belief. Mr. Mallock, who is not a Catholic, says in one of his books: "I can understand the Catholic claim, though I cannot understand any other." This, too, should appeal to Smith.

The entire history of the Church is one of struggle with and triumph over receding errors in ever changing forms. In every country and in every age she has met with the fiercest opposition of tyrants, philosophers, schools of thought, iconoclasts, revolting children, Arians, Nestorians, Gnostics, Pelagians, Reformers, Modernists, and to-day she is stronger and more vigorous than ever. "Modern thought" has pronounced her dead. But at the very time when the French infidel Viviani says with a magnificent gesture in reference to the Church: "We have extinguished the lights that have burned so long," the Church points with pride to her son Pasteur, the greatest of French scientists; to converts like Brunetière, Franchot, Coppée, Huysmans, Paul Bourget and others. "The deeper," says Pasteur, "I go into the mysteries of nature, the more simple becomes my faith. Already it is as the faith of the Breton peasant; and I have every reason to believe that if I am able to penetrate deeper, it will become the faith of the peasant's wife." Which is still another weighty reason why Smith should go to church.

For every evil the Catholic Church provides a remedy, for every weakness a prop. Looking out on the world of today the great dangers threatening humanity are divorce affecting the family, and anarchy leading to anarchy affecting the State. To the divorced man or woman she says boldly you are living in adultery, and as Jesus Christ declares, "Adulterers cannot enter the Kingdom of heaven." To the disoriented Socialist and laborer, drifting blindly to anarchy she says, all power is from God, and makes him the child of God, the brother of Christ, and joint heir with Christ of the kingdom of heaven. It takes the child at his mother's knee and when he has scarce begun to lip teaches him to pronounce the sacred name of his Saviour and the name of Christ's Immaculate Mother. In Catholic schools it continues the work begun in infancy. Intellect and heart are moulded after Christ Himself, the great model of all Christians; the waywardness of youth is checked by precept and example, by stern reproof when necessary, by giving counsel and forbearance at all times. In the Catholic Church, the youth, the matron, the married man and woman are given the Bread of Life and encouraged to share daily in this heavenly banquet. When a man sins he is taught how to turn away from his iniquity and supplied with the graces and helps to persevere in the struggle with evil from which struggle no mortal is free. The union of man and woman in holy wedlock the Church sanctifies and guards with all her spiritual authority derived from Christ. And when the Christian has to face that supreme moment, entering the valley where the shadows deepen, and shuddering at the thought of what lies beyond, the Church gives the weary vision for the journey *par excellence* and the comforting assurance that if truly penitent he will meet with a merciful and loving Saviour and Judge.

It is said that Melancthon's mother once asked her son in confidence whether his church or the Catholic Church was the true one. The reformer naively told her that the Protestant Church was a good one to live in, but that the Catholic Church was by long odds the best one to die in. Whether this story be true or not we cannot say, but Smith will argue more correctly that if the Catholic Church is the safest at the hour of death, it must be the safest also to cling to during life.—E. Spillane, S. J. in America.

Instability is the characteristic of things we see. Neither winter nor summer, nor spring nor autumn, is permanent: all are running, flying, and flowing past. Why should I speak of fading flowers? of dignities of kings that are to-day and to-morrow cease to be of rich men, of magnificent houses, of night and day, of the sun and the moon? For the moon wanes, and the sun is sometimes eclipsed and often darkened with clouds. Of things visible, in short, is there anything that endures forever? Nothing!—no, not anything in us but the soul and that we neglect.—St. John Chrysostom.

SHOWING THE CLOVEN FOOT

The omnipotence of the State is the leading doctrine of Socialism. It teaches that above the State there is no power that may command the obedience of men. That doctrine is a revival in the twentieth century of the teachings against which the early Christian martyrs entered their protest—a protest that they sealed with their life's blood. Caesar bade them sacrifice to Jupiter, and they defied Caesar. They said to him: You can take away our lives, but you cannot make us fore-swear our allegiance to God. They stood forth the champions of a principle that is the fruitful mother of liberty. That principle is that God not the State, nor the agents of the State, is the arbiter of human affairs. Socialism, to be logical, must enter a disclaimer against this principle. The material interpretation of history, so widely accepted among Socialists, does not take into account a divine overlordship of human affairs. Religion like the State itself, is the outcome of material factors that have been at work through the ages. Both religion and the State, if we accept this theory, derive their right of command from the same source, and, therefore, both are on an equal footing. What follows? In an equal footing, the law of the State should not be enacted in a law that is in conflict with God's law as interpreted by the Church, then the law of the State must take precedence of God's law, if the State is in a position to enforce its dictum. If, for example, Socialism should gain the upper hand and legislate in favor of free love, whether in the form of concubinage or divorce made easy, Socialists would be found demanding that the Catholic Church recognize the validity of that law. Indeed, it is not necessary to have recourse to a supposititious case. The New York Call, the organ of New York Socialists, in an article on a recent divorce, confirms what we have just said. The divorce in question was that of a Catholic man and woman who are prominent in Chicago social circles.

Here we may say, by way of parenthesis, that every Catholic knows that there is no law of man making that will free him or her from the obligation of the marriage law enacted by Christ. Himself when He declared: "What, therefore, God hath joined together, let no man put asunder."—(Matt. xix. 6.) The same Divine authority thus defines the moral status of the person who, in defiance of this Divine injunction remarries whilst his or her life partner still lives: "Whosoever shall put away his wife and marry another, committeth adultery against her" (Mark x. 11). "And if the wife shall put away her husband, and be married to another, she committeth adultery" (Mark x. 12) This language is explicit. Our Lord left no doubt as to His meaning. He stigmatises the man as an adulterer and the woman as an adulteress who, swalling himself or herself of a divorce law, remarries before death releases him or her of the obligation contracted before the altar of God.

Because two Catholics have seen fit to renew marital relations which might not be nullified, though a thousand divorces should be recorded, except the organ of the Socialist organ, to which we have referred affects to be scandalized. Here is the mock modesty with which it refers to the determination of the two Catholics to be loyal to their marriage vows: "They have seen fit to live together without being married. Such an act is not to be recorded, except with a burning blush of shame, but the demands of truth in the Socialist press are inexorable, and we must do it. The shame becomes all the deeper, and the wonder—if not the bewilderment—all the more intense, when it is remembered that both parties to this unseemly act are professed fervent Catholics." The organ of a political party that regards marriage as the mere outgrowth of custom, rebuking Catholics for giving heed to the words of Christ in regard to the sacredness of matrimony is a sight, indeed.

Unconsciously this same organ helps confirm the charge that the tendency of Socialism is to reduce to the stability of the family. Holding that marriage is not a Divine institution, it teaches that the character of marriage is determined by statute law, which is subject to changes as popular whim varies. As a result of that whim the time may come when there may be established in every community divorce courts of the Reno brand, in which marriage ties may be sundered and families be broken up in the most expeditious manner. The Socialist organ, with which we are dealing, would force the Catholic Church to accept this condition of things, and thus place herself in direct opposition to the teachings of her Divine Founder as set forth in the texts from St. Matthew and St. Mark we have given above. We quote from the New York Call: "The Catholic Church claims to be the most law-abiding of institutions. Yet, it is explained, because the Catholic Church does not 'recognize' divorce, it has all along considered this couple married, even after the State said the marriage was at an end. Therefore, when they made up their differences, all they had to do was to go and live together again. Adultery and lascivious cohabitation are legal transgressions. The law says this couple are not married. If they are living together, then they are guilty of one or the other. Surely the Catholic Church is not superior to the law. And what has it to say, or what can it say, or how does it presume to interfere in any way with the workings of the laws of those countries, or how does it presume to define or interpret these laws?"

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OXFORD AND CATHOLICISM

EVIDENCES OF THE CATHOLIC ORIGIN OF OXFORD

The Rev. Father Pope, S. J., at a reception given by the Newman Society of Oxford in honor of Cardinal Bourne, speaking of the losses the Church had sustained said, according to the Sacred Heart Review: "Not least among our heavy losses has been the loss of the Universities. To narrow our view to what concerns us as religious in Oxford, there are Durham College and Gloucester Hall (now Trinity and Worcester Colleges) lost to the Order of St. Benedict, there is St. John's College lost to the Cistercians, Christ Church to the Augustinian Canons; while of Osney Abbey and Bowley Abbey, Austin Friars, and the convents of Franciscans and Dominicans, scarce a trace remains. Our ancient homes are destroyed or know us no more, but the Religious Orders once more live in Oxford—living sons of St. Benedict and St. Francis and St. Ignatius, too; for, alone of Religious Orders, the Society, having nothing to lose, positively gained by the loss of Oxford; it gained, in fact, Campden, Patmos, and holy and distinguished men even down to our own day."

We are resuming our native place in the city and in the life of the nation. Oxford, alas! is far from Catholic, but our eyes behold some seeds of Catholic truth germinating within her. His Eminence Cardinal Bourne, replying to the addresses presented to him on that occasion, dwelt on the duty of Catholics in the University and on the progress and influence of Catholics in that institution during the sixteen years which have elapsed since the Holy See gave them permission to attend the universities of Oxford and Cambridge. Continuing the history of the past two great universities must realize that only the Catholic Church could have created them. The very conception of such a university as that of Oxford was dependent upon the teaching of the Church, and it was because the Catholic Church had taken such complete possession of the university that all the influences which afterwards arose could not destroy the evidence of that possession. And it was significant that when the divorce took place between the Church and the university there set in a period of intellectual stagnation.

BACK TO THE CATECHISM

The ordinary Catechism, as every one knows, contains a brief outline of Christian doctrine in its simplest form. It does not purport to give more than an elementary exposition of what the Church teaches in a form suited to the child mind. The aim is to furnish a framework upon which will be disposed in later life that fuller knowledge of Catholic truth in all its phases which comes with mature years and a fuller realization of the value of a more intimate acquaintance with the deposit of faith entrusted to the Church.

The compilers of the Catechism tried to accommodate it to the average mental capacity of children. The lessons are short and their contents set forth in simple language. Those who have tried to put the Church's teachings into the accents of childhood know how difficult is the task and hence it is not to be wondered at that here and there the Catechism is not as simple as the learner would wish it to be. It leaves much to be explained and illustrated by the competent teacher.

Notwithstanding its simplicity it is safe to say that the majority of children look upon the study of the Catechism as a drudgery to be escaped from as soon as possible. How many there are who give a sign of relief at the day of Confirmation and rejoice that the bond between them and the Catechism is at last broken.

They feel it is a relief to be rid of the burden which the Catechism imposes on those who have not mastered its contents. Even though they realize that they are not as familiar with its contents as they ought to be, they feel that they are no longer expected to scan its pages after they have left the Sunday school.

No greater mistake than this could be made. The Catechism should not be cast aside forever when recourse to its chapters is no longer enforced by the demands of Sunday school. It should be a companion through life because for the majority of Catholics there is an ever-present necessity to refresh their minds with its simple and direct teaching. Why should a Catholic be ashamed to be seen reviewing its lessons from time to time after his graduation from the Sunday school class? For most of us it is the text-book of religion. It is true we are expected to supplement its teaching by the study of more complete works dealing with the doctrines of the Church; but, nevertheless, the Catechism always remains the text-book of religion.

Professional men, doctors, lawyers, etc., do not cast aside their text-books at the close of their university courses. They are ever on the alert to add to the store of knowledge gleaned from this source. If they did not do that, if

AS PIUS X. PREDICTED

THE RELIGIOUS REVIVAL IN FRANCE. GRATIFYING FIGURES

Notwithstanding all the efforts of the Godless Government of the French Republic to banish the very name of the Most High, writes the Paris correspondent of the Irish Catholic, the religious revival in France predicted by Pius X. is an undeniable fact which was convincingly demonstrated at the annual meeting of the church building societies La Française and La Societe Anonyme de la Region Parisienne, presided over by Cardinal Amette, Archbishop of Paris. It was feared the law for the separation of Church and State, which makes God, so to say, nothing more than a tolerated occupant of the then existing cathedrals and churches and which prohibited Him from possessing property, would prevent the construction of new places of public worship and the spread of religion. The contrary has been the case.

Relieved of the necessity to obtain the permission of the Government for the opening of new churches and the division of too large parishes, the faithful, urged on by their Bishops and priests, have created church building societies which are the possessors of the new sacred edifices for which, to be in accord with the law, the priests pay them an annual rent amounting to 3 per cent. of the money expended. That money is, however, returned to the priests in the form of a gift. The consequence has been that in Paris to-day there are nine more parishes than there were when the separation of Church and State were effected. In the Parisian suburbs the number of new parishes is fifteen. In addition to this twenty-four new district chapels have been opened.

It is estimated that the creation of new parishes in Paris and in the suburbs

they did not strive to keep in touch with the latest developments in their respective professions, they would soon fall behind in the race for position and competence. So also it must be with Catholics, who do not refresh their minds by the study of the principles of religion learned in their youth and add to their store of knowledge year after year. They, too, will fall below the standard of intelligence demanded of those who should take part in that great battle for God and truth which the Church is waging among the sons of men, and become incapable of doing a layman's share in the task of preaching the Gospel to every creature which was assigned to the church by the Saviour Himself.

Back to the Catechism, then, if not in reality, at least in spirit. Drink in once more its simple exposition of Christian doctrine and, by adding to the store of present knowledge, obtain a firmer grasp of the truths of eternal moment. Back to the Catechism in order that each one, by familiarity with its contents, may be able to set before non-Catholics the truths of religion in all their sublime beauty and attractiveness, and be ready to solve the objections and answer the questions asked by those who are not members of the one true fold. Back to the Catechism in the confidence of being equipped with sufficient knowledge to serve the Church of God in the sphere of life into which each one is called. Nothing short of a thorough acquaintance with the teaching of the Catechism can make a Catholic a fit minister of the Gospel and enable him to share upon minds darkened by ignorance and obscured by prejudice the light of God-given truth.—Catholic Bulletin.

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Amette brought the proceedings of the meeting to a close the Archbishop rejoiced at the work done, but pointed out there were still in and around Paris some 1,500,000 souls almost completely deprived of religious support and consolation by the distance of their homes from any place of public worship.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.

Each time you repeat the Lord's Prayer, think for a moment in what state of mind you are when you ask God that His Kingdom should come.—Lacordaire.

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