

ically, the Pope may be perfectly justified in his contention that it was the guaranty of his liberty and independence for a thousand years; and that, if Italy and the world expect him to renounce all claim to it, they are bound to put something satisfactory in its place. But for all practical purposes it is dead.

"Everyone, including Catholics and the Holy Father himself, must realize that the civil sovereignty of the Pope over the old States of the Church, or even the City of Rome, is impossible. As the people say, 'If you gave Rome to the Pope, what could he do with it?' He would most certainly ask you to take it back again. Sovereign the Pope is, and always will be; but the old Temporal Power is dead. Let the ground be cleared of it."

Discussing at some length the claims of the Holy See, existing conditions, and a few of the places of settlement that have been proposed Mr. Wood continues:

"All said and done, there seems to be but one solution approaching satisfactoriness—that of an international indorsement by the world at large of the agreement between the Pope and Italy. Italy hates the phrase 'internationalization of the Roman Question'; she regards it as a private matter between the Pope and herself. She resents any outside interference as derogatory to her sovereign rights and dignity. It may be questioned, first, whether her own actions in 1871 and provokingly justify her in that point of view; and, secondly, whether, by an international indorsement of such action as she might take in 1919, she would not really raise, but lower, her position."

"The Roman Catholic Church certainly is not national—not English or Dutch or Italian, or of any one country. It is international, spread over all the world. The Pope is Pope to the simplest Irish girl out in Australia just as much as to an Italian Cardinal in the Roman Curia—his authority is the same over the one as over the other; his communication with the one for religious purposes must be as free and untrammelled as with the other."

"This international character, and the necessity of the independence of the Papacy, have been recognized again and again—by Lord Ellenborough, Lord Lansdowne, Lord Brougham, Lord Palmerston in 1849, by a number of Italian statesmen, by Cavour himself; and most explicitly by the circular of the Italian Minister of Foreign Affairs to his Majesty's ministers abroad in August, 1870, seeking the adhesion of Catholic governments, now that Italy was called upon to regulate with the Catholic world the conditions of the transformation of the Pontifical Power."—The Monitor.

THE FREEDOM OF IRELAND

Why should Ireland be free? That question was rather frequent five years ago; today, however, it drops from the lips of those only who are either incapable of appreciating an argument or are afraid of offending "the Protestants of liberal views, with whom they associate." Both these classes of people are hopeless, whenever principle is involved, but for different reasons, the former from invincible ignorance, the latter from lack of manhood. To neither can any appeal be taken, but to the great throng of thinking men and women who value justice more than sympathy these pathetic words of a simple, godly, old Irishman will serve to accentuate one reason why Ireland should be free:

"There were eleven of us children. Most of us had to go away. There was nothing we could do at home. So we had to go to America. We lived on the Shannon, and across the river there was a station where the train would be taking the people to Queenstown. I would break your heart to hear the fathers and mothers all crying and moaning and the boys and girls that were going to America crying too. We could hear them in our house. Often when I was a little girl, when I didn't know what it all meant, I would go off and cry by myself. Sometimes when we would be playing about, our mother would of a sudden throw her apron over her head, and we'd know she would be crying. We did not know what it was for, why she would be crying. When I got to America I said to my sister who had come over before me, that now I knew why she would be crying, thinking of the day when all her boys and girls would be far from her."

"And we all did leave save only one and the two children that were born after I came over. I never saw them my youngest brother and sister. I think my mother died of a broken heart, for she always wept for her children, far away in America, she would never see again. And my father died and left three small children, and times were very hard. "My father never had much schooling, but I think he was an intelligent man. He was a contractor and a farmer, both in a small way, and he found it bitter hard to get on, trying to feed us and give us some schooling, for he'd no capital. He never drank, but he'd have no man give him the pledge, as he'd say, 'A man is no man that can't take it or leave it as he wishes.' He never smoked a pipe unless he was in trouble, and when he'd take out the pipe we children would know his trouble was past bearing. And then, likely, he'd walk the floor all night. When we were little, of a

Sunday afternoon, he'd repeat most of the Gospel and the sermon to us and when we were bigger we had to tell him the same.

"He did not try to stir bitterness, but he would say, 'God is good, and 'twill all be the same.' But just to encourage us to use what schooling he could give us, he would tell us that when he was a wee boy, there were no schools, only the hedge-schools, where they'd creep out to the hedge of a night and if they were caught on the way home, it's a hard beating they'd get."

"Well, I had to come to America, for it was bitter at home, and there was nothing I could do. I was eighteen years old, but I knew less than a child of eight. But God was good to me, I fell in with a good priest and I went to confession to him, and he told me to come and see him, and he was my staff for three years. Oftentimes it was cruel hard, for I worked as a servant girl, and I would hear the people make talk about the 'low Irish,' when sure, it wasn't their fault at all, for they were not allowed to have any schooling, not even allowed to live in their own country. But then I'd go into the church, and look at Him there all alone on the altar, and after a while 'twould be all right again. But my heart would be lonely when I thought of my poor old mother in Ireland, and my little brother and sister that I would never see; and often I hadn't a dollar, not even a penny in my pocket, and it's not on my back that I would be, but I sent it home to help out my mother."

"I don't want the Irish to be rich; maybe it wouldn't be good for them, but sure, why can't they be allowed to live at home and get some schooling at home? All over you will find Irish families broken up, the boys and the girls in America and Australia and everywhere and maybe only the poor old father and mother at home. Why is that? Why can I not think that the Irish ought to have a chance like any other people, and not be looked down on? And it cuts me to the heart to have people laugh at the Irish and look down on them, and make fun of the Irish as rebels and fools. I am ignorant, but I think they are trying to do right; they have their faults, I know, but they ought to be allowed to have a chance to make a living and stay at home and live in Ireland and get some schooling. And one day—was here, he was talking about the Irish and trying to talk brogue about Mike and Pat and Biddy, just as if they were so many simpletons. And I cried so I could hardly serve the table; and then they all laughed at the Irish, when my heart was almost breaking thinking of all they had suffered, and people only looking on them as if they hadn't any rights at all."

"If I think they ought to be free, and I pray for that, but maybe their mission is not yet done. Maybe God wants them to be like His Blessed Son first before they are free. Of course I am ignorant, I never had much schooling, but I think they ought to be free."—America.

SPIRITISM CONDEMNED

Not the least among the evils that the Great War has brought upon us is the revival of interest in Spiritism. Books on Spiritism and psychic research are being published more rapidly than ever before. "One half of the desolate world," says one writer, "seems to be crying out for the raising of the curtain between this world and the next—and with no language but a cry." It is an appeal to the senses, therefore, to remind Catholics that the Church forbids them to take part in spiritistic seances.

This prohibition of the Church is not so well known as it should be. By a decree of the Congregation of the Holy Office dated April 24, 1917, attendance is forbidden at any spiritistic communications, or manifestations whatsoever, either in the capacity of active participant or merely as an interested spectator. In answer to a question, the Holy Office ruled that it is not allowable "through a medium or without a medium, with or without the aid of hypnosis, to take part in spiritistic conversations or manifestations of any kind, even where they have the appearance of propriety and piety; either by making inquiries of souls or spirits, or listening to their answers, or merely looking on—even under the tacit or express protest of intending to have nothing to do with evil spirits."

Many of the apparent disclosures of spiritism are pure humbug. A great deal more can be attributed to the subconscious mind. But, making due allowance for the fraud of mediums and the trickery of mental telepathy, some of the manifestations of spiritism can only be explained by the action of an outside agent.

How much of this is due to extraneous spirit intelligences is a mooted question among authorities on spiritism. But the latest Catholic writer on the subject, Fr. Lilljencreutz, whose book has just been published, tells us that "all Catholic theologians who treat of the subject uphold the view that where a supernatural element is found in spiritism, it is to be referred rather to the agency of evil spirits than to souls of the departed." This simply sustains the opinion of the average good Catholic that Spiritism is the work of the evil spirit.

The good Catholic needs no further reason to make him avoid such

things. It needs no prohibition of the Church to render unlawful the dealing in friendly intercourse with the devil. That is forbidden already by the law of God and the natural law. Such acts fall under the head of divination and are sinful.

The immorality of all forms of crystal-gazing, table turning and of the planchette or ouija board consists in the use of them for occult purposes with the sinful intention of obtaining a revelation of the future. Furthermore, it is trafficking with the devil which is inherently immoral. As such they are forbidden by the First Commandment.

The Church has another reason for forbidding Catholics to dabble in spiritism. She is ever solicitous for the welfare of her children and seeks to warn them from harm either to soul or to body. She knows from her long experience that spiritism is certainly pernicious, that it wrecks the nerves and brain, undermines the moral sense, and leads to physical and spiritual ruin. Like a wise mother, she warns her children against it.

The leading Catholic authority on the subject, Dr. Raupert, has called attention to the appalling number of meddlers in spiritism who have ended in the insane asylum. A non-Catholic writer warns the public to think twice, and again twice, before they embark on these perilous seas of spiritualistic speculation. "Let them beware; for three of my friends, men of eminence who really believe in Spiritism, have forbidden the very name of it to be mentioned in their homes; have forbidden their wives and children to touch it, as if it were a thing accursed. And why? Because not being really known and explainable, it puts their minds on the rack; and by the black magic which is always a part of it, so often leads to insanity and death."

Playing with the ouija board may seem an innocent amusement to high school girls and boys, but it is a dangerous form of spiritism that is forbidden under pain of sin. Attending spiritistic seances may be considered a thrilling escapade by their elder brothers and sisters, but no good Catholic will have anything to do with them. Such "diversions" demand a state of mind passivity which opens the door of the soul to the perilous access of the spirit world, and will inevitably lead to loss of faith, and to physical, mental and moral degradation.—Boston Pilot.

GOOD SUGGESTIONS

BY AN ENGLISH BISHOP

URGES VIGOROUS CO-OPERATION IN ALL SOCIAL WORK

There is undeniably a tendency among Catholics in our country to condemn things they find to be wrong in public life and thus to strive to have the wrong righted. But there is another duty incumbent on them,—that of constructive effort in bringing about positive betterment, instead of merely engaging in negative criticism. Both duties—that of protesting when necessity arises for protest, and of constructive work, even to the extent of co-operating with those not of our faith,—are clearly stated by the Bishop of Northampton in a pastoral letter. What the Bishop, Rt. Rev. Frederick William Keating, seeks to impress upon his people is valuable to American Catholics also. The Bishop treats also of one or two other interesting topics, based on experiences gained during his recent visit to the United States.

The Bishop insists on "independence of view" among the English Catholics, saying that no Catholic should "be content to be led to pawn of some political party, the blind disciple of the noisiest demagogue, the negligent and negligible hanger-on of his trade union... the dead echo of the party press." He says that the "Catholic working class" is in a position calling for "moral courage of the highest type at this critical moment," and urges the men of this class to register a strong protest to strike the guidance of irresponsible leaders. "Let them," he advises, "employ their voting strength and lift once more, to dismiss from office and power those who misrepresent the true aims of trade unionism, and to replace them by honest men who will promote the interests of their own class without declaring an unjust war on every other class."

But firmness of conscience, loyalty, and the launching of strong protests is not all that is necessary. Mr. Keating very correctly urges constructive co-operation with helpful agencies outside of our ranks.

"An attitude of protest," he says, "though sometimes incumbent on a Catholic, is by no means the whole, or the most effective part of his influence. In a country which is predominantly Protestant, and where all kinds of false theories gain a following, nearly every popular movement is associated with objectionable elements, objectionable advocates, objectionable proposals, or objectionable methods. It is enough to refer to the education question, the temperance question, the sex question, the land question, as well as the labor question, to colliery refuse co-operation because some of the persons or some of the measures are not all that a Catholic would wish, is neither wise nor patriotic. Our fellow-countrymen, on the whole, whatever their limitations, are honestly bent on social betterment, and have remarkably open minds on the sub-

ject. Objectionable people become less objectionable when we get to know them. Objectionable features can be eliminated from a scheme by frank and friendly discussion. Anyhow, wrongs ought not to be left unredressed until an ideal scheme or reform is forthcoming; and if we turn down those that are proposed, our non-Catholic friends are entitled to demand from us a better. Even an imperfect scheme may be got to work well if well administered; but the administration is hardly likely to be committed to those who refuse to lend a hand in the framing of it. The exigencies of war time, as everyone knows, have broken down social and religious barriers, and have brought together all sorts and conditions of people in an unprecedented way. Women, especially, of all creeds and classes have worked on the same committees, have nursed in the same hospitals, have been associated in the management of the same huts, buffets, soldiers' clubs, and such like, and have learned, thereby, to know and value each other as persons before. Naturally the same sociability will prevail in the future, and our local enterprises will be the result of all their exclusiveness and narrow sectarianism. Indeed social service is so fast becoming the only cult of the English people that any creed will be welcomed which can show a steady output of work and workers. Catholics have no reason to fear such a test. Drawn out of our comparative isolation during the past four years we have proved both our willingness and capacity. The larger opportunities that our opening before us must not catch us unprepared. To turn them to account and to obviate the incidental dangers that will undoubtedly crop up, we need but to develop the machinery which already exists for that very purpose."

The prelate then offers some suggestions as to how this machinery is to be developed; he does this by referring to his observations in America. "We are agreeably surprised in the United States," he writes, "at the exceedingly good repute achieved by our home organizations. The publications of our Catholic Social Guild, especially, were known and valued everywhere. Efforts ought to be made to establish sociological schools in all our main centres of population similar to those which are to be seen in every American city. Catholic young men and women are there trained, not only to take an intelligent interest in social questions, but to equip themselves for public positions, including the many paid posts which there, as here, are provided by the local and central authorities. They who have no call to the religious life, yet are strongly attracted to social service, are thus enabled to find at once their living and their vocation in infant welfare, visiting, and in such like activities. At New York we came across several hundred young people being prepared for municipal appointments in the sociological school of Fordham University, on the tenth floor of the Woolworth Building."

There are some very helpful suggestions in this pastoral letter of the Bishop of Northampton. The references to America are essentially correct, but only American Catholics themselves will ever realize how far they are from living up to the Bishop's assertion that Catholics are training for social service "in every American city." The suggestion contained in the implicit obligation of living up to the compliment bestowed and the other,—that of combining constructive effort with negative protest, should be seriously appreciated by all American Catholics.—C. B. of the C. V.

AN HONEST CONFESSION

What was founded in 1825 as the Second Congregational Unitarian Church of New York and in 1839 converted into the Church of the Messiah, has recently been renamed the Community Church of New York City. In this institution, according to the pastor, will be preached a universal, humanistic religion which knows no bounds of any kind, not even Christianity, and with every vestige of theology eliminated. The only remnants of the old order that are to be retained are the titles of "church" for the society and "religion" for its public orations. In this, there is the only bit of deceit that clings to the Community Church. Otherwise there is a refreshing frankness in the course adopted. People will no longer be deceived. True for those who have come to a Protestant church to receive gold were frequently given drops. The history of the evolution, more truly the subversion, of Protestantism in America. The unusual characteristic is its honesty in recognizing the goal.

Today, when there is so great a stir for church unity among the various denominations, the first step necessary is that they sift the churches to eliminate entirely those that have sacrificed, with their negation of the Divinity of Christ, every title to religious belief. The cementing of the residue will be simple. There is little good in talking of religious unity, when in fact the unity of religion with irreligion is meant. When more Protestant parishes will have the honesty of labelling themselves community centers, and suggest a spurt towards greater unity of belief at least, for it is always the

Then, those who seek true religion, and not philanthropy, will have a fair chance.—New World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WORK FOR THE LAYTY

Every Catholic without exception is called to be an apostle, for the very good reason, that every Catholic ought to love Our Blessed Lord and wish to see Him loved by all men. When we have this desire in our hearts we are apostles in desire. When we make an effort to realize our desire we become apostles in deed and in truth.

We get away completely from the Catholic ideal when we think that Apostleship is confined, by right, entirely to the clergy. Let us explain this by asking you the following question: What would you think of the man who attempted to teach during the Great War that patriotism belonged only to the soldiers who had taken the oath of service to the King and wore his uniform? Enough said! You know the answer. It has been taught you by bitter experience during the past four years and more. The point insisted on day after day was that those at home who were doing their duty were as patriotic as those at the front. The man at the front depended on those at home for support, moral and financial. So too in the warfare conducted by the Church, the Leader, Jesus Christ, looks to the patriotic layman and laywoman for His soldiers, the priests and bishops, to lay down their lives for Him when necessary. In the Church we have millions of lay persons who in the course of the centuries did wonderful and glorious work for Christ and the Church. They were not priests; they were not nuns; but nevertheless they are known as apostles as well as the heroic ecclesiastical servants of the Lord who were appointed in a special manner to do the Master's work.

Every member of the Layty is bound to be an apostle of Christ. When we are apostles we prove it in two ways: 1. We pray for the Kingdom of God. 2. We work for the Kingdom of God so that our prayers may be effective.

We are inclined to think that our prayers are of little aid to the missions. After all prayer is necessary to salvation, prayer brings us the Grace of God. Therefore when you pray for the success of the Extension Society, we carry on most effectively the apostleship of Jesus Christ. Consider the thousands and thousands of Catholics in the West without adequate means for the practice of their holy religion. Surely they need the assistance of your prayers so that under their awful burden they may not fall and lose the faith. They need your prayers, too, so that God in His love and mercy may vouchsafe to them priests, religious teachers, churches and schools. In a word your prayers are most necessary for prayer lies at the bottom of the whole apostolic life of the Church.

When we pray in earnest for some good we are at the same time willing to do something to make our prayers effective. First of all then, when we are convinced that our faith is necessary for the salvation of souls we pray that this light may be given to the souls of those about us who are in darkness and we exert ourselves in various ways,—by sacrifice of our earthly possessions, for example—to bring this blessing near. See how irreligious men, enemies of the Church, spend themselves and their goods for the propagation of their evil opinions! Newspapers, books, etc., are distributed in thousands at great expense for an evil purpose.

EDUCATING THE BODY

Now that the schools are about to close the doors for several months to both teachers and pupils it may be well for parents to consider the strict obligation resting upon them to give the young every opportunity during vacation times to build up strong bodies which will be able, later on, to stand the wear and tear of existence in this modern world. First of all, a healthy body, working normally, can be brought under the influence of religion better than a frail one, which has to be indulged and petted. A healthy boy may be subjected to severe temptations, but he can more easily overcome them than the boy who suffers from that morbidity which makes religion irksome.

Next, a healthy body is one of the most essential requisites for intellectual progress. The strong lad sees with clear eyes that are not blinded by the self-pity of the weakling. And as we are living in an age where men of ideas and learning are carrying off all the prizes, no care we can bestow on the physical well-being of the growing-up generation is to be counted as lost.

Early rising, fresh air in sleeping apartments and at play, sufficient food of a nutritious kind, plenty of outdoor games, cleanliness of mind and body, and a good dash of manual labor, with an early bedtime—these will preserve us from the curse of a generation of neurasthenics who are a burden to themselves and to society. "A sensible vacation" ought to be the slogan for parents during the next two months. The regime which created a gallant army, strong, robust and virile, out of pale-faced office men and clerks, is the best argument for the physical

question of obedience which stands in the way.

We are informed that seven hundred clergymen of the Church of England have formed what they call a Federation of Catholic Priests for the following purposes: "To maintain the doctrine of the perpetual virginity of the Mother of God, and to promote the practice of the open and public reservation of the Blessed Sacrament; to uphold and teach the invocation of Saints, the regular use of the Sacrament of Penance, and the rule of a fasting Communion; to contend for Catholic order and discipline in the Church, and to combat all heresies of the same."

Against this has to be set another organization which there is a Center Party in the Church of England, which does not belong to any sect, but to all!

REUNION OR TRUTH?

Probably the advocates of the "reunion of the Christian churches" felt that they were straining somewhat the bonds of comity by inviting the Bishop of Rome to participate in their deliberations. Probably, too, they felt some motion of resentment when the message was conveyed, gently yet firmly, that while the Father of the Faithful earnestly prayed for the day when all men should sit down as brothers in the true Church of Jesus Christ, he held that this desired unity could be secured only by the whole-hearted acceptance of the teachings of the Catholic Church. Peter would have given this answer; Leo XIII. wrote no other in his encyclicals; Benedict XV. followed the line of his predecessors in witnessing to the unchanging deposit of the Faith, delivered in its fulness for all time by the Founder of the Church, whose vicar he is.

Yet it is somewhat difficult to understand how the non-Catholic promoters of unity could have looked for any other answer, and a matter for wonderment why these good men and women have not long since learned that the Catholic Church can promote unity on no other terms than the acknowledgment first of all of the supremacy, by right Divine, of the Bishop of Rome. It is the acceptance of a common Faith that alone matters. There can be no tranquility when truth is compromised, or where men, however upright, agree to regard as non-essential, principles and practices which are essential. There can be no unity of Faith between bodies of men who hold that Baptism is essential to salvation, and bodies that regard Baptism as an empty form; between men who teach that Christ has left us His very Body and Blood to be the food of our souls and the object of our adoration, and men who denounce the doctrine as superstition and the adoration of the Blessed Sacrament as gross idolatry; between men who believe that Christ founded a Church visible, one and infallible, and men who profess that the Church is invisible, and in any of its outward manifestations, liable to error. Save as it may promote charity by clearing away misconceptions, this latest move towards Church unity, promises nothing. The Catholic Church will never yield one point in her conviction that she alone has been Divinely commissioned to continue the mission of Jesus Christ among men. That mission is exclusive; she cannot share it. Unity is desirable but truth is above all else. That false unity, secured by compromising the truth, will never further the work which Jesus Christ bade His Apostles and their successors continue until the end of time.—America.

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education we advocate.—Rosary Magazine.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to work vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary, J. M. FRASER.

I propose the following burses for subscription.

- SACRED HEART BURSE: Previously acknowledged \$3,109 24. St. John's, Nfld. 2 00. Friend, Morrisburg, 1 10. In memory of Mother, 10 00. Mrs. J. K. McNeil, Glace Bay, 2 00. Mrs. J. Buckley, Glace Bay 1 00. Friend of the Sacred Heart Seattle, 5 00. P. M., Morinus House, Muskoka, 3 00. QUEEN OF APOSTLES BURSE: Previously acknowledged \$1,496 28. ST. ANTHONY'S BURSE: Previously acknowledged, \$448 95. IMMACULATE CONCEPTION BURSE: Previously acknowledged, \$279 00. Mary A. Feeney, Port Hoboken, 1 00. COMPANION OF THE AFFLICTED BURSE: Previously acknowledged, 185 20. ST. JOSEPH, PATRON OF CHINA BURSE: Previously acknowledged, 983 37. BLESSED SACRAMENT BURSE: Previously acknowledged, \$100 60. ST. FRANCIS XAVIER BURSE: Previously acknowledged, \$229 80. HOLY NAME OF JESUS BURSE: Previously acknowledged, \$100 00. HOLY SOULS BURSE: Previously acknowledged, \$264 00. A Friend of the Souls, Newcastle, 2 00. A Friend, Galt, 5 00. In memory of John MacLean, McLeannville, 3 00. LITTLE FLOWER BURSE: Previously acknowledged, \$180 65. An immoderate love of our neighbor gradually robs our will of its strength, lest it should devote itself wholly to the love of God.—St. Teresa. As wax is melted by fire and dust is scattered by the wind, so the entire army of the infernal spirits is dispersed by the simple invocation of the name of Mary.—St. Francis.