

POPE BENEDICT TO WORKING GIRLS

WARNS AGAINST BAD BOOKS, WANTONNESS OF FASHIONS AND OTHER SNARES SET FOR THEM

On a recent Sunday the Holy Father received in solemn audience the Organization for Retreats for Working Girls, established in the convent of the Sisters of the Cenacolo at Monte Mario. The girls who made retreats during these late months were accompanied by the Sisters and by Monsignor Vincenzo Sardi, Titular Archbishop Casarea in Palestine, who in a brief address presented them to the Holy Father. To Monsignor Sardi's address His Holiness replied as follows:

"This is not the first time that we have had the pleasure of admitting to our presence girls who had just gone through the spiritual exercises given in the convent of the Sisters of the Cenacolo. But as a few flowers, how beautiful and odoriferous, do not enable one to appraise the extent of the garden in which they have been cultivated, so we, from the small number of girls led hitherto by the Sisters of the Cenacolo, have not been able to realize the full importance of the Organization for Retreats for Working Girls. To day, however, we have been, as it were, unexpectedly conducted into the midst of a flower plot. We now behold a large number of girls who took part in seven retreats given in the convent of the Sisters of the Cenacolo at Monte Mario during the past three months; we greet with pleasure the distinguished president of the organization, the zealous religious who assists him, and also the deserving ladies who are patronesses of the organization itself, and what is more important, from their kind address of the President. We hear of the many and good results obtained this year from the retreats given to working girls.

"Oh! truly we must no longer rejoice for some flowers only; we now know all the vastness and all the beauty of a new garden. To God, best and greatest, we send up the homage of our gratitude for having deigned to embellish our Rome with this new garden. We applaud him who has dedicated to its cultivation intelligent zeal and loving care, but, above all, we congratulate you, fortunate girls, who are the tender plants cultivated in this mystical garden and destined to gladden with flowers and fruit the working classes to which you belong. Indeed, we would wish to express the desire that the number of girls admitted to the spiritual exercises in the convent of the Sisters of the Cenacolo should constantly increase the more, we believe, girls that your example must contribute much to the attainment of an end so desirable, because all the parents to whom it may be given to admire the progress you have made in the way of virtue through the spiritual exercises ought to be inflamed with the desire to procure for their daughters the means of imitating you, and thus it is that the growth of the Organization for Retreats for Working Girls is destined to contribute to the betterment of your class. But to our aid opportunely comes the recollection of the teaching contained in the Gospel lesson which exactly on this Sunday the Church proposes to us; to us it seems that this teaching is calculated ever the better to recommend the necessity of the spiritual exercises for working girls. For when Jesus compared the kingdom of heaven to a man who sowed good seed in his field, He thus alluded to the work of good fathers of families who lead their children to good as well as to the individual work of each one who received into his own heart the good seed of divine grace, and more especially of the Divine Word. But the Redeemer added that 'while the men toiled to watch the field slept, an enemy of the owner of the field came and sowed cockle amongst the wheat.'

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but who can prevent it better than by making the spiritual exercises fairly often? These revive the teachings of faith, these recall for every Christian his own obligations, these set before the eyes the dangers to which spiritual slumbers exposes distracted youth, these in face try by the threat of the divine chastisements. Oh! who is there who does not see that the spiritual exercises are the best means of preventing the demon from casting the cockle into our hearts? To succeed in casting it the more effectively he watches the moment of our spiritual slumber. Let us ever keep ourselves awake: he will not succeed in his wicked intent.

ADVANTAGES OF CHRISTIAN VIGILANCE "We said a moment ago that the great lesson of Christian vigilance brought to our recollection by today's Gospel should be the best argument to recommend the necessity of the Organization for Retreats for Working Girls. It is for you, girls, to prove that our words have not been misplaced: return often, return willingly to the spiritual exercises; make many of your friends come with you, and you will gain the advantage of Christian vigilance.

"Fortunate are the working girls of Rome! They constitute a most sacred field in which the Heavenly Father has sown the good seed, and they, more fortunate than the fields of which this day's Gospel speaks, need not fear that those charged to watch over them will be surprised by slumber, for the good Sisters of the Cenacolo keep watch and the zealous president of the Organization for Retreats is ever prepared to prevent their enemy from sowing cockle. Vigilance, however must also be your individual work; therefore we exhort you to confirm yourselves at every moment in the purpose of this necessary vigilance, and to the end that in you such a purpose be truly efficacious, for you and for all your companions, for the religious who direct and for the lady patronesses who support the organization to the exercises, and for its worthy president we invoke the abundant blessing of heaven. Oh! may the blessing of the Lord keep far away the hand of the enemy who would scatter the cockle of error and of vice in the heart of the working girls, and may it be as predicted that Divine Word whereby the Supreme Judge will bid the angels gather into the granaries of the Heavenly Father the wheat of the good works which, by means of the stimulus of the spiritual exercises, the working girls of Rome will have performed in abundance; 'tritum autem autem congregavit in horreum meum' ('but the wheat gather ye into my barn.')

AGGRESSIVE CATHOLICS

No society, religious, social, educational or political, ever achieved real success without an aggressive membership. By aggressiveness we do not mean a truculent, domineering attitude, but rather a positive stand upon our principles; an eager desire that our teachings and ideals should be understood and appreciated by others. As Catholics we are members of a society whose aim it is to show the world the glory and salvation of the teachings of its Divine Founder, Jesus Christ. This is our mission, this is the sublime work that has been entrusted to every disciple. Have we been aggressive in our apostleship? If every member of the Church had this spirit of aggressiveness founded upon a heart deep loyalty to the interests of the Master, the body of the Church would be much larger than it is to-day. The missionary power of the Church is greatly weakened by the lassitude and indifference of its members. Many are under the impression that the deeply religious Catholic is a meek, non-resistant, harmless creature. Nothing could be further from the truth. Truly religious men and women are possessed of a red-blooded aggressiveness that stands for dominance and achievement. This fact is fully demonstrated in the history of Christianity. The apostles, martyrs, confessors and virgins of the Church have ever been loyal aggressives. The modern champions of Catholicity have been possessed of

this same militant characteristic, as we are reminded when we recall the names of Ludwig Wittihorst, the hero of the German center party; of Archbishop Hughes, the apostle of the Catholic parochial schools, and of Mother Drexel, the angel of the Indian missions. They loved their faith and their best efforts were given to its advancement. To-day, more than ever before, the world needs aggressive Catholic men and women to hold aloft the ideals of Christianity and elevate every phase of human living. This aggressiveness is needed on our part, first to strengthen our religious societies; it is needed in our social life to break down the barriers of bigotry rampant around us; and it is needed in our political life in taking away the prejudice which holds Catholics under a disability in seeking public office.

"MY LIFE FOR OLD IRELAND"

CHAPLAIN'S STORY OF SOLDIER'S DYING WORDS RECALLED AN ESTIMATE OF THE IRISH SOLDIER "The 'New Statesman' has a long article in the current issue on the Irish soldier, recalling the Wild Geese, Cremona, Fontenoy, and remarking on 'the amazing fact that this is the first war in history in which the Irish soldier has fought as an Irishman on the same side as England.' The article proceeds: 'So far as the present War is concerned, Irish soldiers are fighting as Irish patriots in a way in which they never fought before. They do not echo Sarfield's cry, 'Oh, that this were for Ireland!' Apparently, they take the view that, in defeating the Germans as at Cremona, they actually are fighting for Ireland. The chaplain of an Irish regiment, writing after the first battle of Ypres, described a dying soldier whom he attended. 'His side was torn with shrapnel, and he lay in a pool of blood.' After being attended to spiritually, he raised his hand and exclaimed, 'My life for old Ireland!'

"GOD SAVE IRELAND" ON THE BATTLEFIELD "Nor is this an isolated example of conspicuous Irish patriotism—patriotism which is always so much more self-conscious in tragic than in successful countries. It was not many weeks before the outbreak of the War that the Irish Guards were reprimanded for singing 'God Save Ireland' as Mr. Redmond passed the barracks in Bird-cage Walk. But they sang the same song—a song celebrating the three Fenians who were hanged at Manchester in 1867—as they charged the Germans at Mons. No doubt, they varied their music with 'Early doors, this way,' and the comic music of the battlefield. But the evidence of the national spirit of the Irish troops in crisis after crisis of the present War, in addition to their gaiety, fidelity, and daring, is overwhelming.

INDIFFERENCE TO DANGER "Of the courage of the Irish troops both in Gallipoli and in Flanders, though Mr. Redmond has complained that it has been insufficiently recognized at headquarters, it is almost superfluous to speak. Not that it is more wonderful than English or French or Scottish or German courage. But the courage of the various nations is probably different in kind. Mr. Valentia Williams, in his new book, 'With the Army in Flanders,' writes: 'The British soldier's indifference to danger, while it is one of his finest qualities, is often the despair of his officers. The Irish regiments are the worst. Their recklessness is proverbial.' And the daring of the Irish (10th) Division at Gallipoli has been notable. Captain Thornhill, of the New Zealand Force, has borne witness to it in a letter to an Irishman. NEW ZEALAND OFFICER'S TRIBUTE "Your Irish fellows are the talk of the whole army. To me the last few weeks have been one long nightmare... But I must make you wise in regard to the doings of the Irish. Most of them, I believe, are 'freeshies.' The Empire can do with a heap more 'freeshies,' of the Irish brand. Their landing at Suvla Bay was the greatest thing that you will ever read of in books by high-brows. Those who witnessed the advance will never forget it. Bullets and shrapnel rained on 'em, yet they never wavered. Officers got it here, there, everywhere but the men never wavered... God! the men were splendid. The way they took the hill (now called Dublin Hill) was the kind of thing that would make you pinch yourself to prove it wasn't a cheapie win aftermath. How they got there heaven only knows. As the land lay, climbing into hell on a seroplane seemed an easier prospect than taking that hill.—Edinburgh Catholic Herald.

PRIVATE JUDGMENT

Whittier, the poet, in a defense of the Quakers, once said: "If the light given immediately by the Holy Spirit is dim, what must be which comes to us through the medium of human writers in an obsolete tongue? Is the B's more and better than the spirit which inspired it? Shall the stream deny the fountain?" This certainly is a fair argument as against our Protestant friends. If they believe that a private inspiration, private judgment, gives them the true meaning of God's word, we see no reason why they should interpose the types between them and a direct inspiration revealing them a correct rule of life. We Catholics believe the Bible because the Church, which is infallible, hands it to us as inspired and explains its hidden meanings. We, under God, believe in the Church because we see it confronting us as any other human institution; and, reasoning on its existence—its conquest of time, space and man—we recognize that only the hand of God could have created so wise, so powerful, so glorious, so perfect and indestructible a system.—Truth.

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