will never happen at all, so that worry over them is entirely wasted. The feeling of self-sympathy which comes from such troubles is pathetic. If we just come to the conclusion that what hean't happened yet may never happen we will dismiss a great load from our minds and open the way for the accomplishment of something really worth while.—Intermountain Catholic.

#### SUGGESTION AND WARNING

IS IT GOOD POLICY FOR CATHO LICS TO PERSIST IN FORCIBLE SUPPRESSION OF ANTI-CATH-OLIC PAPERS BY GOVERN. MENT?

In the February issue of Brann's Iconoclast the editor, C. A. Windle, a man whom no one will suspect of anti-Catholic prejudice, expresses his mind on the wisdom of the affort being put forth by so many Catholics to have the Menace excluded from the mail and suppressed by law. He thinks the move is a mistake and gives his reasons for his opinion in subjoined article. It is the opinion of a subjoined article. It is the opinion of a fair-minded and sympathetic outsider and will well repay the trouble of thoughtful perusal. The great of thoughtful perusal. The great fear of bigots is that if Catholics ever gain the ascendant in America they will use their power to suppress liberty. Mr. Windle points out that Catholic agitation to suppress the Menace will seem to bigots "confirm-ation strong as Holy Writ." The

article follows:
There is an organized movement mong Catholics in the United States to have the Menace and similar publications excluded from the mails.

In pursuance of their purpose letters and telegrams by thousands have been sent to members of Con-

The provocation, I admit, is great. The offensive character of these questionable papers is unspeakable. The slander mongers responsible for these infamous periodicals have no conscience. They are entended to in-tellectual hospitality and strangers to decency. Their columns reek with verbal slime, ignorance, prejudice and perfidy. As hate breeders they are all that hell could desire or the

This being true, why not deny them the second class privilege? Why should the government not put a stop to the spread of this intellectual

There are two methods of dealing with anti-Catholic, un-American pub-

The government might be prevailed upon to forcibly suppress thom.
This is the action urged by many
good Catholics.
They overlook the fact that A. P. A.

ism is a disease. Until the poison of prejudice and germs of bigotry have been eliminated from the system, the eruption on the body politic cannot be prevented. Force can no more ove the cause than physical pun ishment can cure smallpox. It is far more apt to make bad matters

Before the Church is committed to this program, its leaders should give the subject as a whole careful consideration. As already suggested success might prove to be the worst thing that could happen. Failure will hurt the Church more than she can be injured by all the Ted Walkers

In any venture when success means harm and failure ruin, it is the part of wisdom to abandon the project.

The Menace and other anti Catholic

papers charge that Catholicism is the would destroy freedom of speech and press. The effort to exclude these hostile publications from the mail, will cause millions of Protestants to credit the truth of every lying charge made against the Catholic Church. The American people are jealous of the right of free speech and will never support a movement to abridge the liberty of the press.

It is unnecessary for the postal authorities to suppress the Menace All the governments of earth could not crush truth. The use of force makes a lie as sacred as truth to those who have been deceived, and almost

Truth is the only power that can destroy lies. Every lie published in these anti-Catholic sheets can be refuted. Every lie leaves a scar, a defect, that leads to detection, humilia-tion, disgrace, ruin. When truth hurts there is no remedy, and no escape, except in the abandonment

of the untenable position.
Catholics can safely ignore any attack upon their rites, ceremonies and forms of worship. Freedom in these things is guaranteed by the Constitution of the United States, and any objection on the part of their enemies is proof that they are not true Americans.

But Catholics cannot afford t ignore the lies spread broadcast by the Menace and kindred sheets. These can and should be answered.

Remember that the Church cannot be libeled. When priests, nuns or lay Catholics are libeled they have a remedy, the same as any other citi-

Generalities have little or no effect. Specific charges, with particulars as to date, place, act, and person, count. Force A. P. A. writers and lecturers to be specific, then institute civil and criminal proceedings at once, and it will not be long before their articles duty.

"What follows? Why, this follows? "Why, this follows?"

ly brought suit for slander against two Menace minions who started a postal card campaign for the purpose of destroying his character. Father Leen agreed not to push his case, provided his traducers would publish an apology in four of the leading papers in the state. Here is their apology as printed in the Telegraph-Herald of Dubuque:

"We desire to apologize to Rev. William Leen, pastor of the Catholic church of Farley, Ia., for the objectionable postal cards sent by us to him

tionable postal cards sent by us to him by mail, for the sending of which we had no justification; and to say that there will be no repetition on our

E. C. ARQUITT. G. F. BARKER

Any man who will besmirch the name of Sisters of Charity, attack the character of nuns and priests, without having specific proof of wrong doing, is a dastardly coward, who will crawl like a whipped-cur when forced to face the consequences of his infamy. Force these traducers to prove their charges or go to jail. Make their birety se costly that they to prove their charges or go to jail.

Make their bigotry so costly that they cannot afford the luxury of lying. When the Menace or any other lying sheet prints anything obscene, or immoral, institute proceedings and have it denied the privilege of the United States mails. No new law is necessary. The common remedy applicable to all publications is sufficient. This is the American way, and Catholics will have the sym pathy and support of every man in whose veins there flows a drop of decent, patriotic blood.

In the Christian arena, on the plat

form of patriotism, or in the field of civilization, it is not necessary for the true Catholic to ask favors of government, nor is there a single reason why he should fear any foe.

reason why he should fear any foe.

No man living can show that it is either democratic, American, right or reasonable to deny any citizen his social, civil or political rights on account of his religion.

The A. P. A. position is fundamentally wrong. In combating this fallacy truth and justice supply the only weapons required. Victory won

only weapons required. Victory won with these is permanent, far reaching and glorious.—Intermountain Cath-

#### THE LOS ANGELES LIBERATOR

The pastor of the First Baptist Church in Los Angeles has seen fit to inform the world that the letter killeth, but the spirit giveth life. This done, he announces that hence forth and forever, or until his con gregation is moved to select a new shepherd, no "creedal test" shall be required for entrance into his fold. Dogme, he asserts dogmatically, deadens. What we most require is freedom, largeness of outlook, comprehensiveness. Such is the spirit of Christ. Christ never taught dogma. This inane statement delivers the pastor forthwith into the hands of the Philistine. One might remind this gentle shep-

herd that our Lord taught the neces-sity of baptism for salvation. He also promised hell for those who de-liberately reject Him, heaven for hose who receive His word and keep it. The existence of God, His divine Sonship, the law of God with its sanction the institution for all time of an external rite conferring grace, are a few of the dogmas bound up in

this promise.
Our Baptist clergyman himself existence, although, to be sure, his God may be only a kind of gas, as Chesterton says; and while his lan-guage is somewhat "large and comfortable," it may be allowed that he is disposed to admit the divinity of Christ. But one may deny both these truths, it appears, and yet be blessed, O saving boon, with this gentle shepherd's good right hand of ellowship.

Persons afflicted after the manner of this Los Angeles clergyman should be very grateful for that merciful dispensation of Providence which Catholic theologians term "in vincible ignorance."—America.

# THE LORD'S DAY

Rev. Charles Fiske (Episcopalian) of Baltimore, addressing his people on this subject said :

"Is there any binding rule about 'keeping Sunday'?" he asks, and then

"Most members of the church will admit that there is some duty to observe the Lord's Day, but if they are asked to tell what it is, their answers will usually be vague and unintelli-gible and the sense of obligation correspondingly obscure. Not one in fifty is 'fully assured in his own mind.' The natural and necessary result is that an increasingly large number of the nominal adherents of

ot obligation to observe the Lord's Day in any way whatever.
"The test lies close at hand. Our people are at least as intelligent at their Roman Catholic neighbors, and they are surely not less dutiful.
Well, our Roman Catholic fellow citizens are taught this Scriptural and Catholic doctrine—that the Lord's Day is to be kept by the celebration of the Lord's Supper, that it is a definite Christian duty to partici-

the church are fast losing all sense

of obligation to observe the Lord's

and unprofitable that nobody will read their rot or pay to hear them.

Follow the example of Father William Leen of Farley, Ia., who recent-

following another as the half hours pass, until many successive congre-gations have been assembled in the same church on the same morning.
And this, too, happens—that by the
recognition of the one definite duty
of the Lord's Day thousands of Roman ne that meets us in one of our own churches on Sunday morn

ing, and how great is the difference !
"Wherein lies the remedy? Let
our people understand that church lance is a duty, not something that depends on the feeling of the moment. The holy communion is celebrated at St. Michael and All Angels' every Sunday morning. If your Roman Catholic neighbor can manage to get out at 6, 7, or 8, cannot at least can you not manage, in some way, to be present at the morning service at 11 or in the evening at 8,

even if you cannot come early?
"What we need is to learn that public worship is a duty, a duty we have no right to shirk, from which we have no business to scruse our-selves. It becomes a pleasure as we obey the sense of duty: but whether it is a pleasure and profit or not, duty

does not cease.
"Is it not true that the neglect to perform this duty has led in count-less cases to the drifting into neglect of all duties on the Lord's Day, and then into the neglect of religious duties generally? Many of us find much to criticize in our Roman Cath. olic friends. Why not pattern our-selves after some of their virtues?"
—St. Paul Bulletin.

### BASIS OF OUR CLAIMS

In his essay on Catholicism pub lished by the Catholic Truth Press, the late Monsignor Benson, son of Archbishop of Canterbury (Anglican), gives a general review of the whole place and significance of Catholicism in its claim to be not merely, as he says, one of the world religions, but the single Religion revealed by God

A.—In the first place it should be remarked that Catholicism has a history behind it of unique interest. It arose in the East or rather at the junction of East and West. It has laid hold first of the West in such a sense that the whole of the most pro-gressive civilization of the world has been shaped by it and it is at present beginning to lay hold of the East in a way in which no Western Religion has ever succeeded in doing and in a way in which no Eastern Religion has ever affected the West. And it its zeal for conversions to her fold, a which, as manifested originally in the Person of Christ, has always been

regarded by Christians as the Supreme indication of His divinity. B.—Its actions upon civilization has been—as its Founder predicted in the parable of the Kingdom of Heaven as, leaven hid in meal'—one of intense stimulus. Catholicism has produced an extraordinary kind of ferment driving up, so to speak, out of the seething masses every kind of individual. It has produced on the one side says Father Benson such saints as St. Francis of Assisi, St. Teresa, St. Ignatius of Loyola; and on the other hand by a kind of reflex action, such monstrous enigmas as Alexander VI, Gilles de Rais and Henry VIII, have made their appear-ance in the midst of Catholic society. It has been the occasion of massacres as well as monasteries; countries un der its influence have known in one and in the next the appalling phenn of the ism—forms of worship only possible to those who believe truly that Christ is God and that the Blessed Sacrament is Christ, even while they insult Him. Catholicism has indeed been, as Christ predicted, a very fire in its wrath and energy, as well as in its pure radiance and light.

C.—Yet between those vibrating ex-tremes it is the claim of Catholicism that it is exactly fitted to the needs of the Average Man. On the one side there stand ranged the Saint the Theologian, the Philosopher, the Scientist, the Philanthropist—Giants of Love, Wisdom and Pity; on the other side, the Criminal, the little Child, the Laborer—these little accounted of, even if they be not altogether repudiated in the Kingdom of this world. St. Thomas Aquinas and the little school-girl, Pasteur and the dunce, St. Francis and the Silician Brigand—all these believe, at any rate, exactly and precisely the same dogmas down even to the minutest detail of their Faith. There is no esotericism (i.e. degrees, or inner sanctuaries of belief) in the Catholic Church. There is no slow process of initiation, no secret knowledge pos-sessed by the Hierarchy. The Doc-tor of Sacred Theology can know scarcely more than the penny cate-chism can tell him; the child can scarcely know less. As St. Paul pro-claimed "in Christ veils were to be done away with and mysteries re-

vealed. Yet (says Mgr. Benson) hetween these extremes of attainment stands tke Average Man-the man with spiritual spasms of enlightenment and long periods of obscure inertia, the man of few and feeble aspirations and endlessly broken resolu glimpses of realization and disilla onment and carnal entanglement and materialistic stupidities. And it is the claim of Catholicism that to this men as well as to others higher

with a sense of his own responsibility to his Maker. He is not driven back upon his own emotions for reasurance and strength, for he has been brought into filial relations with God through baptism. Times, places, actions are all prescribed and the Average Man is not forced in-wards to find his God. And still the emotional and intellectual elements are not wanting. The Average Man is met by a ceremonial which for sheer beauty and symbolism is unsurpassed in the history of religion by appeals to his same of beauty. by appeals to his sense of beauty— by liturgy, music, ordered movement and rhythm—that can hardly fail to

and rhythm—that can hardly fail to raise his mind to the Absolute Perfection which he worships.

As for the intellect, Sunday by Sunday if he does his duty he has offered to him in sermons and in his reading a scheme of theology hammered and tested by the shrewdest by the strewdest of the beauty of the services. brains in the world—so hammered and tested and inspired, in fact, as to evoke the reproach that it is too logi-cal to be true. Yet he is not bound to know all this theology unless he has a taste for it. It is enough for him to say with the French charcoal-burner, "I believe all that the Church believes, and the Church believes what I believe."

This then is perhaps that claim on behalf of Catholicism which is most likely to be heard in these days of lemocratic tendencies. There are a thousand other arguments advanced by the Church in her own cause—the fulfilment of prophecy from the Old Testament and from the New, her Testament and from the New, her miracles, her saints, the indications of philosophy, the supra-national unity which she has succeeded in establishing among her children in opposition to the fact that other religious bodies have failed, always and consistently, to bring about the older the consistent of the consistent theologican unanimity even on a far smaller basis; finally, her unbroken descent through the ages. Yet in this age perhaps she may be dis-cerned more easily in her relations to the Average Man, and her claim to he the One Church of God judge more fairly when tested by her ef-fects upon him. And, indeed, it is hard to think of any better criterion age.-N. Journal.

#### Special to the RECORD THE LONELY HEART

It is not so long in the toll of years eartbreaks count, and the bitter tears, Eh? then it is years and years ago Since, pulse of my heart, I saw you go.

I smiled in your face as I said fare well. But not all the volume of words can

tell. The crushing weight of the aching pain, my bleeding heart was rent in

twain. I smiled in your face as I said good bye,

And I know that God will forgive the lie, I would not add to your load of grief, hough one salt tear would have

meant relief. And you answered back with a sickly smile, • No angel recorded the loving guile, Your white lips fashioned the cheer-

ing word. Though well I knew 'twas a twowould it had been to the lone

corpse Mass,
That over the threshold I saw you pass, For, pulse of my heart, the hungry

colder far than the silent grave. Through a mist of tears and a heart full sore,

Did I watch you pass from the cabin And many a weary hour since then Have I waited there till your ship comes in.

And I'm waiting there for you still, mayrone. God pity the mothers that wait wonder I live with the weight of

That has sat with me since I saw you go. -Rev D. A. Casey, "Columba"

# PRAISE FOR THE POPE

The Encyclical of Pope Benedict XV. has attracted the serious attention of the secular press. The Literary Digest quotes the following:

Whatever the course and final set. tlement of the war, the position of the Catholic Church has been demon. strated in the Pope's recent encycli-cal. "No critic in the world can miscal. No critic in the world can his-understand it," says the Brooklyn Eagle, which thinks, considering the faith of many of the combatants, that it is well the encyclical was issued. In it are enumerated four chief causes of war and bloodshed: Lack of mutual and sincare love among men; contempt of authority; injustice on the part of one class of people against another; and the consideration of material welfare as the sole object of human activity.

Analyzing these.
"The Pope knows, of course, that
it is obedience to temporal authority that makes men fight. By contempt of authority' he means the denial of a divine standard of morals and conduct. That lack of love and social injustice exist and have their effect on the minds of all men can not be this man as well as to others higher or lower in the scale, the Catholic Religion is exactly fitted. For it gives him first a distinct and comprehensible scheme of the Universe on the minds of all men can not be denied. But the fourth cause, in a sense, includes all others. If material welfare were the sole object of prehensible scheme of the Universe on the minds of all men can not be denied. But the fourth cause, in a sense, includes all others. If material welfare were the sole object of human activity, then Germany might.

A writer puts it forcibly thus:

well think, as she does, that her vast army should be used at the psycho-logical moment to make sate her trade predominance, and England might well think that she should refer the psychological moment to seize the psychological moment to crush the trade of Germany. The Pope is right. Our ideals are defecevils spring."

### THE RIGHT TO DEFAME

Suppose that a person, himself of dubious reputation, should inform you with every possible sign of meryou with every possible sign of merriment, that your mother was always
a thing of shame. Should his merriment bring him to the hospital for
repairs, you have falled, doubtless, to
practise heroic charity. But have
you invaded his right of free speech?
Suppose, further, that this vile
thing, by lure of an appeal to man's
lowest passions drawn a coordinate.

lowest passions, draws a crowd into a public hall, where, for a price, he defames not only your Protestant mother, your wife, your daughter, your sister, but makes the viles charges against every Protestant woman in the community. Can this mud-born monster, to whom Caliban is an angel of light, claim that the aw, which sometimes stops his unclean mouth, has deprived him of his

right of free speech?
Change "Protestant" to "Catholic."
Then you have a faint picture of the indignities which have been heaped not only upon our consecrated nuns, who give their lives to the service of God in prayer and the alleviation of every form of human suffering, but upon every Catholic woman who makes use of the sacrament of

There is no lack of smug journal ists who think it shocking, that Catholics, goaded beyond endurance recently endeavored to remove an unspeakable "ex-priest" from the community by pelting him with tainted eggs and derelict vegetables It is shocking. Mobs are always un wise and unlawful, and may easily become criminal. But it is ridicul ous to claim that this beastly person has a constitutional right to intro duce his Yahoo practices into decent community. No one has a constitutional right to defame. O those who listen to him, it need only be said that like loves like.—America

#### NO SLAVERY IN DOGMA

In his work on "Paradoxes on Catholicism," the late Mgr. Be says that just as the scientist and the statesman take respectively the great laws of nature and society and re-duce them to rules and codes without adding to or taking away from these facts that are true whether they are popularly recognized or not—and all with the purpose not of diminishing, but of increasing the general liberty—so the Church takes the Revelation of Christ and by the dogma and her discipline popularizes it, so to speak, and makes it at once comprehensive and effective. What, then, asks the deceased author, is this foolish cry about the slavery of dogma? A reviewer of the work answers in the columns of the Specta tor that the statesmen and men of cience put forward their dogma merely as true to the best of their knowledge and judgment, whereas the Church of Rome arrogates to it-self infallibility and makes itself the laughing stock of the rest of Christen om by its announcements. We can well believe that a certain number of Protestants, whose views on doctrine though they consider themselves Divine Revelation, do what they can to ridicule the infallibility of the Catholic Church, but, thank God, they are not the rest of Christendom, but only a fraction of it.—Catholic Times.

# CATHOLIC HOME INFLUENCE

One of the most threatening dan gers to the conservation of our hol eligion is the lessening of influence in the home. Industrial condition bliging parents, not only the father but often the mother, too, to absen themselves from the control of their children are to a great extent re sponsible for the consequences which must be far from wholesome to their progeny. Then the widespread greed for amusement has much to do with parental estrangement from the proper education of their chil-dren. Nothing can replace the home dren. -not the Church, and not the school. The foundations of religious train ing must be laid in the home. Par ents are the stewards of Almighty God in regard to their children, and God will some day call them to give an account of their stewardship. It is a sad thing to contemplate that social welfare leagues are everywhere called upon to supplement the work which properly belongs to the parents. The aims of social welfare leagues may be high, and their labors certainly deserve highest praise, but they cannot perform impossibilities in the training of children. The parents are charged with the responsibility, and they alone can do it justice. The aim of Socialism is to take the training and education of children from the parents and give them to the state to bring up. It would be a sorry day indeed if so unnatural a relation were carried out. It is an anomaly to think of children owned by the state, and not by their par

"If children are to be safeguarded from the distractions, the undue excitement and the dangers attendant upon city life, the home must be strengthened. No welfare leagues or associations — no school even—can ever take the place of the home in moulding the character of youth. Much of the evil of our modern city life results from the weakening. life results from the weakening or the decay of home ties. The remedy lies not in still further weakening the influence of home by substitut-ing outside agencies of entertainment and amusement for youth—but in restoring the home to its proper place as the soul and center of family life. Parents have it in their own power to apply the remedy. It they expect 'welfare leagues' to do what they should themselves have done it means that they have been culpably remiss in their plain is no substitute for good home influences and correct home training. When we find substitutes offered we can be certain that they are not 'just as good,' but in fact

dangerous counterfeits.' The future of the Catholic Church lepends upon the children. Shall their religious training and moral development suffer because of the neglect of their parents? The time has come for Catholic parents to take a decisive stand in this matter. —Intermountain Catholic.

#### THE OPEN DOOR

"We take great credit to ourselves because of the open door of our churches, but how seldom," says the Catholic Telegraph, "we avail our-selves of the welcome they offer! How seldom we remember the Divine Dweller in the Tabernacle, waiting in vain for our coming! We have time for everything else, for every one else, even for those whose companionship works evil for us; but no time for Him, Whose great love will not allow Him to depart from us, even though left lonely and for-saken. There are churches in cities whose portals are rarely crossed, after the morning services, while in towns and country places they are often as devoid of worshippers on week days as are the neighboring Protestant meeting houses. Yet, when God seems to turn a deaf ear to our petitions, we become impatient and resentful."

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Heart Review).

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