

moved God from His world. And what is the reward, to Europe mankind at least, for its apostasy from Christian education? Hear the response of death that arises from every quarter of Europe! Behold the hecatombs of slaughter, and such slaughter, records that paralyze arithmetic and craze the imagination! The very material wealth men had hoarded to adore has gone in smoke and carnage, and a heavy serfdom has fallen upon vanquished and victors. Odin and Thor have come into their own again; and blood, hate and revenge are against the ferocious virtues of man, while starvation, poverty and habitual beggary are the new status of whole nations and peoples.

Can the materialistic philosophy deny the facts or the inferences? Its writers, publicists, political agents have kept school in Europe with little rivalry for ten decades; and behold their handiwork!

Catholic education almost alone made some headway against this overwhelming materialism; and to it alone can we look for any serious improvement in the moral conditions of the Europe we now behold.

All education is based on some kind of philosophy, some definite views of the nature of man and his purpose in life, of the world about us, of the visible things of this life, and the invisible, intangible things beyond it, of life itself and its values. We have been too long under the spell of a materialistic philosophy, which lays stress on the present alone, and makes human felicity consist in material possessions and pleasure. Whatever shadings this philosophy may experience at various times and in various countries, or at the hands of various writers, it uniformly excludes from the vision of all educators the immortal ideas of God and the soul, the Christian views of man's nature and end, of life and its real uses.

The swift, heady, conquering course of mechanical invention in the last century, coupled with the opening of vast areas of the earth to commerce and industry and settlement, contributed powerfully to the philosophy of materialism which originated in England and spread through France and finally so completely captured the heart of the new German Empire that as Bishop Ketteler foretold and Field Marshal von Buelow recently confirmed, it was the leading cause of the downfall of the mighty political creation of 1870.

This brilliant but shallow materialism explains, by general consent, the collapse of our enemies; but shall it prove a solid basis of American education if we take it over, substantially unchanged, from the pedagogy and the institutions and the books of our fallen adversary, and secure for this dread poison all civilization a free course in American life?

Our Catholic educational principles, institutions, teachers, and pedagogical practices are the most vigorous protest against this wasting disease of the modern mind, which invades subtly on all sides the kingdom of the spirit, of the ideal, the infinite range of the good, the true and the beautiful, and in a few generations destroys the human gains of centuries, political, social and religious, while on its evil way it deposits the germs of future disasters, ever widening in their scope of ruin, ever destructive, never constructive.

CHURCH THE ENEMY OF MATERIALISM

The Catholic Church is the born enemy of the materialism. Her essential teachings, obey it, she offends it at every point, thus her teachings about God and man, their relations, the dual nature of man, the nature and uses of the world, society, temporal goods, the dominant, spiritual tone of her immortal influence, the specific Christian virtues of humility, modesty, resignation, charity, the meaning and possibility and uses of personal sanctity, the obligation of self denial and renunciation. In a word, her attitude on the rule of the spirit as against the rule of matter makes her the arch enemy of that evil philosophy in whose name Satan once tempted the God-Man, when he held before him the bait of the world's riches and pleasures.

Surely the Catholic Church has suffered during the nineteenth century; but her way would have been much easier if she had compromised with the current materialistic views of the great pedagogical forces and agencies, which have so long shaped educational aims, theories, policies and instruments. This she could not, and cannot now do, since in her eyes education is primarily and profoundly religious, is the projection of religion, into the life of the individual and society, is the protecting envelope of religion; whatever is hostile to Catholic education is of necessity hostile in her eyes to the Christian religion.

Long experience has confirmed the conviction that the fundamental Christian teachings are in constant and certain peril whenever the schools are under purely secular control, and that the popular outcry of sectarian influence on the one hand and the insistence on the other that moral training without religious convictions is amply sufficient, are only a cover or a screen meant to hide the working and promote the success of the deadliest anti-Christian policies and schemes.

A few examples briefly stated may suffice to show on a broad scale the evil educational results of the materialistic philosophy. Have we not lived to see all modern history fitted out in German universities, in the name of science plus the sword,

with a coarse materialistic spirit, noisily prophetic of the necessary conquest of the world by one people and the forging of a yoke for all others, such as no Sargon or Alexander was learned enough to imagine?

Such a perversion of history is not unfamiliar to Catholics, who have seen too often their holiest institutions and their contributions to human welfare, their great men and women, travestied and abused by unscrupulous adversaries. We have now an undeniable evidence of the way in which history itself, the dead past, can be made into a weapon of this vicious materialist philosophy of life, this worst counsellor of society in all that pertains to the spirit and purpose and uses of education.

After all, the Prussian perversion of history was only a selfish adaptation to its national ambitions of the narrow materialistic teachings of earlier English historians, which ignored or ridiculed Christian belief in the unity of human origin and destiny, the brotherhood of mankind in our Redeemer, the glorious civilizing function of God in human affairs, the services of Catholicism in the long centuries of transition from the peace and order of ancient Rome to advent of the modern state.

ARTS DIVERTED FROM THEIR HIGH OFFICE

What nobler expressions of life are there than letters, art, music, the drama? Through them man has ever risen above himself, has interpreted gloriously the elemental forces, gifts, qualities, of his nature, and has robbed his material encasement and surroundings of their debasing and degrading massery.

Language has become the depositary of the highest art and most spiritual output of thought. Art has consecrated in plastic shapes the dreams in which man momentarily fled from the present and the mediocre and dwelt within the confines of immortality and perfection. Music has lifted man, as it were, on the wings of the morning, drenched his soul with divine ardors, and anointed his eyes so that he might in some way comprehend the original harmony of creation, human nature and life, which through sin and hate and selfishness have run out in endless discord. Finally, the drama has revealed man to himself through all the mazes and flights of his subtle spirit, and from Sophocles to Shakespeare has held up the mirror of truth to all mankind.

Without exception these great sources of self-expression have been deeply tainted with materialism, and their pedagogical value, so to speak, once incalculable when at the service of the Christian social order, has been transferred to the camps of its deadliest foes. Literature, art, music and the drama have largely gone over, banners flying and drums beating, to the secular world, and are henceforth the chief popular exponents of the philosophy of materialism.

AN INTELLECTUAL ERROR

Impurity, obscenity, moral corruption in many forms, with the ever consequent cynicisms and pessimism, forerunners of moral decadence, destructive of the original creative, shaping, joyous, confident energies of society, come daily more boldly to the front of the stage and defy criticism or mock the archaic sanctions of yesterday. One does not need to peruse the great modern historians of Roman morals to foresee the results of such an educational debauch, when allowed time enough and the working of its own unholy, but intimate and inexorable logic.

The moral flowering of materialism is about us on all sides in the suicide, divorce, juvenile crime; in the decay of old time courtesy and good manners and in an unabashed selfishness; in lack of principle and moral stamina and in other unpleasing facts of public and private life that one strives to ignore, but whose prevalence is too well known to the official investigator.

Materialism is an intellectual error—a social plague, an economic menace, and a political abyss. It has never been overcome except by true religion, and that is why on the one hand it singles out the Catholic Church with unerring logic, and on the other, why the Catholic Church insists on religion, positive revealed religion, the known and feasible will of God as the strong fortress from which she has always overcome the assaults of materialism.

Discredited for a brief hour and without favor on the morrow of the great War which is brought about, materialism has too many allies within and without the regenerate individual not to forecast an era of revival in the more or less distant future. Already it is casting about how it may most fatally wound the Catholic Church, its only adversary, and hopes to find the solution in the domain of education, thus cutting at the bases of supply as it were, at the communications of God's Church with her little ones, the world over.

Already the garments of religion are borrowed and a camouflage of Catholic words and phrases employed of their traditional reality. Substitutes for genuine Christian faith are offered, all of them prescinding from any external religious authority, a vague religious emotionalism that daily vanishes into new forms, a universal service of mankind that has never stood any true test, a universal brotherhood which fades away before the first conflict of public interests or private schemes, a religion of nature now streaming with the blood of mankind east and west.

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In the helpless wordy pantheism of static India, or in the dead stoicism of Ancient Rome, men seek the moral energies of their religion but in vain. Neither Hegel nor Dr. Eliot can set up again these ancient moral bankrupts. The sources of our human ills are chiefly within us, in our darksome intellect and our entangled will. And it is only the religion of the cross, the divine redemption, of divine healing and illumination, which can lift up fallen and helpless man as the Good Samaritan lifted up the wronged and beaten brother by the roadside and restored him gratuitously to health and a social place.

The blighting materialism of our country can be overcome only as the blighting materialism of our great counterpart, the ancient Roman Empire, was overcome, by the knowledge of God, the true God, and the acceptance of His holy and salutary message to us, by the love and fear of Him, the obedience and service of Him, and the faith and hope laid up in His gospel. Our pride revolts at all this, even as did the pride of those Athenian philosophers who listened to St. Paul on the Hill of Mars; but human pride has so often gone the road of humiliation that there is always hope for it. In its golden days Peter and Paul converted no jurists or rhetoricians of Rome; but in the days of its decay and its near ruin Saint Augustine and Victorinus came joyfully into the Church of God, as into a sure refuge against the gathering storm and the falling night.—The Monitor.

CONFESSION HUMAN AND DIVINE

Not a few non-Catholics condemn confession on this ground: I disapprove of telling my sins to a man. And yet it was to men that the Lord gladly bestowed power to forgive sins, saying: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John xx, 23). If the Lord felt he could trust men to forgive sins, why may not a poor sinner, trust men to receive my penitent confidence for God's sake and thus be rightly placed to tell me of God's mercy and to hearen me for my sore struggle against future peril?

The Protestant and Catholic view of this very essential religious matter, the one holding the human and the other the divine use of confession, was lately illustrated in the discourse of the Protestant chaplain just returned from overseas. We extract a press report:

The preacher spoke of a young saint of a soldier coming to him with tears in his voice and deeply repentant, and faltering out: "I want to go to Confession." "My boy, are you a Roman Catholic?" "No, I am a Baptist, but I want to go to Confession. I have been drunk for the first time in my life and I want to go to Confession." "Whose sins you shall forgive, they are forgiven them," so I put my arm about him and we walked across the field and talked it over," etc., winding up with the glimpse of a photograph of the boy's sweetheart as a prophylactic against future lapses.

All very human and sympathetic, but what that boy needed, and indeed what he wholly meant by his tearful plea, that he did not get because his petition was to a Protestant minister and not to a Catholic priest. He longed to address himself to his soul's salvation as to one who had received from his Saviour through His apostles the "ministry of reconciliation" (II Cor. v, 18) spoken of by St. Paul. Had the big sinner been something other than a barren Baptist, he would have sought out one who was more than a mere preacher, and with infinite trustfulness would have said to him: "Bless me, Father, for I have sinned; I confess to Almighty God and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault." And then he would have sorrowfully told his sinful tale. His humility and his candor would have been rewarded by this gracious message: "Be of good heart, son; thy sins are forgiven thee (Matt. ix, 2); I absolve thee from thy sins, in the name of the Father, and of the Son, and Holy Ghost."

The sympathetic talk and hand-clasp, the invoking of the charm of a beloved face, might well have been adjuncts to such a confession, but they surely were as shadows to the substance craved by that penitent boy upon committing his first sin of intemperance. One wonders how many blessed opportunities for aid have been lost by men who labored among the soldiers, having so little regard for and appreciation of the dynamic "power of the keys" given to the real Christian priesthood, at

their ordination. Who can doubt that the Redeemer intended to elevate human confession above even the sweetest friendship to a sacramental and divine dignity, precisely as it is now practiced among Catholics?—The Missionary.

BISHOP RHINELANDER'S APOLOGIA

Speaking at the annual meeting of the Episcopal Convention recently, the Right Rev. Bishop Rhinelander stood up boldly to profess the faith that is in him and defend it. He said (in part):

"I have been called a Romanizer," one who has a dangerous affinity for and a leaning toward the Church of Rome. The charge at least gives me a chance to bear my witness.

"I am not more of a Romanizer, and not less than chaplains of all names who have worked with Roman priests in camp and trench, in hospital and cemetery. I am not more of a Romanizer, and not less, than our own boys who have prayed and suffered, fought and died, shoulder to shoulder, heart to heart, with their Roman Christian brethren.

"Again, I am charged with the will

to betray the sacred trust of the Catholic faith and order of the Church. It is quite true that I have signed my name to a proposal under the terms of which ordination to the priesthood may be given by our Bishops to men who will thereafter not be bound by our canons and the rubrics of our Prayer Book, I do not think that in so doing I have betrayed my trust.—The Guardian.

THE HOLY GHOST

Some things are so obvious as to escape notice. It is the old story of the man who did not see the forest because of the trees. Catholics are so much in the realm of the supernatural that they do not stop to think of the daily and almost patent working of the Holy Ghost among them. With some wonder they hear read on Pentecost Sunday the wonderful things of God. That the Holy Ghost should sit visibly on the Twelve; that they should be changed from shirkers and cowards and go out to please God and not man; that they should speak in the divers tongues the Holy Ghost gave them to speak, and that the force of the visitation should bear wonderful and manifest results, these we think of as having been a singular and isolated happen-

ing and confined to the infant Church. But the abiding of the Holy Ghost in the Church was one of the victories of the Death and Resurrection of the Son of God. It was to be the great reward, even greater than the continued presence of Jesus among us. "It is expedient for you that I go, for if I go not the Paraclete will not come to you." "The Holy Ghost, Whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." The history of the Church is merely the verifying of these words. In its twenty centuries of life there have been men cowardly and shrinking as the Apostles. There have been those that would have trafficked as Judas. There have been those who would have sold and bartered away the birthright of Christ. But the Holy Ghost was ever with the Church. Men might dispose, but the Holy Ghost would dispose. And notwithstanding vacillating humanity, mere weak vessels have administered the birthright of Christ, and the Pearl of Great Price is today as it was when it came from His Hands. The inheritance of Faith has had as its executor the Third Person of the Holy Trinity. This is the unending miracle of the Holy Ghost in the guidance of the Church.—New World.

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