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THE IRONY OF TIME

Ever and anon one has cause to note how the whirligig of Time brings in its revenges. Not a great number of years ago there was a multitude which looked unmoved upon the draining away by emigration of the life-blood, the youth and vigour, of Ireland; not even the recruiting-sergeant of those days cried "Stop it!" and no indignant "Letter-to-the-Editor" patriot protested against it. True, the Irish Times in 1898 sounded a note of warning when it said that the loss of 100,000 persons annually, chiefly of the labouring classes, and generally strong, active, and well-built, afforded matter for serious consideration, as it went to increase the strength and power of America. But the drain continued, was allowed to continue and only now is it realised what the loss of that population means to us, and how much wiser our statesmen would have been to keep the emigrants at home by affording them the same chances of progressing as they received in America. "Old sins have long shadows," the bullocks and the sheep, to make room for which whole families were evicted and forced to emigrate, can scarcely take the place of the Michael O'Learys we might have had. Again, there has been much preaching, even from "respectable" quarters, of the abominable practice of race-suicide, called, of course, by another name. Certain of the worthies who pry into the affairs of the poor, and decide how they should spend their earnings, took upon themselves to reproach the labourer's wife for not limiting her family. It mattered less that thorns should be filled in Heaven, even by children of the poor, than that the rates should be kept down, and there was more wrath expended over "indiscriminate charity" than over the industrial conditions which rendered charity a necessity. Now the war is relieving us of our "surplus population"—odious phrase!—and societies and agencies are at work to save infant-life, and to teach mothers how to take care of their babies; it is realised that even the poor man's child is "a valuable asset." Another "revenge" brought in by Time's whirligig is expressed in the words of Isaiah: "The children of them that afflict Thee shall come bowing down to Thee, and they that slandered Thee shall worship the steps of Thy feet." We have seen the literal fulfilment of that prophecy. To give a few concrete examples, the lineal descendant of the gloomy Puritan, Richard Baxter, is a Catholic, and a constant contributor to Catholic publications; the son of that Archbishop of Canterbury who contemptuously spoke of the Catholic Church as "the Roman Mission," became an outstanding figure in that Church, and men of all creeds and no creeds had to acknowledge the power and the ability of Robert Hugh Benson, the daughter of bitter old Kingsley, Newman's foe, and author of one of the grossest anti-Catholic travesties of history, became a Catholic, and in her novel, "The Far Horizon," paid a lofty tribute to the Church which Kingsley slandered. At Castle Bellingham may be seen a pair of candlesticks which were used by William of Orange and given by him to his aide-de-camp, the Bellingham of that day; now the Bellinghams are Catholic, and the candlesticks are on the altar in the private chapel at the Castle. How many converts have been made during the war probably we shall never know on earth. The Reformers wrecked and plundered the Catholic churches, abolished as far as they could the Mass, stripped the sanctuaries, desecrated the shrines, and set up the abomination of desolation in the holy places. Now their spiritual descendants make moan over empty churches, lapsed masses, irreligion and indifference, and have to resort to all sorts of fantastic devices to half-fill the pews even once a week; whilst amongst Catholics the Sacrifice of the Mass is the all-sufficient magnet and still can draw the people forth, and the Catholic clergy have not to employ either a magic-lantern or a variety artist in order to gather a congregation, nor have they to preach on current "sensations," the preaching of the Gospel still being enough. The reformers destroyed the Crucifix and taught their followers to regard it as an object and emblem of Romish idolatry and superstition; to possess one or a rosary was a penal offence; prayers for the dead belonged also to Romish superstitions. To-day non-Catholics have told us how the preservation of the Crucifix during the havoc of war has impressed them, and how they interpreted it to a spiritual significance; Protestant soldiers have eagerly sought to obtain crucifixes, medals and rosaries; and "memorial services" are things of almost every day, prayers for the dead no longer one of the things not to be named amongst Protestants. "She is the wild beast that strains at her chains to tear and mangle

as of yore. . . . You are only safe so long as you are strong enough to smash her. There is no remission in this war and I pledge myself, and I ask you to pledge yourselves, God helping us, henceforth to withstand and drive back the portentous system of absurdity and corruption, and tyranny and inhumanity that is known as Romanism." So in 1911 spoke Mr. Kerr, a Protestant parson in Ireland. What a comment on his remarks is the present crisis! It is the Protestant power that violated its solemn pledges, the "Romanist" that kept them, sacrificing all things for justice sake. One wonders if Mr. Kerr would repeat his words to-day in presence of Cardinal Mercier and Albert of Belgium, the ripe fruits of "the portentous system" he denounced in true street-corner style. It is one of life's little ironies that to-day his sort of talk is applied to the hitherto-dear land of Luther—Luther who did what he could to "smash" Romanism. Possibly the orator quoted is among those who think that the Head of "the portentous system" to be "smashed" should violate his neutrality by condemning Germany, and is worried because all the swords of all the Romanists in Ireland have not leaped from their scabbards to protect him and his kind against that finished flower of Protestantism, the Kaiser. Mr. Kerr's title for the Catholic clergy was "narrow-souled Italian ecclesiastics." Well, there is a good word to be said even for Italians in these days of storm and stress and alliances. "And thus the whirligig of Time brings in its revenges." Of all peoples, Catholics can best afford to wait and see.—M. C. L. in Edinburgh Catholic Herald.

BEAUTIFUL BUT PROVOCATIVE

Military Masses in camps and navy yards will make the enemies of the Church militant, indeed. They soon hope to be acknowledged the commander in chief of the army and navy of the Republic. They will furnish forth inspiration for many a fervid denunciation of Rome and the aggressions of Rome. Still, the provocation may as well come from such ceremonies as from anything else. The chief crime of the Catholic Church is her existence, her prosperity and the unique power which she exercises over the minds and hearts of her faithful. In this she resembles her divine Founder. If the other religious communions which claim the same origin are not equally potent and successful it is because they have broken away from the center of unity and drifted far from Christ and His spirit. They feel their isolation, realizing their inability to cope with the exigencies of the soul and the demands of modern life, they fall to reviling the ancient Church, attributing to her ambitions and aggressions of which she is innocent and for whose consummation none but the insane could possibly bring themselves to hope.

The Pope as commander in chief of the American army and navy would be a decidedly picturesque functionary. Why not make him potentate plenipotentiary for all the nations—king of kings and lord of lords? For no sooner would he be master of the United States than his ambition would mount higher and he would be satisfied with nothing short of the whole earth. He would then take his greatest delight in burning men, and especially women and children at the stake, and making misery as intense and suffering as exquisite as the powers of evil could devise. For what's the use of being Pope unless you can make the world feel your power and what keener or more intense feeling than that created by excruciating pain and harrowing torture? There will be lots of jealousy because of these military Masses. That is sure. Will the evil which follows outweigh the good that comes from them? That is a question hard to answer and hard to approach with any degree of certainty.

Individuals here and there may have to suffer from the bad blood which these great functions engender, but the vast body of the Church militant will move on, and if they are molested by the green-eyed they will know how to defend themselves and their Church, and they will do so splendidly and triumphantly as the occasion demands.

It is well to note that tens of thousands are ready to go out on Sundays and assist devoutly at the Holy Sacrifice when offered under the canopy of Heaven and in places sacred to the honor and defense of the Republic. This is a tremendous and a tangible proof that the faith lingers and that religion rules. It is also proof conclusive that patriotism is associated with religion in the heart of every Catholic worthy of the name. Nor would the Catholic

repine were Protestants of every denomination to hold religious functions in every military center of the land. They would rather rejoice in the thought that the supernatural still abides among us and that the Lord and His claims are acknowledged and respected. The petty persecutions that now follow such events are so many fulfillments of the prophecy that the Church of Christ shall be opposed and contradicted even as was her divine Founder. This, too, is a proof of her divinity and of her fidelity to Him Whom she represents.—The Catholic Transcript.

DELETING THE DEVIL

The word "devil" has become objectionable to the Methodists. At the General Conference of the Methodist Episcopal Church it was proposed to eliminate the word from the ritual, and this is but one of many changes that were recommended, in order that the language of the church service may be brought up-to-date. The devil, it appears, has become old-fashioned, behind the time, "mediaeval" in this age of progress there is no room for him. And this first step in the process of getting rid of him is to refuse to print his name. Blot out the name of Napoleon from the pages of European history. Is it done? Good. And now, no such man as Napoleon ever existed.

But perhaps we are unjust to our Methodist friends. Perhaps they wish to delete the word "devil" not because they disbelieve in the existence of his satanic majesty, but merely in the interests of refined speech. "Devil" sounds so harsh and inelegant, you know; in fact, it is positively vulgar; and there are so many equivalents for the word that have scriptural warrant: The Prince of Darkness, Beelzebub, The Deceiver, The Dragon, Satan, Lucifer.

But, strange to relate, not one of these or numerous other biblical synonyms for "devil" appeals to the Methodists. The word they propose to substitute for "devil" in the new ritual is "sin." This is a synonym that even Roger and Crabbe overlooked. Try its effect in the following quotations from scripture: "The dumb man possessed with a devil"; "the fire prepared for the devil and his angels"; "the devil took Him up into a high mountain"; "by the envy of the devil, death came into the world." Numberless other examples might be added wherein it is evident that "devil" and "sin" are words of quite distinct meaning. The devil is a fallen angel; sin is a rebellious act.

St. John speaks of "the old serpent called the devil and satan"; St. Peter reminds us that "the devil goeth about"; St. Paul warns us not to "give place to the devil"; and St. James bids us "resist the devil." There is no indication that the Scripture writers were at all squeamish or hesitant about mentioning the devil. They spoke clearly because they thought clearly. But since the views of non-Catholic "Christianity" are vague and undefined, it is not surprising that the language in which these views are expressed is likewise loose and indefinite. The proposal of the Methodists to delete the word "devil" from their ritual is only another instance of the drifting away from Protestantism from the teachings of the Bible that it has been so solicitous in distributing throughout the world.—The Tablet.

THE MOTHERS OF MEN

"That boy is tied to his mother's apron strings. He is a sissy." This is a contemptuous remark often applied by some of our young fellows to the boy who is devoted and dutiful to his mother.

Isn't a bad sign for a boy to keep close to his mother and to be anxious to serve her in her every need. None of us have our mothers too long with us. Those of us who have lost our mothers often feel a hole in the heart that nothing will ever fill.

It is all right for a boy to be a modern boy to the fullest extent, but his modernism should never take the turn of being disrespectful to his mother. Hours spent in the company of your mother are not wasted. The greatest intellectual giants who ever lived attributed much of their success to the counsel and influence of their mothers. Keep close to your mother while she is with you. In other days you will feel the path of life lonely, indeed, without her. Have the consolation of saying to yourself, "I was good, kind and considerate to her while she was here."—Intermountain Catholic.

CHOSE THE CATHOLIC FAITH

In the mission of Valdez, Alaska, a solemn novena was held some time ago in honor of St. Francis Xavier. Father Crimont, S. J., Prefect Apostolic of Alaska, who was making a tour of the missions, happened to be present at the closing exercises and was much impressed by the fervor and devotion of both priest and people. He tells of a baptism of a little baby that occurred very soon after the novena, which is regarded by all as a result of the good Saint's intercession.

The mother of the baby was an Episcopalian, the father, a Free-mason. The mother sought an interview with the Catholic missionary in regard to the baptism of her child, and upon being asked why she had

decided to bring the baby up a Catholic she replied:

"We want our child, whom we deem wondrously blessed with natural gifts, to attain the highest possible degree of excellence in every way; we want all that can and will make of her a good and happy woman; we want a religion that will be for her a strong anchor through the storms of life, one that will develop and satisfy the highest and noblest aspirations of which a human being is capable, one that can sway the mind, the will and the heart so as to elevate them and strengthen them. We are convinced that the Catholic religion does all this as no other religion does. We have observed that of all the Churches the Catholic Church alone takes a hold on the children, a hold which makes for the unfolding and maturing what is best in human nature. And so we are determined to raise our child a Catholic, and to spare nothing to give her the best of Catholic training."

This interview had taken place in the afternoon. In the evening the parents were to start on a long journey, and they wished the little one baptized before they started. The ceremony took place at 10:30 p. m. at the mission chapel, and the joy that shone upon the faces of both father and mother, as they stood and watched their little one being made a child of God and an heir to heaven, was beautiful to behold. Pray that this little child may be a true star of Bethlehem, leading its parents to the feet of Jesus in the Catholic Church here below, and later in the true City of David, the City of Eternal Bliss.—Sacred Heart Review.

NO SUBTRACTION IN THESE STATUTES

The Methodist Bishop Hamilton declares that Christianity has not failed. Of course in making that statement he excludes the fifty millions of Catholics in Latin America who have not yet learned that there is such a thing as Methodism. We cannot soon forget that the Panama Congress practically declared that Catholics are not Christians. The Bishop to maintain his argument declares that there are 500,000,000 on the face of the earth bearing the name of Christian. If he excludes the Catholics from this number he has not much to prove his thesis.—Boston Pilot.

THE CHURCH'S BENIGN INFLUENCE ON SOCIETY

Rev. Jas. F. Clarke, (Protestant) (Boston, March 15, 1916)

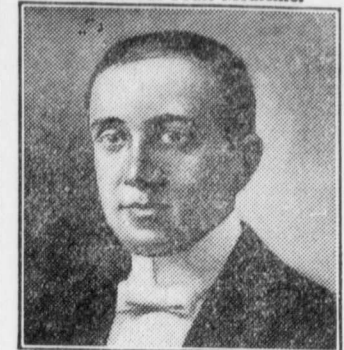
"This Church had a solemn ritual, adapted to every part of human life. It met the new-born Babe at its entrance into the world, washed from its brow the taint of hereditary evil, and placed those tender feet in the way of salvation. It blessed the marriage vow of love, and invested the earthly tie with the sanctity of a divine meaning. It opened its solemn Cathedrals, as sanctuaries for the sinner; it opened a listening ear for the confessions of the penitente and gave him pardon; it gave in the Eucharist a present God as the other comfort, touched the forehead of the dying with the sign of safety; it laid the dead in a consecrated grave. Did youth grow sick of youthful folly, did the maiden long for more than a virgin sanctity? It opened its Religious Houses, where in the calm pursuits of piety, life might move upward as it moved onward—upward toward an eternal joy. This beneficent and tender toward its children, the Church was awful in its rebuke of the tyrant and the oppressor. It planted its foot on the neck of the despot, and restrained him when no other force could check. It collected libraries, and opened schools, and taught sciences to a barbarous people, and stood a beacon light of knowledge in a benighted age. Such was the aspect of the Christian Church in its second principal epoch."

FILMS THAT DO HARM

Sir Robert Wallace, a London judge, in passing sentence on two youths recently convicted of felony, said: "Your downfall is to be attributed almost entirely to the pernicious influence of picture shows planted in the course of London life today. In many of these picture persons are represented in the act of committing crimes, suggesting to the youthful mind how crime may be committed." And these words were quoted in a discussion which took place at the London County Council on a report of the Theatres and Music Halls Committee dealing with the question of cinema films. Commenting on this, the Universe of London says: "It is particularly with regard to the influence which the film has upon the child mind that we are concerned. Children are intensely receptive of what they see, and the film which depicts successful crime must inevitably have a permanently baneful effect upon them, and teach the young idea how to shoot in an utterly wrong direction. But apart altogether from the all-crime film, there are others which must have a degrading moral tendency. Some of these Alderman Gilbert, who has taken a highly commendable interest in this particular subject, described: 'A woman going mad; a woman in drunken madness killing her own child; a mad woman in a padded room; a

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person being chloroformed.' Those who have the control of such matters should look to it that pictures of this description should be absolutely prohibited from being shown to children. If the proprietors of cinemas are wise they will set their own house in order of their own act. If they do not see the red light now and profit by the warning, they may rest assured that an indignant public will take the matter up for themselves, and then the last state of those gentlemen will be infinitely worse than the first.—Sacred Heart Review.

ANGLICAN MINISTER OF SOUTH AFRICA A CONVERT

The Cape Argus, of South Africa, contains an account of the recent conversion of a distinguished Episcopalian clergyman, the Rev. Saul Solomon, who recently resigned the rectory of St. Saviour's, Claremont, upon arriving at the decision to enter the Catholic Church. After having been educated in England he was called to the bar. He practiced in Johannesburg, and was making a name in his profession, having already become the leader of the junior bar when his wife died. This bereavement made a great impression on him. He returned to England, and while there he began to study with a view to taking orders in the Anglican Church, which he eventually did, and, after having married again, became curate of St. Mary's, Johannesburg. About two years ago he was inducted as rector of St. Saviour's, Claremont.

His conversion to the Church came as a great surprise to members of his congregation, but it is understood that for some time he had been in communication with the Anglican Archbishop regarding his difficulties. About six weeks before his resignation he took his wife and children to Gordon's Bay, and from there announced his intention of leaving the Anglican Church. It is thought that he will go back to Johannesburg and re-enter his old profession, where to judge from his early career, his prospects should be brilliant.—Philadelphia Standard and Times.

THE APOSTOLATE OF GOOD EXAMPLE

Commenting on the fact that, on an average, about 85,000 converts enter the Catholic Church in America every year, the Missionary asks: "How many of these belong to your parish, to your community? It is not too much to expect that every Catholic will consider himself an apostle to the non-Catholics of the community in which he lives. It is safe to say that in the majority of cases conversions are due to the good example of practical Catholics. How careful, therefore, each one should be to exemplify in daily life the highest ideals of the faith 'once delivered to the Saints.'"

DIED

HURLEY.—In Goderich, Ont., February 19th, 1916, Mrs. John J. Hurley. May her soul rest in peace.

GLEESON.—At 4 Bayview Ave., Ottawa, Ont., on May 28, 1916, Ann Madden, relict of the late John Gleeson, in her seventy-fourth year. May her soul rest in peace.

FRAWLEY.—At Mount St. Louis, after a lingering illness, Mary Matilda, only daughter of Cornelius Frawley. May her soul rest in peace.

In habits, in manners, in business we have only to watch the littles, and all will come out clear. The smallest leak, overlooked, may sink a ship; the smallest tendency to evil—thinking or evil—doing, left unguarded, may wreck character and life.

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