

GIVING.

A song my heart has been singing,
Has been singing the whole day through:
"Give to the world the best you have,
And the best will come back to you."

Give with no thought of receiving,
Save joy that the giver knows;
Joy at soothing a sorrow,
Or sharing another's woes.

Full off a wee bit of lifting
Does much to lighten the load;
And a step by the side like magic,
In smoothing the rugged road.

Somewhere along life's pathway
Each kind act has its mate,
Some turn of the road you'll find it,
Some time, be it soon or late.

But should it hide in the shadow,
The best of the best will be,
To have the Saviour whisper,
"You did it unto me."

Opportunities for Catholics

Father Muntsch, of St. Louis University, offers the following ideas to Catholic readers in the hope that Catholics in a position to do so may be encouraged to make use of every opportunity to keep abreast of the times and bear their share of the responsibilities of leading citizens. He says:

"The great war has not only changed the current of political events in many countries, but has introduced new methods and new ideals in our entire social, industrial and economic life. Many of these radical changes had been taking shape for a long time previous to the war, but it was the great cataclysm that hastened their adoption.

"Education has not escaped the all-pervading influence of the greatest catastrophe of modern times. Now the cry goes forth to put our schools more in touch with the demands of modern life and to train students more thoroughly as future workers in the vast world of trade and finance and commerce and industry.

"The war has destroyed an enormous amount of wealth. Nations have been impoverished. If they are to meet their financial obligations, they must open up new wealth-producing sources. Applied science and industrial skill, inventive genius and business acumen have, therefore, a vast field presented to them. To meet the call for such workers, new courses have been introduced into many colleges and universities.

"The Catholic school has never tried to get away from life and its serious demands upon the educated man. Our schools are generally attended by the children of the poor and the middle classes. Many a father and mother must struggle hard to enable them to give their sons or daughters a good education. So our people at least know why they send their children to school. There is little danger that our institutions of learning will grow into 'social groups' for pastime and pleasure.

"Still even for us—for teachers and pupils alike—these new times spell new opportunities. It were a reproach for us to neglect them. We are in the race with hundreds of others, and it would be a cause of shame to us not to win some of the prizes that come to-day to the successful, alert and up-to-date school.

"The educated Catholic is more needed to-day than ever before. Hence our schools are confronted with the duty of preparing men for leadership. We have hung back too long a time. It avails nothing to say that we cannot compete with others, that we cannot gain the prize, that we cannot keep up with the pace set by other institutions. We must keep up. We must make headway or our chances for doing good, for promoting the cause of Christ, of truth and Christian culture and progress will be taken away from us.

"Even those who look forward to the priesthood will have larger opportunities for doing fine work for God and souls and country than the clergy of yesterday. For the world sadly needs men of vision, of brave, moral stamina, men who can lead a doubting world and an unbelieving generation out of the darkness of error into the full light of Christ's doctrine. The mission field is more extensive than ever before. For hundreds of valiant labourers have been lost and their places must be filled before it is too late. Verily, the harvest is great, but the apostles of truth are few.

"And let us not become faint-hearted on account of the difficulties in our way. Let us not say that there are many who oppose us and try to cripple our educational work. True merit will always win out in the end. Splendid qualities of mind and abilities for constructive work cannot be hampered for a long time by iniquitous laws and unjust discrimination. Some one will discover the talent and urge its possessor to unfold it for the good of the needy world.

"Those who enter the professions of law and medicine, and engineering and architecture, and pharmacy and forestry have likewise good opportunities which have been developed by the researches in these fields. Time was when comparatively few of our Catholic boys took up the study of law or medicine. There seemed to be a prejudice against allowing them to do so. Now we recognise the importance of these subjects and wisely urge those of our students who have proper qualifications to enter these professions, which are lucrative and which open up so many avenues to service.

"The teaching profession also needs new apostles, bright, eager, zealous men and women, who can take up successfully the noble work of training the intellect of the future citizens of the country. But our youth must likewise be grounded in the love of God. Love of country is of course, of paramount importance, but woe to that land whose people ignore the first and greatest of all laws—the love of God and His law with their whole heart.

"That with the new developments our country is facing after the world war, there are also new fields of enterprise in commerce and trade and finance, is obvious. Many of our schools are introducing new courses in these subjects. The Catholic business man should look into these promising fields leading to prosperity.

"Finally, there is in this era of 'the social consciousness' the wide field of social service. Our non-Catholic friends are doing much in this domain which has been widened so much during the last half century. We need both paid and volunteer workers. Many of our Catholic papers and many of our 'socially minded' bishops and priests have issued the call for workers. Father Faber has well said that 'God's work must be done anew in every age.' Well, now 'social service' is the watchword of the hour.

"The field is large and the promise of success for our school and pupils is assured. For have we not with us to aid us and to sustain us the Lord of the Eucharist, Christ, our King, whose strength is with those of good will and those who put their trust in Him?"

The Springs Of Life

are all from within. This being true, it would be well for us to give more time to the inner life than we are accustomed to give to it. There is nothing that will bring us such abundant returns as to take a little time, say fifteen minutes, in the quiet of each day, to seriously meditate. Meditation to the soul is what food is to the body.

The Charity of the Church Toward the Persecuted.

In the Irish Theological Quarterly of April 1919, Claude C. H. Williamson contributes some information on the right of Sanctuary. This right, or the right of Asylum consisted in the privilege enjoyed by all those persecuted justly or unjustly, of flying to a church, where they obtained for themselves immunity against capture or violence of any sort on the part of the pursuers; they enjoyed this privilege while they remained in the place held sacred. In the meanwhile the priests, or bishops, used their influence to secure justice for them or to calm the passion of the pursuer,—an effect which was greatly favored by time itself. For frequently, while the persecuted person enjoyed the safety of the Asylum, the passion of the persecutor subsided of its own accord. The bulk of the article by Williamson is devoted to rulings and incidents transpiring during the late Middle Ages, the 12th Century and after, and is confined largely to England. As a matter of fact, however, the chief value of the right of asylum was realized most in the earlier centuries and particularly during the formative period of the early Middle Ages, in the Frankish kingdom on the continent.

There are many, Socialists and others, enemies of the Church, who on all possible occasions accuse her of having done nothing and of doing nothing for the persecuted and downtrodden, and the victims of absolutistic power. Just how unwarranted such an accusation is, is evident from the institution of the right of sanctuary, the value of which is apparent to any objective student of history. "Fugitives and victims of persecution found a place of refuge and salvation in the churches and the homes of the Bishops," writes Dr. Joseph Fehr in his book on "State and Church in the Frankish kingdom to the time of Charlemagne" "without discrimination as to their social condition." And, as the same author points out, "at a time when the wildest passions of revenge tempestuously demanded expression, protection against them needs must have been of the greatest beneficial results."

Some of the incidents cited by the author illustrate both the sacredness with which the sanctuary was regarded and the forceful assertion of the right by bishops and priests against the arbitrary passions and demands of those in power. When Duke Gunthramm of Boso was under suspicion of being responsible for the death of Theobert, son of King Chilperic, he fled into the church of St. Martin of Tours. Bishop Gregory made himself the champion of the persecuted man, or rather of the right of asylum, and defended this right against the King himself, who sent an army to Tours, to carry away the suspect. Rucoler, the King's emissary, threatened to destroy the city, if the Duke was not surrendered, but Gregory was firm, and permitted the troops to devastate the fields surrounding the city and even to burn down the episcopal residence, rather than violate the time-sanctioned right. And all of this in spite of the fact that Gunthramm was known to Gregory as a dishonest man. The situation was aggravated by the flight, to the same church, of Chilperic's son Meroveus, and the King's physician, Marleif, whom the bishop fed, clothed and protected until they escaped from the church. The city was seized and partly destroyed, but Gregory remained firm to his trust.

Another instance cited by Prof. Fehr illustrates the observance of the right of sanctuary by a simple priest. One of Chilperic's nobles, Rauching, noted for his inhumane treatment of his subordinates, de-

manded of this priest the surrender of a young man and woman, both his feudal subjects, who had been married and had fled from him into the church, demanding the right of sanctuary against Rauching's persecution. The priest refused to release them until the feudal lord had pledged himself by oath not to separate the couple. Rauching solemnly pledged himself to the observance of the priest's demand, but later had the man and woman buried alive together, boasting afterward that he had fulfilled his oath to the letter. The priest, advised of the crime, saved the man's life, but the woman had died of suffocation.

Such instances illustrate the benevolent charity of the Church toward the persecuted and oppressed and her firmness against the mighty. There is in the right of asylum as practised in those ages by the Church a wholesome lesson of tempering justice with mercy, and likewise of binding the absolutistic power of the strong. The right of sanctuary was a wholesome institution under the conditions existing in those ages; it forestalled the commission of many acts of violence that would otherwise have been committed under the influence of passion. It saved the innocent from unjust punishment and secured fair treatment for the guilty. It is suggestive of the strong influence of the Church for justice unmoved by passion, and for charity regardless of guilt or innocence, wealth or poverty, power or helplessness. A correct estimation of the value of this institution may be obtained by considering the effect of the right of sanctuary on the crime of lynching so prevalent in the United States. The men, whom it prevented from wreaking vengeance on some hapless victim, were no less brutal than the average mob. The representatives of the church were however more faithful to their charge than most of our sheriffs and constables, being willing to defend at any cost those who had obtained an asylum in the house of God!

C. B. of the C. V.

United States News

WASHINGTON, D. C. — The Moses amendment to the peace treaty, the last of those proposed by the foreign relations committee, was rejected by the senate. Like the Johnson amendment, defeated last week, it dealt with the voting power in the league of nations. The vote was 26 to 47. The amendment proposed would exclude all of the British dominions from voting in any league of nations controversy to which one of them was a party. In preparation for a vote on the Moses amendment the senate voted down, 31 to 49, a substitute proposed by Senator Shields, Democrat, under which the British dominions would vote collectively and have one vote in the league of nations.

—Pres. Wilson vetoed the prohibition enforcement bill last week and the House of Representatives promptly repassed the measure over the veto by a vote of 174 to 55 with two members voting "present." This is twenty more than the two-thirds majority needed for passage.

HYSHAM, Mont. — One of the classic mysteries of the year is engaging officials here. It is the discovery of the foot of a man in a bear-trap, not far from the city. County Assessor J. S. Dunning and J. V. D. Pauvert made the find on the Yellowstone river bank, two miles east of the city. The trap was a huge affair, capable of holding a grizzly. It was so chained to a large tree that a man could not free it unless provided with files. The human foot had been sawed off. Nobody in this vicinity is known to have lost a foot. No complaint has been made and no suit filed. The owner of the trap is not known.

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