

intercede for you, saying: 'I was naked and he clothed me; sick and in prison and he came unto me. Lord, remember not his offences. Be merciful to his transgressions.' Romano stood dumb with meditation before his easel. He was very pale, but taking on flesh. An air of serenity fitted him like a garment. His smile was transient, but very bright. 'It is true,' he said, 'the Raggedy Man Triumphs.'

THE PRESIDENT'S CALL FOR DISARMAMENT

The call for disarmament has been sounded in Washington. It is a cheering sign in a world still shadowed by the after-war gloom, that the nation in a position to follow up a policy of might and steel should be the first to take the step toward permanent world peace. For no nation is stronger than is our own today. We have the raw materials that go to make the sinews of war, we have millions of men who have had military training, and Europe is our debtor to the sum of billions of dollars. If the American people here and now were determined to play the game of militarism they could set the pace and make the other nations of the world follow. But it is to the credit of the President that he has sensed the feeling of the nation. The rank and file of our people were sincere when they gave their all in the War that they truly believed was a war to end war.

They were disappointed when their wishes were not written into the Treaty of Paris. Their disappointment was recorded at the polls. They would have nothing to do with a covenant that was drawn up by diplomats for the benefit of a few nations. They wanted a league of nations and not a league of diplomats with secret understandings explaining fair words in the interest of politicians and not of peoples. And the President has been the first to take a step forward toward a real league of nations. One action is stronger than fourteen paragraphs. A definite proposal for disarmament puts the question of international peace on a practical basis. It is America's challenge of practical idealism to the other nations of the world.

It is well to remember that even in the heat of war another voice spoke as the American President speaks today. On August 14, 1917, Benedict XV, issued his appeal to the leaders of the belligerent peoples to come to an agreement upon the following points which seem to be a basis of a just and durable peace:

"First of all the fundamental points must be that the material force of arms be supplanted by the moral force of right, from which shall arise a fair agreement for the simultaneous and reciprocal diminution of armament, according to the rules and guarantees to be established, such armament being maintained as is necessary and sufficient for the preservation of public order in each State. For armies should be substituted arbitration with its noble function of preserving peace, according to the rules to be laid down and the penalties to be imposed on a State which would refuse either to submit a national question to arbitration or to accept the decision rendered."

Following his proposition for real disarmament based on "the supremacy of right," the Holy Father advocated "the true liberty and community of the seas, which would diminish the numerous causes of conflict and would also open to all new sources of prosperity and progress." The sound and practical reasoning contained in the Pope's proposal was lost in the din of war. It found no place in a peace of conquest. And yet its first requisite "simultaneous and reciprocal disarmament" must form the basis of any practical and permanent peace.—America.

OUR LADY OF OXFORD

The celebrations at Oxford this month recall many interesting historical points about the city that are not generally known. Every visitor goes to the Cathedral and sees the tomb of St. Frideswide, the foundress of Oxford; he notices various links with Catholic Oxford in the College names and customs dating back to their monastic models; he does not know, generally, that he steps from the train on to the site of Osney Abbey, and that if he seeks he will find no less than fourteen statues of Our Lady looking down upon Oxford. Of these statues seven are survivals of the fury of the iconoclasts, while six have been erected in comparatively recent times by non-Catholics. The oldest statues are probably those in the Annunciation figures at New College, which date back to the foundation of the College in 1279, and the broken group at St. Mary Smithgate, formerly a chapel in an angle of the city wall and now known as "The Octagon." The most famous is the large statue over the porch of the church of St. Mary the Virgin in the High Street. This was erected in 1637, and defaced soon after by Puritans. Its erection was one of the articles of impeachment against Archbishop Laud, who was a High Churchman before the time. But remarkable as it may seem that these statues should have survived the orgy of

destruction at the Reformation, it is still remarkable that others should have joined them in modern times. One of these is to be found at Nazareth House, but the others are all the work of non-Catholics, who evidently realize something of the honor which should be paid to the Mother of God, and will, we trust, be helped on their way to the Fold by the intercession of "Our Lady of Oxford."—The Universe.

DEATH OF CONVERT

RECALLS DAYS OF BIG CONTROVERSY

Boston, August 19.—Recollections of a religious controversy that stirred New England thirty years ago were revived by the death last week in this city of the Rev. James Field Spalding, who before his conversion to the Catholic faith in 1891 was for twelve years rector of the exclusive Christ Episcopal Church of Cambridge, and a Protestant churchman of distinction.

His farewell address to his Cambridge parishioners on Sunday, November 29, 1891, in which he set forth at great length his reasons for making the change, brought down upon his head from some quarters a storm of protest. He was charged not alone with attempting to sway the members of his flock to his new beliefs, through this farewell, but, as were Newman and his followers in England, with remaining in his pulpit for many months while at heart a Catholic, and deliberately dishonest and underhandedly making use of his position to sow "Romish" seed in the minds of his auditors.

For a long time the columns of the New England newspapers were filled with letters on both sides of the question.

RATIONALISM PROVOKED THOUGHT

"What first set me thinking in the direction which has resulted in my giving up my rectorship," said Mr. Spalding in his farewell, "was the rationalism, the free thinking and the unbelieving in the Episcopal church and the entire Anglican community."

His investigation, painstakingly made, led him to the conclusion that the Roman Catholic Church is the one true Church of Christ. He had been a firm believer in the so-called "branch theory" of the Anglican Church. But his investigation showed the falsity of that theory, to which so many Anglicans still cling tenaciously.

His change was not a hasty one. It was the result of many years of thought—of almost an entire lifetime of thought, in fact.

Born in Enfield, Conn. in 1839, he graduated from Williston Seminary, Easthampton, Mass. and in 1862, from Williams College.

In his college days he was a Congregationalist, but experienced a change of belief when, after his graduation, he was a teacher at Williams for two years. It was at the age of twenty-eight that he decided to become an Episcopalian, and in the following year he was ordained a deacon by Bishop Williams Lawrence, present Episcopal Bishop of Massachusetts.

After rectorships at Ithaca, N. Y. and Portland, Conn. he was assigned to Christ Church, Cambridge, in 1879. Always a deep thinker, he was called "superior" as a theologian to any other clergyman of his denomination in New England "at the time of his conversion to Catholicity."

HIS SEARCH FOR SAFEGUARDS

"When I came into the Episcopal church," he said in his farewell address at Cambridge, "I thought that there would be greater safeguards against this spirit of rationalism and free thinking, for I believed that I was coming into the church of Christ. I was from that day a high church member."

"I think the Anglican Church from which the Episcopal church is descended and from which it broke at the time of Henry VIII. was completely revolutionized at the time of his death. Instead of the Church of England it had become the church in England. It had become for the first time in its history a separate community and lost its continuity with the ancient Church. Mr. Spalding was received into the church shortly after resigning his rectorate. He was in after years a frequent lecturer in English literature in Catholic schools. From 1899 to 1903 he was professor of English literature at Boston College.

DON'T FORGET THE POOR

As a rule, Catholics give generously. But there are exceptions; Catholics who forget that to support their pastors is a duty, not a work of supererogation, and that to help Christ's poorer brethren, according to their means, is a real obligation. The point is well illustrated in an anecdote quoted in the Living Church, which tells how a prominent church member attended a mission, and "coming out, dropped a ten-dollar bill in the box, and then went home, full of satisfaction over his generosity. He told his wife of his good deed, expecting approbation. Instead, she said something like this: 'Well, Jim, you think yourself a fine fellow, don't you, putting just \$10

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in that box? You have just paid \$250 for a victrola, \$125 for a suit, \$135 for your month's club expenses, and are about to make a trip that will cost you \$50 a day. You are generous."

"Jim" hardly merited this castigation, for under the circumstances he had done pretty well. But when Mrs. Caudle had concluded, "he went back to the mission and put in \$50," and at once they bread began to float to him across the waters. For "on the way home from church he met a man whom he had not seen for years, and who owed him money. The debtor had made a pile, and handed him something he was not to look at just then. It proved to be \$1,000, much more than the amount of the debt."

Now, not many of our Catholic people are taking summer trips which will cost them \$50 a day. Most of us, however, are probably spending a little more than usual in these vacation days for our comfort and amusement. Let us not forget Christ's poor, even during vacation.

There are thousands of hard-working men, exhausted mothers, and frail little children, who never have a vacation, but must remain all summer in the crowded, sweltering city. To increase our donations to charity in proportion to what we expend upon ourselves, is good policy. Our generosity may not face us with a man who owes us \$1,000, and is ready to pay the debt. But it will bring us infinitely more than that paltry sum, payable in the golden coin which secures our entrance to the Kingdom of God. So Our Saviour has promised, and He will infallibly keep His promise. Whatsoever we do in His name to the least of our brethren He will take as done to Himself.

There is no vacation from the Ten Commandments, and there is no time in which we cannot lay up for ourselves treasures in heaven by helping the poor. Perils to body and soul lie in wait for the summer traveler, and he is a wise man who buys insurance from Him who has promised life everlasting in return for a cup of cold water, given in His Name.—America.

THE WORLD'S UNREST

There can be no true order in society and consequently no basis for permanent peace where men do not reverence and practice the virtue of Christian obedience. The submission of the creature to the Creator is as essential for the maintenance of social order as it is fundamental in the personal sanctification of the individual. Whenever men lose sight of this elemental Christian truth, they quickly descend to habits of lawless selfishness and are betrayed into the commission of such acts of injustice as breed anarchy in this world and make impossible union with God in the life to come.

The world today is not at peace. Strife and contention and bitterness are everywhere rampant. Individuals and nations are in rebellion and are restless with a discontent that is not difficult to understand, but that is hard to exercise or restrain. Recently the Holy Father, Pope Benedict XV, stressed this fact as he gave expression to the grave fears that filled his soul at the spectacle of a disordered world at once confused and defiant.

The source of the world's unrest the Holy Father affirmed to be the absence of faith in the lives of men and the consequent lack of motives and sanctions that would encourage the practice of obedience, by which alone order can be established and permanent peace assured. His Holiness declared: "There can be no order in society without the acknowledgment of the dominion of God over His creatures. And inasmuch as modern society has attempted to set itself above God, this forgetfulness of the supernatural and this triumph of the natural has led individuals to egotism and society to revolution and anarchy." The only hope out of this unhappy condition is a revival and an increase of faith — faith in God and in God's Providence and faith in man's moral responsibility.

Men must renew their faith in Jesus Christ as the Revealer of the Divine Will, and in His Gospel as the source of sanctions and motives for just and charitable action before there can be established in the world that orderly condition of life which we all desire. Bitter experience is teaching us that there is no short-cut to social justice and universal contentment any more than there is a short-cut to individual happiness and individual righteousness. Neither individuals nor

nations can be brought to sudden perfection by legislation and political change, however radical it may be. Happiness and contentment so far as this life can give them are not found in idleness and irresponsibility and the loud assertion of one's right, but in patient labor, honest effort, and lawful contention.

It is worth while recalling that the spirit of rebellion and lawlessness which threatens society today is not the creation of our generation; neither is it a by-product of the World War. It is the natural, inevitable development of that doctrine of revolt and that heresy of naturalism preached in the sixteenth century as a protest against the Church of Jesus Christ; a monstrous doctrine, so fundamentally false that in every succeeding age it has been productive of evils infinitely worse than the human frailties against which it was first directed. That original defiance of God, through the rejection of the Church which He had set up in the world by His Son Jesus Christ, has since so widened in scope and deepened in vehemence that today it denies not only the authority of Christ and His Church, but questions the very existence of God and rejects as definite and final the laws of morality by which men live and by which they shall be judged. Of course, now, as in that other day, when Israel forgot her God, mankind learns anew and—in a school of painful experience—that apart from God and the morality that is based on God there can be no true life. Men but dig to their ruin when they reject the authority of the Living God.—The Missionary.

OUR LADY'S SHRINE

Off have I seen, at some cathedral door,
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet,
Enter, and cross himself, and on
Kneel to repeat his "Pater Noster" o'er;
The loud vociferations of the street
Became an indistinguishable roar,
So, as I enter here, from day to day,
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the times, disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

—LONGFELLOW

ROCK OF AGES

There is much food for kindly and uncaptioned reflection in the accounts given in the daily papers of the "pilgrimage" made recently by a number of Anglicans and Nonconformists to the cleft rock which suggested to its author one of the most popular Protestant hymns in existence—"Rock of Ages." Dr. Toplady, the writer of the hymn, was also the author of many volumes of strongly Calvinistic sermons, to be found half a century ago on every respectable equipped personage bookshelf. The hymn "Rock of Ages," which aimed at epitomizing the dour theology of the "Predestination" school, by what one might also be tempted to call a curiosity of Divine grace, embodied a doctrine strikingly Catholic in its tenderness, irreproachably Catholic in its sentiment, albeit that the author clearly intends "justification by faith alone" to loom in every line. The Catholic devotion to the Sacred Heart is forcibly suggested by the lines composed in the cleft rock before which an "inter-Church" service was held by pilgrims whose devotional act was likewise a curious reflection of the pilgrimage to one of Christianity's accredited shrines. One may gather from the

incident a testimony to a religious instinct fostered by the Catholic Church, uttered not without pathos, seeing how pale the reflection necessarily was. And other significance as well: Toplady, in writing the lines

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

wrote a Catholic hymn in spite of himself. His commemorators, in saluting the "rock of ages" at Burrington Combe, were making an unwitting approach towards a Catholic devotion containing the substance rather than the similitude of Truth, as well as giving it due expression in an approved Catholic form.—The Universe.

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