

breakfast with kind Mrs. Glenn was a joy to the tired girl, and in the pleasant converse which followed, Sheila was beguiled into speaking of her life in Ireland. She was an orphan, she told her listeners, and had been reared by a distant relative, a small farmer near Tralee. There was a large family, and she had to work hard—they all did, but it was a good life at that. "Nothing like the life of you have here," with wistful lingering. "Not but what I had my troubles," sighing. "For no matter how kind they are the home of the stranger is never like your own."

"That's true," Mrs. Glenn agreed thoughtfully. "And so that was the reason you came away to America—"

"Oh, no!" Sheila interrupted quickly. "I never would have left home—they were always kind and good to me, except that I—"

she stopped as quickly and her color rose—"it was a sudden notion took me," she went on more slowly. "The Grays were coming out and they were at me to come, and just the night before they left, I put my bit of clothes together, and away with me! I left a bit of a note behind me, and it was the neighbors were all surprised when they found I was gone."

What was behind the idea of getting Mrs. Glenn wondered. There was something, she was sure. And it was not long until her sympathetic inquiries brought out that story too. It was the old story of king and beggar maid. Only he was not a king, but the son of a "gentleman farmer," and living just across the valley from the house in which Sheila was raised. They had been friends from childhood, and lovers when they grew up. But Terence was an only son with a goodly inheritance awaiting him, and his parents had other plans for him than that of wedding the dowryless orphan, Sheila Flynn, whose pretty face had no weight whatever in the scale of their good favor. So they frowned on their son's suit, and quite ignored Sheila whenever they happened to meet; and the girl, proud and sore-hearted, in turn refused to accept the love of a man whose parents scorned her.

"He had an uncle in Australia," the girl said, "and he wanted me to marry him and I'd go there. But I would not. It was not right, I was thinking, and him the only son, was the way he would be turning his back on his parents like that. Sure, no good luck could come of it. So we often had the high words, and the last time I saw him it was angry we both got. We said more than we meant, as you do in the anger—" She drew a deep sigh. "And in the morning when I was watching for him to come along the road it was a neighbor boy I saw who told me that Terence had left for England that morning on his way for Australia. So the next night I left for America!"

"And you never heard from him—he never wrote to you?"

"Never a line," shaking her head. "But I didn't expect it somehow. And I've come like America. I would not go back but it's lonely some I do get sometimes for the old days."

"I know," Mrs. Glenn nodded understandingly. "My mother used to say the same thing. Well, my dear, let us hope there are many happy days in store for you here."

Sheila thanked her brightly, her heart cheered by the sympathy of her new friend, and with an unconscious song on her lips she ran upstairs to get ready for High Mass. The Cathedral was filled with a devout throng and the service was long and impressive. Sheila found her heart soaring upward on the hymns of praise, and coming out after Mass into the bright spring sunshine, she told herself she had not been so happy since coming to America.

"You look happy today, Sheila," Mrs. Glenn remarked, noting with approval the girl's soft bloom and clear bright eyes.

"Oh, I am, Mrs. Glenn," was the eager reply. "It has made me happy to be with you." Then with a certain shy sobriety: "I made up my mind during Mass to rise above the old thoughts and make the best of my life here, since 'tis here I will live the rest of my days." She turned to smile at her companion, and as she did so, met the searching look of a young man eager to pass them, in whose dark grey eyes a light of great joy was beginning to dawn.

"Sheila!" he said. "It is you, isn't it?"

"Why, Terence!"

They shook hands rather quietly and then Sheila made him known to Mrs. Glenn, who marked at once the character in his rather stern young face.

"When did you get back from Australia?" Sheila asked demurely.

CHRISTIANITY AND DEMOCRACY

During the whole of the nineteenth century, writes Leon Garrigue, a keen struggle went on between Christianity and democracy. Christianity had produced our Western civilization and presided over the formation of modern nations; the democracy appeared as a "great political and social power, which, in its turn, is on its way to conquer the world and is resolved to remodel, regenerate and transform it." This struggle is going on constantly.

In the opinion of some, democracy is part of the very nature of things. There is a radical opposition between the principles of the Gospel and the principles of democracy. No agreement is possible, the two must be in perpetual conflict. In the opinion of others the difference arises solely from misunderstandings, local circumstances, historical causes, all of which may disappear. There would thus be no necessary antagonism, no irreconcilable opposition between the old Christianity and the young democracy. The dream of a Christian democracy is not chimerical as many are disposed to believe, and there is ground for hope under the forms of popular government which the future seems to promise, religion will be free to carry on its work of education, peace and civilization.

There is no radical antagonism between Christian principles and the fundamental principles of democracy; whatever antagonism there may be between Christianity and democracy comes from other causes; and only as that antagonism disappears will democracy be able successfully to accomplish the great task it has undertaken.

None of these causes of antagonism between democracy and Christianity belong to the nature of things; they are all in the historic order, and may consequently disappear like the local circumstances which give rise to them.

It has often been very justly observed that of all forms of government a democracy is that which demands the greatest number of virtues, and consequently the largest measure of Christianity. Civic or political virtues can exist outside the Catholic religion; but this religion is better fitted than any other to teach the self-regarding and social virtues, to lift man above coarse sensuality and narrow selfishness.

Through the following words of Taine may have been often quoted and may be known to all, they are so closely connected with our subject that we cannot resist the pleasure of repeating them. "To day," he says, after eighteen centuries, in both hemispheres, Christianity is striving just as it did in the workmen of Galilee, to change love of self into love of others. It still forms the strong wings necessary for lifting man above his lowly condition and limited outlook. Through patience, resignation and hope Christianity will lead him to the haven of calm. It will carry him beyond the boundaries of temperance, purity and kindness, to the grandeur of self-devotion and sacrifice.

Always and everywhere during eighteen hundred years, as soon as these wings have drooped or were broken, the standard of public and private morality has been lowered; narrow and calculating selfishness has regained the upper hand; cruelty and sensuality have displayed themselves, and society has become a cut-throat and evil place.

"Nothing but Christianity, then, can preserve in society gentleness and kindness, humility, honesty and justice."

In order that society may live and prosper two things are needed, an inheritance of inviolable truths and a superhuman principle of justice and love. Our Lord brought both these treasures to earth. He entrusted them to His Church, which has jealously guarded them and unceasingly offers them to mankind; but the world will have none of them and desires a civilization that owes nothing to a divine source. Hence the successive failures of all such systems. Neither is the list exhausted if men will persist in the attempt to build the future city on the shifting sand of changing truths, and on the barren soil of morality from egoism.

As M. A. Leroy-Beaulieu observes: "The democracy would render its task much more intricate should it deliberately separate itself from the beliefs and traditions of the past. It will make its project of popular education and government all but impossible if it proceed violently to dissociate itself from the moral and religious ideas which have been closely interwoven in the course of ages. Above all, its condition will become desperate whenever it shall seek to expel God from the new city as a tyrant or a wearisome pedagogue."—Truth.

SANCTIONING DIVORCE

In the candid pages of the Church Times, quoted by the London Tablet, we read:

"For sixty years divorce has been recognized among us, and two generations of men and women have grown up so familiar with the proceedings of the Divorce Court that they disbelieve in the sanctity of marriage, and reckon adultery among trivial offenses. And the worst of it is that the clergy have done so little to counteract this mischief. One reason for their ineffectiveness is that they have made it impossible



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for themselves to speak sternly and forcibly by reason of their exception of the so-called 'innocent party.' If for the sake of the innocent party the Divine prohibition—'let no man put asunder'—is ignored by them, how can they preach the doctrine that marriage is indissoluble. Either is to be or it can not be dissolved, apart from the question of one party's innocence. For a Christian there is only one view possible, but badly taught or not taught at all, the ordinary Churchman regards what is legally allowable as morally and religiously right. And this is not surprising, for, if divorce is sanctioned at all, it can not be expected that its advocates will refrain from the effort from time to time to extend the grounds on which it may be granted, and there is no answer to them except that which has been thrown away." Quite so. But the Divorce Act was passed with the concurrence of the Establishment and the blessing of the Bishops.—Sacred Heart Review.

USES OF FEDERATION

"God has always cared for the triumph of right, and again and again the history of the Church proves His divine intervention, by which He has brought success out of apparent failure. But God expects us, nevertheless, to act and work for ourselves. Only then, do we deserve His cooperation."

"He wants His children to put forth their own efforts and to act not only with reliance upon divine guidance, but with the most prudent foresight and the most energetic interest in a cause which is not only His but ours."

"In safeguarding the Church's rights in the world, we must have not only Divine Faith, but, keen, sensitive human wisdom. To the righteousness of our cause we must, therefore, add the weight of public opinion. This is precisely the end for which the Federation is working. A body which can be regarded in public life may hope for little success."

"Federation is going to bring about a public appreciation of what the Church stands for in a way that can never again be ignored. How? On the first page of your Constitution I find the summing up of the whole method and principle. They are the words of the immortal Leo XIII. They ought to be engraved upon every banner of the Federation, and written indelibly upon the minds of every one of its members."

"May the faithful unite their efforts more efficaciously for the common good, and may their union rise like an impregnable wall against the fierce violence of the enemies of God."

"I learned long ago the wonderful force of that great Pontiff's dictum. I have studied every sentence of his wonderful encyclicals. There is something of the sublime simplicity of Holy Writ as well as its tremendous strength in every phrase that comes from his pen, and when he has enunciated a principle, it displays at once the vision and the precision of a mind almost superhuman."

"In the case in point in these words which I have just quoted all this is exemplified. It sums up in one sentence the whole story of Federation; its aims and purposes, mediate and immediate; its underlying principle; its methods; its means and directions. Not a word can be taken away nor one added, so complete and perfect is this enunciation of this vital principle."

"May the faithful, he says 'unite.' Here is the idea of centralization and concentration of activities. He was perfectly conscious of the millions of individuals devoting their lives and labors for the expansion of God's Kingdom, for the triumph of truth and the defeat of erroneous principles and wicked and malicious manoeuvres."

"All these he blessed and recognized. But he was too wise an historian, too profound a philosopher, too keen an observer of humanity, not to realize the almost inevitable failure of merely individual effort. Hence he says 'Unite,' stand together, make ranks and files, put your great army under discipline, teach them to march in order and in solidarity."

"Unite!" he says, "not only in prayer and in faith but in your human efforts to advance the great cause of truth and right." "Unite," he says, "your efforts more efficaciously." Therefore he points out that a lack of unity means a lack of efficiency."

Here, indeed, is wisdom. Look back over the history of the Church, its objects and interests in our own land, and you will realize how many opportunities of success have been lost for the lack of this harmonious accord, notwithstanding heroic efforts by individuals with divided forces. "Unite," he says again, "for the common good." Here is enunciated the approximate result of unity."

Here is what must commend it not only to the Church but to the nation itself, for what is the common good of humanity? Is it not peace, prosperity and the pursuit of happiness? These are the objects of all civil government. Federation, therefore, means the promotion of the welfare of this

"A hundred times a day he bent his knees, and fifty times he prostrated himself, raising his body again by his fingers and toes, while he repeated at every genuflection: 'Hail Mary,' etc.

MEDITATION ON MYSTERIES LATER DEVELOPMENT

Still our modern use of the rosary had not been developed. Meditation on the mysteries of the redemption which is regarded as the very essence of the devotion was not practiced until after the fifteenth century. The introduction of this feature is generally credited to a Carthusian monk called Dominic the Prussian.

PROTESTANTS' OBJECTION TO ROSARY

Non Catholics say that the rosary not only seeks to honor the Blessed Virgin too highly, but that it is a series of "vain repetitions." But while, as every Catholic knows, the mind is occupied with thought of the great mysteries connected with our redemption by the savior.

"To the initiated," says Herbert Thurston, "the words of the angelical salutation form only a sort of half-conscious accompaniment, a bourdon which we may liken to the Holy, Holy, Holy of the heavenly choirs, and surely not itself meaningless."—Rae Dickerson, in New World.

THE SPIRITUAL SWORD

When a Greek monk is endowed with his full monastic habit, he receives as part of his investiture a heavy cord knotted at regular intervals to make a rosary. This cord, called his "spiritual sword," hangs by his side for the rest of his life.

Now this "spiritual sword" of the rosary is not a purely imaginative weapon; it has conquered actual swords. On the first Sunday of October in 1571 Christianity resisted Mohammedism in the naval battle of Lepanto. Success to the Turks meant that occidental Europe passed its head to the pagan yoke. In the face of this impending disaster St. Pius V. ordered that processions should be made through the streets of Rome and the rosary publicly recited. The evening of that day, before news had reached him of the victory, the papal saint was miraculously informed of it, and proclaimed to his people:

"We are victorious!"

Immediately he ordered that ever after a commemoration of the rosary be made upon the first Sunday of October—and it has been done as he ordered since that day to this.

THE ROSARY MADE OF BERRIES

But long before this startling evidence of the efficacy of the rosary was given Christians had great faith in it. As early as the eleventh century it was customary to string pebbles, berries or discs of bone threaded on a string, as prayer counters. This idea may even have come from the Mohammedans who used similar beads in saying over the name of Allah, or the Japanese Buddhists, who, St. Francis Xavier discovered, also had rosaries. It is probable, however, that the use was not borrowed but arose from a desire to have a less clumsy method of counting prayers than the use of the fingers.

Thus, beside the mummy of a Christian ascetic, Thaisas, of the fourth century, recently disinterred at Atinoe in Egypt, with beads of coriander and holes which is generally thought to have been a prayer counting apparatus. The Countess Godiva, in 1075, left by will to the statue of Our Lady in a certain monastery "the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly."

At first these simple rosaries were intended to number "Paternosters" instead of "Aves." People called the manufacturers of such religious articles "Paternoster-makers" and the street in London where they were sold in ancient days is still called "Paternoster Row."

OUR LADY ASKS FEWER PRAYERS, MORE DEVOUTLY SAID

By the twelfth century we know, however, that this custom changed. A Mary legend, which was widely told at this epoch, refers to a girl called Eulalia, who had been a devout client of the Blessed Virgin. It had been her daily habit to recite a hundred and fifty "Aves" a day, but Our Lady appeared to her and told her it would be more acceptable if she would say only fifty more slowly and more devoutly.

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RUSKIN ON THE REALITY OF WAR

In a letter to an intimate friend dated March 9, 1884, John Ruskin wrote: "To see you Christians as gay as larks while nothing touches you in your own affairs or friends—watching thousands of people massacred and tortured—helping to do it—selling them guns to shoot each other with, and talking civilities and protocols to men who are walking up to their joints in human blood! Presently God knocks you on the head with a coffin's end, and you suddenly perceive that something has gone wrong—scratch your heads—say—'Dear ma—here's one of my friends dead—really, the world is a very sad world. How very extraordinary!'"

THE NEGLECTED ESTATE

In the course of a lecture on "The Mystery of Life," John Ruskin was once giving, he expressed his astonishment at the "intense spathy" the common run of Christians feel regarding the object of their existence in this world. With that sincerity and honesty so characteristic of him he said:

"Just suppose I was able to call at this moment to anyone in this audience by name, and to tell him positively that I knew on some curious conditions, . . . and that there was a chance of his losing it altogether if he did not find out on what terms it had been left to him. . . . Would you not think it strange if the youth never troubled himself to satisfy the conditions in any way nor even to know what was required of him, but lived exactly as he chose, and never inquired whether his chances of the estate were increasing or passing away?"

Ruskin then reminded his hearers that there was not only "a quite unlimited estate" awaiting them in heaven, if they would but take the pains to please the holder of it, but that, on the contrary, "an estate of perpetual misery" would be in store for them, if they displeased "this great Heaven-Holder."

Many believe that the world of to day has far less faith in the reality of a future life than did the world of a few centuries ago. That may be, but the widespread scourge of War has a numberless hearts awakened in that hitherto neglected "estate" lying beyond the grave. Proof of this is the vogue "psychic" books like Sir Oliver Lodge's "Raymond" have been having, and particularly the eagerness with which non-Catholics are taking up the Church's practice of praying for the dead, for an American Episcopalian bishop attests that

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