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 hostess, 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 the likes of it 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

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

them—they were always kind and no agreement is possible, the two good to me, except that I—" she must be in perpetual conflict." In stopped as quickly and her color rose the opinion of others the difference "it was a sudden notion took me, she went on more slowly. "The Gradys were coming out and they were at me to come, and just the night before they left, I put my bit of antagonism, no irreconcilable opposiclothes together, and away with me! tion between the old Christianity and I left a bit of a note behind me, and the young democracy. The dream it was the neighbors were all sur- of a Christian democracy is not as prised when they found I was gone." What was behind the sudden notion,
Mrs. Glenn wondered. There was that under the forms of popular govsomething, she was sure. And it was ernment which the future seems to

quiries brought out that story too. It was the old story of king and civilization. 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 when they grew up. But Terence was an only son with a goodly inheritance awaiting him, and parents had other plans for him than undertaken, that of wedding the dowerless orphan, None of Sheila Flynn, whose pretty face had no weight whatever in the scale of Sheila whenever they happened to local circumstances which give rise meet; and the girl, proud and sore- to them. hearted, in turn refused to accept the love of a man whose parents scorned

"He had an uncle in Australia," the girl said, "and he wanted me to marry him and we'd go there. But I measure of Christianity. Civic or It was not right, I was thinking, and him the only son, the Catholic religion; but this religion 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 sensuality and narrow selfishness. time I saw him it was angry we both We said more than we meant, as you do in the anger—" She drew a deep sigh. "And in the morning when I was watchingfor him to come along the road it was a neighbor boy I saw who told me that Terence left for England that morning on his way to Australia. So the next night I left for America!"

he never wrote to you?" \"Never a line," shaking her head. "But I didn't expect it somehow.
And I've come to like America. I would not go back; but it's lonesome I do get sometimes for the old

"And you never heard from him-

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

new friend, and with an unaccusstairs to get ready for High Mass.

devout throng and the service was long and impressive. Sheila found "Nothing but Chr her heart soaring upward on the after Mass into the bright spring sun- justice shine, she told herself she had not been so happy since coming to

'You look happy today, Sheila," Mrs. Glenn remarked, noting with and love. Our Lord brought both approval the girl's soft bloom and these treasures to earth. He enclear bright eyes.

"Oh, I am, Mrs. Glenn," was the tain shy soberness: "I made up my mind during Mass to rise above the 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 about 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 ?'

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

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

"I never went there," briefly. have been in California with an uncle, who died a few weeks ago. seek to expel God from the new city So," fastening a close look on her "I came here at once looking gogue."-Truth. for you. I wonder . . I wonder are you glad to see me?"

All the gladness in the world looked out of the girl's shining eyes as at last she raised them shyly to his. Their steps slackened insensibly, and Mrs. Glenn, forgotten but quite content, walked forward among the careless, happy, gayly clad throng in the Sunday procession, out of which had come to two people, at least, a great happiness and a sure content after lonely days.—Helen Moriarity, in Catholic Columbian.

Principle is more than knowledge a loving heart is better than much

#### CHRISTIANITY AND DEMOCRACY

During the whole of the nineteenth century, writes Leon Garriguet, a keen struggle went on between Christianity and democracy. Chris-tianity had produced our Western civilization and presided over the formation of modern nations; the democracy appeared as a "great polit "For no 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, de s part of the very nature of things. There is a radical opposition beno!" Sheila interrupted tween the principles of the Gospel "I never would have left and the aspiration of democracy. and the aspiration of democracy. arises solely from misunderstand-"The ings, local circumstances, historical Divine prohibition—'let no man put they causes, all of which may disappear. asunder '—is ignored by them, how There would thus be no necessary antagonism, no irreconcilable opposition between the old Christianity and can be or it can not be dissolved, antagonism, no irreconcilable opposi chimerical as many are disposed to not long until her sympathetic in promise, religion will be free to carry on its work of education, peace and surprising, for, if divorce is sanc

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

None of these causes of antagonism between democracy and Christianity belong to the nature of things; their good favor. So they frowned on their son's suit, and quite ignored they are all in the historic order, and may consequently disappear like the may consequently disappear like the

> It has often been very justly observed that of all forms of government a democracy is that which demands the greatest number of virmoral virtue can exist outside the is better fitted than any other to teach the self-regarding and social virtues, to lift man above coarse

Though 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 noth 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

'Always and everywhere during eighteen hundred years, so soon as these wings have drooped or were Sheila thanked her brightly, her broken, the standard of public and heart cheered by the sympathy of her private morality has been lowered; narrow and calculating selfishness tomed song on her lips she ran up- has regained the upper hand ; cruelty and sensuality have displayed them-The Cathedral was filled with a selves, and society has become a cut-

" Nothing but Christianity, then, can preserve in society gentleness hymns of praise, and coming out and kindness, humility, honesty and

In order that society may live and prosper two things are needed, an inheritance of inviolable truths and a superhuman principle of justice trusted them to His Church, which has jealously guarded them and uneager reply. "It has made me happy to be with you." Then with a cerbut the world will have none of them and desires a civilization that owes nothing to a divine source. 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

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 edu cation 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 as a tyrant or a wearisome peda-

### SANCTIONING DIVORCE

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

"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 the mischief. One to counteract reason for their ineffectiveness is that they have made it impossible tion. His biography tells us:



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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 apart from the question of one party's innecence. 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 tioned 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 connivance of the Establishment and the blessing of the Bishops.—Sacred

### THE SPIRITUAL SWORD

When a Greek monk is endowed receives as part of his investiture a heavy cord knotted at regular inter vals 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 should bow 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 miracu lously 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

ordered since that day to this. THE ROSARY MADE OF BERRIES was given Christians had great faith

threaded on a string, as prayer counters. This idea may even have come enunciated a principle, it displays at from the Mohammedans who used once the vision and the precision of a similar beads in saying over the mind almost superhuman. name of Allah, or the Japanese Budd- "In the case in poin name of Allah, or the Japanese Buddhists, who, St. Francis Xavier discovered, also had rosaries. It is this is exemplified. It sums up in not borrowed but arose from a desire | Federation; its aims and purposes

Thus, beside the mummy of a taken away nor one added, so Christian ascetic, Thaisas, of the fourth century, recently disinterred at Atinoe in Egypt, was found a sort of cribbage board with holes which

by will to the statue of Our Lady in | their lives and labors for the expan threaded on a cord in order that by fingering them one after another she | malicious manœuvres. might count her prayers exactly."

At first these simple rosaries were intended to number "Paternosters" "Paternosterers," 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 enoch, refers to a girl It had been her daily habit to recite | ciency. 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.

Not only was the prayer said in those early days, but at each "Ave" the suppliant would bend his knee or prostrate himself. The reason for this is plain. People recognized that this prayer was a salutation, and it was as natural for them to genuflect while saying it as it is for a French soldier to salute as he meets nation itself, for what is the common his superior officer and exclaims :

'Mon colonel !" Such a ceremony was elaborated by St. Albert (d 1140) until it became too gymnastic a feat for easy imita-

"A hundred times a day he bent his knees, and fifty times he prostrated himself, raising his body again by his flugers 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 lips repeat the salutation to Mary, 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 liken to the 'Holy Holy. Holy' of the heavenly choirs, and surely not itself meaningless."-Rae Dickerson, in New World.

#### 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, neverthe less, 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 with his full monastic habit, he 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 ignored in pub-

lic 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. of His Eminence Cardinal O'Connell. 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 October—and it has been done as he ordered since that day to this.

like an impregnable wall against the fierce violence of the enemies of

"I learned long ago the wonderful But long before this startling evidence of the efficacy of the rosary I have studied every sentence of his iven Christians had great faith wonderful encyclicals. There is As early as the eleventh censomething of the sublime simplicity tury it was customary to string of Holy Writ as well as its tremend-pebbles, berries or discs of bone ous strength in every phrase that has come from his pen, and when he has

however that the use was one sentence the whole story of to have a less clumsy method of counting prayers than the use of the lying principle; its methods, its means and directions. Not a word can be

is generally thought to have been a ization and concentration of activi-prayer counting apparatus. The Countess Godiva, in 1075, left the millions of individuals devoting a certain monastery "the circlet of sion of God's Kingdom, for the precious stones which she had triumph of truth and the defeat of erroneous principles and wicked and

" All these he blessed and recognized. But he was too wise an his torian, too profound a philosopher, instead of "Aves." People called the too keen an observer of humanity manufacturers of such religious artinot 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 soli-

'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 efficaci-ously. Therefore he points out that called Eulalia, who had been a devout client of the Blessed Virgin.

> 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 good of humanity? Is it not peace, prosperity and the pursuit of happi ness? These are the objects of all

promotion of the welfare of this Episcopalian bisbop attests that later life.—The Guardian.

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nation, and the very fact that you are "Eveninextreme Protestant churches a factor in this movement means that and families prayers for the dead are you are a more patriotic and public-spirited citizen. The common good But to our

piness of humanity. "In working for the common good, therefore, the Federation is to be

RUSKIN ON THE REALITY OF WAR

In a letter to an intimate friend dated March 9, 1864, 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 itselling them guns to shoot each other with, and talking civilities and pro-tocols to men who are walking up to their loins in human blood! ently God knocks you on the head with a coffin's end, and you suddenly perceive that something has gone wrong—scratch your heads-Dear me-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 aston-ishment at the "intense apathy" the common run of Christians feel regarding the object of their existence in this world. With that sincerity and honesty so characteristic of bim

'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 a large estate had been left him 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

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."

inquired whether his chances of the

estate were increasing or passing

Many believe that the world of to day has far less faith in the reality of a future life than did the world Ruskin addressed. That may be, but without question awakened that hitherto neglected "estate" lying beyond the grave. Proof of this is having, and particularly the eagerness with which non-Catholics are some, he is almost sure to show a civil government.

"Federation, therefore, means the praying for the dead, for an American much be may learn to abhor them in praying for the dead, for an American much be may learn to abhor them in

means the peace, prosperity and hap- in such throngs are preparing for the front, and to their dear ones also whom they leave behind, that heavenly estate Ruskin speaks of is

for the peace, prosperity and happiness of America.—From the Works reality, and is the rich inheritance without the shadow of doubt a glad reality, and is the rich inheritance awaiting all brave soldiers who die in God's grace. For they know with the certainty of Divine faith that the Just Judge will render in that day a crown of justice to all that love His coming, and will say to them, "Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world."—America.

WHAT IS YOUR CHILD LEARNING?

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching, but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words and from this time until he begins his formal education in school and indeed through his entire child. awaiting all brave soldiers who die

begins his formal education in school and indeed through his entire child-hood, he is imitating the language, manners and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imi tation. If a child sees that his elders are habitually courteous in their association with each other, if kindother are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm m in of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an this enormous responsibility in n and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are Men who aschildren were accustomed the widespread scourge of War has to hearing uncouth language still lapse in manhood into this fault, numberless hearts a keen interest in however well educated they may the vogue "psychic" books like Sir, the mental attitude. If a child grows Oliver Lodge's "Raymond" have been up among people who are scolding, taking up the Church's practice of tendency to these qualities, however

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