

After the Strife.

Divine Providence brings good from evil, and well does this apply to cruel war. Many a reckless soul has made peace with its Maker during the last days of strife. The truth and beauty of God's Church have been more and more revealed, and the well-organized system of charity within the Church has found a large field in which to operate. No doubt many a humble Sister's diary could unfold to us plenty of edifying death-bed scenes. There is one pleasing incident mentioned in connection with a Protestant clergyman's visit to a hospital where there were sick soldiers. In his intercourse with the soldiers, this minister came across a Catholic who had lost his Scapular, and who regretfully made mention of the fact. When the minister left the hospital, he started to the nearest Catholic rectory to obtain a Scapular for the sick soldier. These are edifying incidents which augur well and hold forth bright hope for a re-united Christendom at the commencing of the twentieth century.

Cause and Effect.

Press and pulpit are in these times loudly bemoaning the fact that the masses are becoming indifferent to religion. One secular journal, the *Toronto News*, tells non-Catholic clergymen that "they seem to be dead, or, at least, silent to this quiet but resolute opposition to church government, and indifference to church worship." But, what can these men do—even the best of them? In these latter days the sectarians have resorted to every means to allure the crowd. *Cui bono?* What have they to offer? Things that tickle eye and ear. Music has its temples—so has oratory, and there is no need seeking it in the house of worship.

Any church must fail if it lacks divine guidance. No one can preach the truth if he has not found it. In churches outside the true Church, the rich pewholder is not at home with the company he finds around him, and the poor man feels out of place. What inducement is there to attend? All these churches offer can be had in the newspaper at the cost of one or two cents. On the other hand, in the Catholic Church one at least hears the gospel preached—and more than that, he finds the means in the Sacraments whereby he can live up to the Gospel. Dr. DeCosta, an Episcopalian clergyman, lately said that one "hundred years ago there were 1,000,000 people out of the church. To-day there are 50,000,000 out of the 70,000,000 people in this land who are either hostile or indifferent to the teachings of the church." And listen to the comment of the *Boston Republic*. "That," says this eminent journal, "is the record of Protestantism in the United States for the century. And for nearly half a century it had the field practically to itself. It was in full possession. It controlled church and state. It framed not only religious ordinances, but civil statutes. It rigidly excluded those who did not agree with the men in control, and it persecuted those who squeezed in and remained recalcitrant. And after 100 years of labor its failure is acknowledged by one of its ordained preachers, who says that there are 50,000,000 people either hostile or indifferent to Christianity in the United States, and that "blatant" infidelity prevails throughout the land." What of the Catholic Church during that period? To be a Catholic 100 years ago in this country was to be a despised, disfranchised, suspected person. In some of the states Catholics were