

welfare organization, as well as a religious organization.

"Wherever possible, it will secure a special building as a Club house; where not, it will use a college lecture room, or the neighboring Parish Hall, K. of C. building, or quarters made available by some other sympathetic organization."

THE FINAL JUDGMENT OF ROME

"No misrepresentations should be suffered to pass unrefuted. Such statements constantly reiterated, and seldom answered, will assuredly be believed."—Macaulay.

The Supreme Court of the Catholic Church, the Holy Roman Rota, has recently published a final judgment on a question which has been for years a subject of considerable agitation in various parts of the Dominion of Canada. In 1910 the Bishop of London took a public stand against the inefficiency of the so-called Bilingual School System. His attitude furnished occasion for widespread and long continued accusations that he was unfriendly to the French language and the French-Canadian people. In reply to these charges he published in September of the above year a brief statement, which concluded with the following plain and unequivocal paragraph:

"I have never been by word or deed, by intent or desire, unfriendly to the interests of the French-Canadian people, and I never shall be unfriendly to them at any time or place, no matter what the provocation. A number of them live within the limits of my own diocese, and I am as solicitous for their welfare, whether spiritual or temporal, as I am for that of any other portion of the flock confided to my care. I have never issued or caused to be issued, directly or indirectly, verbally, by writing, or in any other way, any order or mandate or even expression of opinion concerning the teaching of French or of any other language in the Separate Schools, or in any other schools, in the Diocese of London or anywhere else. I have not, and never have had, any objection to the teaching of French or of any other language in accordance with the laws of the Province of Ontario and the regulations of the provincial department of education. This whole agitation, therefore, as far as I am concerned is not only utterly baseless, but is also supremely unjust."

Under ordinary circumstances this statement might have been considered sufficient to put an end to the false charges that were flying about. But the circumstances were not ordinary and, for varying motives and purposes, the agitation continued. It was enormously aided by the publication of a stolen memorandum, written by the late Honorable W. J. Haas after a conversation he had had with the Bishop of London in Sarnia in May, 1910. For three years I was prevented from dealing effectively with the accusations against me, because of the impossibility of having a definite charge made by some responsible person. In the summer of 1913, however, I learned that a number of priests of my Diocese had signed a declaration and had forwarded it to Rome, in which I was accused of having

"forbidden the teaching of French to children of French Canadians and preaching in French to Catholics of that nationality."

There was not, of course, a shadow of truth in either of these accusations.

I called upon each of the signers of this declaration, individually and privately, to prove their charges or withdraw them. But in this proceeding I met with no satisfaction. I then instituted action against them before the Diocesan Tribunal of London. Whilst these suits were being tried, the defendants applied to and obtained from Rome permission to have their cases transferred to the Holy Roman Rota. This was in 1914, and the case has since been before the Supreme Court of the Church. Every opportunity was given to the appellants to justify themselves. His Excellency, the late Monsignor P. F. Stagni, Apostolic Delegate to Canada, was appointed a commission to take evidence, and spent six weeks in my Diocese in doing so. He examined under oath every witness whom the appellants wished to present, and then forwarded the testimony to the Roman judges.

The final judgment was issued from Rome on the 15th of June, 1920, and is officially published in the "Acts of the Apostolic See" of January 24th, 1921, covering ten closely printed pages of that publication. I wish to put on record here the salient features of this important and definitive judgment. So far as I was concerned there were three fundamental points at issue: 1st, the competency of the Diocesan Tribunal

of London; 2nd, the declaration that I had forbidden the teaching of French and preaching in that language; and, 3rd, that opposition to the inefficiency of Bilingual Schools meant hostility to the French language. The judgment of the Holy Roman Rota is an absolute justification of my position on these three points.

THE COMPETENCY OF THE DIOCESAN TRIBUNAL OF LONDON

On this point the judgment says: The defendants "put forward their exceptions almost in the same words: 'I peremptorily refuse to justify the evidence which I have given in favor of Father Beaudoin in the case at present before the Holy Roman Rota, until judgment is pronounced by that Tribunal in the said case. Furthermore I absolutely deny the competency of the Tribunal before which I have the honor of appearing, and I will not consent to answer except before a judge superior to my Ordinary and to his representatives.' After putting forward these exceptions they left the courtroom, ignoring the judge's warning to remain."

"A twofold objection is contained in these declarations, one real, on account of the connection of the action with the case which was before the Roman Rota; the other personal, on account of the alleged incompetency of the London Tribunal because of lack of jurisdiction. The Tribunal of London rightly rejected both exceptions; the first, because the case on trial before it concerning the declaration which the Ordinary considered injurious to himself had no connection with the case of the division of Father Beaudoin's Parish which was pending before the Holy Rota; the second, because it is for the judge to say whether or not he has jurisdiction, and since it was a case of province, the declaration against the Ordinary, the Tribunal of London was certainly competent."

THE DECLARATION CONCERNING THE TEACHING OF FRENCH

The judgment of the Holy Roman Rota is abundantly clear on this point. It says:

"In regard to the declaration signed by the priests, it is evident that, considered in itself and objectively, it contains an injury and grave detraction against the Ordinary. For it would not only be unjust on the part of the Bishop to persecute, as it were, in the matter of their language, French-Canadian Catholics who have merited well of religion in Canada, but since it is the duty of the Bishop to preserve peace and harmony among the flock whom God has committed to his care, Bishop Fallon would have departed from his duty to religion if in his episcopal office he had so conducted himself as to forbid the children of French-Canadian parents to be taught in the French language, and preaching in French to Catholics of that nationality; similarly he would have violated the directions and transgressed the instructions persistently given on this momentous question by the Holy See, and particularly by Pius X., in his letter of July, 1911, to the Archbishops and Bishops of Canada: 'Thus we wish you first of all to work prudently but perseveringly to eradicate whatever differences of opinion may lurk amongst Catholics on account of the difference of race and language.' The declaration signed by the appellants represents the Bishop of London in his episcopal office as not removing but rather fomenting differences and discord, which would be an oppressive thing in a bishop."

"But the appellants were far from being able to prove the truth of the assertion contained in the declaration, viz., that Bishop Fallon by his episcopal direction had forbidden the French language to be taught to children of French-Canadian parents and preaching in French to Catholics of that nationality, because from the whole process, by the evidence of witnesses brought forward by the appellants themselves and by documents produced by them, it is evident that the declaration in question is a fabrication and altogether foreign to the truth."

BILINGUAL SCHOOLS AND THE FRENCH LANGUAGE

From the uncompromising opposition of the Bishop of London to the educational inefficiency of so-called Bilingual Schools, the appellants undertook to infer his hostility to the teaching of French. On this point again the judgment of the Holy Roman Rota is clear and definite:

"That it was difficult to prove the assertion, the appellants' counsel himself demonstrates, as he distorts and evades the question. If I prove, he says, that Bishop Fallon's policy was to have Bilingual Schools suppressed, it will be clear that his policy was that the French language should no longer be taught in the schools. But it is one thing to say that Bishop Fallon's policy was that the school laws in his province should be changed or amended in order to correct a defective method, and quite another thing to say that while these regulations and laws stood, the Bishop had forbidden children of French-Canadian parents to be taught the French language; but it is this prohibition which is asserted in the declaration of the appellants."

"If Bishop Fallon was not in favor of the schools which are ordinarily called Bilingual, this was not by any means the result of animosity towards the French language, but was the result of an opinion admittedly honest though not necessarily devoid of error, that this method is futile, inefficient and injurious to the children of French-Canadian parents themselves. That this was Bishop Fallon's view is so clearly established in the trial that it can no longer be doubted. 'I believe,' said Hon. J. O. Reame, 'that in the mouth of Bishop Fallon this expression (I am opposed to Bilingual Schools) means that he is opposed to bilingual teaching as a system, but that he is not opposed to the teaching of French.' And the Hon. W. J. Hanna declared under oath: Bishop Fallon directed his conversation with me to the school question, giving me to understand that it was a matter which gravely pre-occupied him. He said that he had reason to fear that the children of his diocese, for whom he felt that he had to bear a certain responsibility, were not receiving an education equal in general to that which was obtained in the Public Schools, that they were not being intellectually equipped to compete satisfactorily with other children. This defect, he said, was noticeable particularly, and perhaps solely, amongst the children of French-Canadian parents who attended schools in which French was taught, not altogether to the exclusion of English, but to such an extent that the training in English was not adequate. That, he said, was a great drawback to the children. The impression I received from the interview with Bishop Fallon was his great solicitude for the children entrusted to his care; there was no question of excluding French from the schools. There was not a single statement made by Bishop Fallon during his interview with me which could lend itself to the interpretation that he was hostile to the French-Canadian people or to the teaching of the French language in the schools. He insisted solely upon the bounden duty of the schools to give to the children that efficient education for their future welfare. If, he said, in addition to that which can teach French or any other language, so much the better."

THE PROHIBITION TO PREACH IN FRENCH

Throughout the whole nationalistic agitation no statement was more false, more calumnious, or more defamatory of Bishop Fallon than the declaration that he had forbidden preaching in French. The judgment of the Roman Rota disposes effectually of this statement. It says:

"Still less were the plaintiffs able to prove the second part of their declaration, viz., that Bishop Fallon by his episcopal authority forbade preaching in French to Catholics of that nationality. The arguments adduced by the appellants to establish this declaration are no less encumbered with ambiguity and equivocation. For, says the counsel for the plaintiffs, in this matter also it appears to me that I shall have established every point if I prove that Catholics of French nationality quite frequently petitioned the Bishop, but in vain, that sermons in French should be given in the Church. But it is one thing for the Bishop not to have granted the petitions addressed to him and altogether another thing to have forbidden preaching in French to French Catholics. But there is still more: in the petitions presented to Bishop Fallon permission to preach in French was not asked, but rather authorization for more sermons in the French language. This appears from the testimony of many witnesses adduced by the plaintiffs. 'We presented,' said Christina Menard, 'a request to Bishop Fallon in which the French-Canadian mothers asked for more French in the Church; and Wm. Adam testified: "I signed a petition addressed to Bishop Fallon. . . . More French was asked for our children at the nine o'clock Mass." The same witness gives Bishop Fallon's reply: "You will not have more French than you have now. Even granting, then, the contention of counsel for the plaintiffs, the falsity of the declaration on this point is sufficiently clear."

"On the other hand, it is evident from the records that no change was made in regard to the use of the French language in the churches of the London Diocese after the coming of Bishop Fallon. Mrs. Rosalie Langlois of St. Alphonsus Parish, Windsor, testifies to this: "Speaking generally there has been no change for years. What was done in the time of Monsignor Munier is done now. And Gilbert Herbert, of the same parish: "There has been no change since the time of Monsignor Munier." Similar testimony was given in regard to the Immaculate Conception Parish, Windsor, by Christina Menard, Dominic Gourd, Euclid Jacques and others."

"And from the evidence of as many pastors as testified it is clearly established that each Parish Priest was at liberty, in the performance of his sacred duties, to use either English or French, according as the needs of his parishioners seemed to him to demand. For, in reply to the question: 'In regard to the language used in your parochial administration has it always been left to your discretion, to your judgment, and to your conscience?' Father A. J. Cote,

pastor of The Assumption Parish, Sandwich, replied, 'Yes, always left to the discretion of the priests of the parish. We have always followed the same method since the Basiliens took charge of the parish in 1870.' Father Robert, pastor of the Immaculate Conception Parish, Windsor, said: 'Within the limits of reason it has always been left to my discretion and judgment.' And Father Laliberte, pastor of St. Joachim, 'Yes, always. I have an entirely French parish, and I have been left perfectly free in regard to the language I should employ.'

"The same pastors very clearly asserted that no one had ever been forbidden by Bishop Fallon to use the French language in preaching, so that the falsity of the declaration on this point is more and more confirmed. For, questioned whether they had ever been forbidden to preach in French, whether they knew that anyone had ever received such a prohibition, or whether it was possible that such a prohibition could have been made without their having knowledge of it, Father Cote, for ten years pastor of the Church of the Assumption, replied, 'No. I do not know a single person who has ever received such a prohibition. No prohibition of a general nature could have been given in this section of the Diocese without my knowledge, and if in particular cases a prohibition had been issued I believe I would have known of it.' This testimony is confirmed by Fathers Robert, Semande, Brady, Downey, Parent, Laliberte, Brisson, Aylward, Pinoneau, Blais and others. It even appears from the evidence that Bishop Fallon, unlike his predecessor, delivered an allocution in French on the day of his episcopal consecration, though no other Bishop of London had ever spoken in French on that occasion; that in an address to his clergy he had declared that he would require, in candidates for the priesthood, a thorough knowledge of both the English and French languages; and that he had himself used the French language in preaching and in catechizing the children on the occasion of his pastoral visitation. These facts were established by the testimony of Fathers Robert, Semande, Emery, Downey, Parent, Brisson, Pinoneau and others. It is established therefore that the declaration signed by the plaintiffs is injurious to the good name and reputation of Bishop Fallon, and that the plaintiffs are not borne out by the truth in which they sought refuge."

"Since the declaration in question, which gave rise to this case, is in itself and objectively injurious to the good name and reputation of Bishop Fallon, and contains statements which are false or which certainly do not square with the truth, it is to be considered as deleted from the record."

Thus disappears a long series of falsehoods and calumnies covering a period of more than ten years, and extending far beyond the limits not only of the Diocese of London, but even of the Dominion of Canada. The truth at length appears. Rome, indeed, is often slow, because Rome is always patient. But, in the end, Rome never fails to reach, to proclaim, and to vindicate the truth.

M. F. FALLON,
Bishop of London.
London, Ont., March 21st, 1921.

POPE LAUDS DANTE

THE POET WHO EXPRESSED CHRISTIAN IDEAL FOR ALL THE AGES

Rome, May 10.—The following is the text of the Encyclical Letter on Dante, addressed by the Pope "to Our beloved sons, professors and pupils of all Catholic institutes of learning on the occasion of the sixteenth centenary of the death of Dante Alighieri."

"Beloved Sons: Greetings and Apostolic Benediction.

"Among the many and illustrious and talented men who are the pride of the Catholic faith and who, besides in other fields, left particularly in that of literature and art the immortal fruits of their genius well deserving of recognition by religion and civilization, supreme arises Dante Alighieri, of whose death the sixteenth century is on the eve of celebrating. His singular greatness never was put in so strong light as it is today when not only Italy, justly proud to have given birth to him, but all civilized nations, by means of special committees of learned men, prepare themselves to solemnize his memory, so that this sublime figure, the honor and glory of humanity, may be exalted by the whole world."

"We, therefore, in this universal concert of good men, must absolutely not fail to take part, but rather to signify to us His pleasure by the Church especially belongs the right to call Alighieri her own."

"And as, on the beginning of Our Pontificate, in a letter directed to the Archbishop of Ravenna, We made Ourselves the promoter of the repairs to the temple near which the Poet's remains are resting, so now, almost as an inauguration of the cycle of the centenary festivities, We have deemed it opportune to address Our word to you all, beloved sons, who cultivate literature under the maternal vigilance of the Church to demonstrate even more clearly the close union of Dante with this Chair of Peter, and how the praises bestowed upon so distinguished a

name, must necessarily in no small part, redound to the honor of the Catholic Church."

"And first of all, since the Divine Poet, during his whole life, professed and exemplified the Catholic religion, We may say that it is according to his wishes, that this solemn commemoration be made, as it will be made, under the auspices of religion. As it will end in St. Francis in Ravenna, so let it begin in Florence, in his beautiful San Giovanni, to which, with intense nostalgia, the thoughts of the exile went back in the last years of his life when he desired to be crowned post of this city of his baptism."

A DISCIPLE OF ST. THOMAS AQUINAS

"Living in an age, which, collecting as an heritage from the ancients the most splendid fruits of doctrine and of philosophical and theological speculation, handed them down to posterity with the impression of the rigorous scholastic method, Dante, amidst the many currents of thought, which even then were diffused among the learned, became the disciple of that Prince of the Schools, so illustrious for the angelic temper of his intellect, St. Thomas of Aquino. From him he drew almost all his philosophical and theological opinions, and while he neglected no branch of human knowledge, he drank eagerly at the sources of Holy Scripture and of the Fathers."

"Having thus learnt almost all the science of his time and being particularly nourished with Christian knowledge, when he prepared to write, he took from the very field of religion the immense and vital theme which he wanted to sing in verse. In this, it is one must admire the prodigious scope and acuteness of his intellect, one must also recognize that he received from the divine faith the strong impulse of inspiration, and that he could thus embellish his immortal poem with many gems of revealed truth, no less than with all the splendors of art. In fact, his Comedy, which deservedly was called Divine, even in its various symbolic fictions and in the remembrances of the life of mortals on earth, has the sole object of glorifying the justice and the providence of God who rules the world in time and in eternity, and chastises and rewards the actions of individuals and of human society."

"Therefore, in accordance with the divine revelation, in this poem shines the majesty of God One and Trine, the redemption of mankind effected by the Word of God made Man, the immense mercy and liberality of Mary Virgin and Mother, Queen of Heaven, and lastly the supreme glory of the saints, the angels and the redeemed; to which the infernal abyss forms a terrible contrast, with its angels and human inhabitants forever damned; and, as a middle world between heaven and hell, the purgatory of souls destined, after expiation, to supreme blessedness."

THE DEFENDER OF DOGMA

"It is a wonder, the way in which, in all the three canticles he knew how to interweave these and other dogmas with elegant design. And this progress of atomic science showed afterwards that his conception of the world had no foundation, and that the spheres supposed by the ancients did not exist, since the nature, the number and the course of the stars and heavenly bodies are quite different from what they thought, the fundamental principle never failed, that the universe, whichever may be the order that sustains it in its parts, in work of the creating and preserving action of God Almighty, Who moves and rules everything, and whose glory shines in one place more and less elsewhere; and this earth that we inhabit, although it is not the centre of the universe, as once it was believed, nevertheless was the theatre of the primitive happiness of our forefathers, and witness of the fatal fall as well as of the human redemption, effected by the passion and death of Jesus Christ."

"Therefore, the Divine Poet explained the three-formed life of the souls imagined by him, so as to illustrate, before the final judgment, the damnation of the wicked, the purification of the good spirits, as well as the eternal happiness of the blessed, with a light that was derived from the Faith."

"Thus among the truths illustrated by Alighieri in the three books of his poem, as well as in his other works, we believe there are many that may serve as teaching to the men of the present time. That Christians owe the greatest reverence to the Sacred Scripture and that they must accept what is contained in it, Dante expressly affirms when he writes that 'although many are the writers of the divine word, He who dictates is One—God, who has deigned to signify to us His pleasure by the Church of others.' (De Monarchia III, 4). Magnificent expression of a great truth! Thus also, when he affirms that the Old and the New Testament, which are prescribed for ever as the Prophet says, contain spiritual teachings which transcend human reason, imparted by the Holy Ghost, who, through the Prophets and the sacred writers, by Jesus Christ co-eternal Son of God, and by his disciples, revealed the truth supernatural and necessary to us (De Monarchia III, 8, 16). And very justly he says regarding the future life 'he accepts for it the most true doctrine of Christ, which is the Way, the Truth and the Light: the Way, because through it we go without

hindrance to the happiness of that immortality; the Truth, because it does not suffer any error; the Light because it illuminates us in the darkness of the world's ignorance. (Convivio II, 9).

"Scarcely less reverence does he show to those venerable principal councils at which no faithful Catholic doubts that Christ was present; and he holds in great esteem the writings of the Doctors, of Augustine and others, of whom, he who doubts that they were assisted by the Holy Ghost, never saw their fruits, or, if he saw them, never tasted of them. (De Monarchia III, 8).

HIS RESPECT FOR THE CHURCH

"It is not necessary to recall the consideration in which Alighieri held the authority of the Catholic Church, and how he respected the power of the Roman Pontiff, as that on which every law and institution of the Catholic Church itself is founded."

"Hence the emphatic admonition to Christians: 'You have the Old and the New Testament and the Pastor of the Church who guides you: let this be enough for your salvation.'"

"He felt the evils of the Church, as if they were his own, and while he deplored and execrated all rebellion against her Supreme Chief, he wrote to the Italian Cardinals during the stay of the Pope in Avignon: 'We, therefore, who confess the same Father and Son, the same God and Man, the same Virgin and Mother; we for whom it was said to him who was thrice interrogated on charity: 'Go Peter and feed the sacred flock we, who on Rome, (on that Rome, to which after the pomp of so many triumphs, Christ with words and acts confirmed the empire of the universe, and which Peter and Paul, the Apostles of the peoples, consecrated with their own blood as apostolic see) are obliged with Jerusalem, not complaining for the future but for the present, to weep as on a widow and desolate, we are sorely grieved in seeing her reduced in such a condition, no less than in contemplating the deplorable scenes of the heresies.' (Epistle III).

"For him the Roman Church is the most pious mother, the Bride of the Crucifix; and to Peter, the infallible judge of revealed truth, the most perfect submission is due on every matter of faith and morality. Therefore, although he believed that the authority of the Emperor derives directly from God, he asserts, however, that this truth must not be so strictly understood, that the Roman Prince be not subject in any thing to the Roman Pontiff; because this mortal felicity, is in a certain way subordinate to the immortal felicity. (De Monarchia II, 16). Excellent, indeed, and wise principle, which, if it were still observed as it ought to be, would certainly bring to the States rich fruits of civil prosperity."

THE MAN BATTERED BY FATE

"But, it will be said, he railed with insulting acrimony against the Sovereign Pontiff of his time. It is true; but against those who differed from him in politics and whom he believed to be on the side of others who had driven him out of his own country. But one must pity a man, so battered by fate, if, sometimes, with altered mind, he broke into invectives which exceeded all limits, and the more so, as, to exasperate his anger, false statements were artfully spread, as it often happens, by political adversaries, ever inclined to interpret malignantly every happening. On the other side, who can deny that in those times there was much to be blamed in the clergy, and a spirit so devoted to the Church as Dante's was could not but be disgusted; and we know that other men, eminent for boldness, loudly reproved them."

"But although in his violent invectives he fell, rightly or wrongly, on ecclesiastical personages, he never said in the respect due to the Church and in the reverence to the Supreme Keys; wherever in his political work, he proposed to defend his own opinion with that obsequiousness that must be used by a son pious towards his own father, pious towards the mother, pious towards Christ, pious towards the Church, pious towards the Pastor, pious towards all those who profess the Christian religion, for the protection of truth. (De Monarchia III, 8).

"Therefore, having based on these strong religious principles all the structure of his poem, it is not to be wondered if in it a treasure of Catholic doctrine is to be found: that is to say, not only the essence of philosophy and of Christian theology, but also the compendium of the divine laws which must preside over the order and the administration of the States: because Alighieri was not a man, who, in order to enlarge his country or to gratify the princes, would assert that the State has the right of denying justice and right, which he well knew to be the chief foundation of all civil nations."

THE POET THAT MADE CONVERTS

"It is impossible, then, to express the intellectual enjoyment procured by the study of the Supreme Poet; but no less is the advantage that the student derives from it, of perfecting his artistic taste and kindling him with zeal for virtue; with the condition, however, that he be free from prejudices and open to the influence of truth. And while the number of Catholic poets who unite utility with pleasure is not small the singularity of Dante consists in this, that, delighting the reader with the wonderful variety of imagery, the

brilliant dazzle of colors, the grandiosity of expression and of thoughts, he entices him to the love of Christian wisdom; and nobody can forget that he openly declared that he composed his poem, to give everyone 'vital nourishment.' And, in fact we know, that even recently, some men, not contrary, but far apart from Jesus Christ, studying with love the Divine Comedy, through the grace of God, began first to admire the truth of the Catholic faith, and at the end threw themselves enthusiastically into the arms of the Church."

"What We have said already is sufficient to demonstrate how opportune it is that on the occasion of this universal centenary, everyone should intensify his own zeal to preserve the Faith, which so luminously revealed itself, if in anyone, in Alighieri as supporter of culture and of art. Because in him not only the vastness of genius is to be admired, but also the greatness of the argument, which holy religion offered to his song. If the acuteness of his intellect was sharpened by the meditation and study on the masterpieces of the ancient classics, it was tempered even more strongly as we have said, by the writings of Doctors and Fathers, who gave to him the powerful wings on which he soared to wander in horizons much more wide than those enclosed in the narrow ambit of nature. Therefore, although divided from us by an interval of centuries, he still preserves the freshness of a poet of our times, and certainly he is much more than some recent poets, who exult in paganism, which was swept away for ever by Christ triumphant on his Cross. The same piety breathes in Alighieri, that breathes in us, the same feeling, the same faith, and the same veil shade the truth that so exalts us, and which from heaven has come down to us."

THE POET OF CHRISTIAN IDEALS

"This is his chief merit: to have been a divine poet: to have sung in divine accents those Christian ideals which he passionately admired in all the splendor of their beauty, felt by them deeply, and living them. And those who dare to deny this glory to Dante, and reduce the religious substratum of the Divine Comedy to a vague ideology, without any foundation of truth, disown in Dante what is his characteristic and the inspiration of all his other merits."

"And if Dante owes so much of his fame and greatness to the Catholic faith, let this one example suffice, passing others in silence, to show how natural it is that the homage of mind and heart to God, clips the wings of genius, when on the contrary it spurs and elevates it; and how wrongly opposed to the progress of culture and refinement are those who want to banish from public instruction any idea of religion."

"Very deplorable is, indeed, the method reigning today, of educating the studious youth as if God did not exist, and without the smallest allusion to the supernatural. Because, although in some places the 'Sacred Poem' is not kept away from the schools, and is on the contrary included among those books that must be deeply studied, it does not, however, bring usually to young people that vital nourishment it is destined to produce, as, owing to the secular direction they have received, they are not disposed, as they ought to be, towards the truths of Faith. Would to God that this were the fruit of Dante's centenary; that in all places where literary teaching is imparted, the sublime Poet were held in the honor due to him, and that he himself were to the pupils teacher of Christian doctrine; who had no other object in his poem, than to raise the mortals from the state of misery, (that is of sin) and to lead them to the state of happiness,—that is, of divine grace."

"And you, beloved sons, who have the fortune to cultivate literature under the training of the Church, love and hold dear, as you do, this sublime Poet, whom we do not hesitate to proclaim the most eloquent singer of the Christian ideal. The more you will profit from his study, the more your culture will rise, irradiated by the splendor of truth, and stronger and more profound will be your deference towards the Catholic Faith."

"As a pledge of the heavenly favors and as attestation of paternal benevolence, We impart to you all, beloved sons, with all the effusion of Our heart, the Apostolic Benediction."

"Given in Rome, at St. Peter's, 30th April, 1921, seventh year of Our Pontificate."

"BENEDICTUS PP. XV."

THE APOLOGIZER

Certain weak minded Catholics are continually apologizing. They are constantly feeling the necessity of making apologies—not the apologies of St. Paul or Cardinal Newman, but imane excuses for goodness and nobility. Their whole aim seems to be to make the Church appear well in the eyes of non Catholics. They are anxious to be classed apart from the mass of true believers—they are even capable of saying, in order to recommend themselves to the tender mercies of their separated brethren: "We are Catholics of course; but not good Catholics." They do not exactly deny their Faith, but they are entirely willing to whittle away as much of it as possible. Their cowardice is commoner than many of us will allow.—Michigan Catholic.