

there a fine sense of distinction between government and nation. Let them now carry that distinction back into their civil lives. The very nation which they defended so valorously from the first Marne battle to the last, they will now betray if they do not assure for the nation a government which will merit its respect in the world, and which will be a guarantee of their own full preservation from a foreign foe.—Chicago New World.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

DEVOTION TO MARY

For nearly two thousand years Christians have been adoring our Lord Jesus Christ; for the same length of time they have been showering their veneration on His incomparable Mother. Today, as at the beginning of the Christian era, they repeat the words with which the angel addressed her: "Hail, full of grace; the Lord is with thee." Today, as then, they chant with Mary her sublime hymn of gratitude, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." Today, as then, they are helping on the fulfillment of her own prophecy, "All generations shall call me Blessed, because He that is mighty hath done great things to me." All generations have blessed the Mother of God. The representatives of her Divine Son on earth, those who have labored to extend His kingdom among men, the defenders of His faith, the powerful ones of the earth, as well as the weak and the lowly, have all called her Blessed and have proclaimed her glory.

First of all, the Vicars of her Son, from St. Peter down to the present occupant of the See of the Fisherman, strong in their infallible faith, have all glorified the Mother of God; they have encouraged the Catholic world to render her the veneration which is due her, and by word and example have inspired confidence in her. It will suffice to open the pages of history to see how far this confidence in her power has extended. Whenever the Barque of Peter was in danger, the pilots at the helm and recourse to Mary's powerful influence with her Divine Son to calm the angry waves. And in return for her bountiful intercession, every time the honor of her name was attacked or her privileges impugned, the Popes and their Councils were the first to rush to her defence. Her divine motherhood, her spotless virginity, her immaculate conception, all had defenders in the Popes. When those three doctrines were recognized as dogmas of our Faith, three bright jewels were added to her crown of glory in Heaven.

The defenders of the Catholic Faith in past centuries proclaimed the greatness of Mary. They spoke and wrote of her dignity as Mother of God, of her influence in banishing the powers of darkness, and they gave her the most honorable titles to show how they appreciated her role in the plan of the Redemption. With pen and tongue Mary's supereminent virtues and her glories were celebrated by St. Irenaeus, St. Athanasius, St. Basil, St. John Chrysostom, St. Ambrose, St. Augustine, St. Bernard, and hosts of others in succeeding ages.

When our missionaries in distant lands preached the Gospel of Christ, they also preached the glory of His Mother. They offered to Mary the sufferings and sacrifices they endured, and they asked her to present the fruits of their apostolic zeal to her Divine Son. Her name was given in baptism to their converts; they placed that venerable name on hundreds of temples which they raised for the worship of God her Son. Mary was for those heroes of the Cross the Queen of Apostles.

The great ones of the earth acknowledged the queenship of Mary. Christian kings and princes raised splendid monuments in attesting her fair name to time. Military commanders placed themselves under her protection and looked for victory through her intercession. History presents no more striking spectacle than that of the great general, Jan Sobieski, encamped with his Polish legions before Vienna, and then rushing to battle with the cry of "Avenge under the shield of the Mother of God!" The Turkish enemy became panic-stricken and was shamefully routed. Mary was for Sobieski the Help of Christians, as she had been for Don Juan of Austria at Lepanto, a century before.

What the kings and queens and leaders of men have done to honor Mary has also been done, and is still being done, by the masses of the faithful. It was those masses who in former years built shrines to her with their arms, knelt at altars dedicated to her, and organized processions in her honor. In Catholic countries her images and statues are still found on way sides, so that the masses passing by may think of her and salute her. The shrines and sanctuaries of Mary throughout the world are centers of intercession for the masses; the feasts of Mary are feasts instituted for the masses; and as if those feasts were not numerous enough, the Church has set aside the month of May in order that during thirty-one consecutive days the name of Mary

may be glorified by the masses of the faithful. Besides, who is there nowadays among Catholics that does not honor the Mother of God either by saying her rosary or by wearing her scapular?

What a precious privilege we Catholics possess in our devotion to the Mother of God! Outside the Church, through some strange aberration, Mary does not receive the homage to which the relation she holds to her Divine Son entitles her. Now and then, minds less crude understand our point of view when we assert that Mary is for us the greatest influence towards all that is noblest in motherhood. Those people realize this fact, and many of them are frank enough to admit it, that she is the typical Mother to whom all Christian mothers may look up for inspiration. From the Divine motherhood of Mary flow all sorts of dignities and privileges.

But for us Catholics Mary is more than that. It is not too much to say that the study of her wonderful life has molded in the past, and is still molding, the thoughts and ambitions of the noblest of our youths of both sexes. To those who are not in the secret it is a mystery to see tens of thousands of the flower of our flock, at an age when the world seems most alluring, giving up the ease and pleasures of life to embrace the austerity of the cloister and lead lives of prayer and penance. But how simple it all is to us, when our Blessed Mother, in her chaste beauty, is presented to us as the ideal to which we should aspire, even though we know we shall never attain it. Humility, charity, patience, obedience, the love of God, generosity in His service, are virtues that are revealed to us in a loftier light and become more amiable and attractive when we study them in her admirable life. It is the example of the Virgin Mother that spurs on the devotion of our young people and urges them to make sacrifices that they are not really obliged to make. The generosity of the most perfect creature that ever left the hands of God draws them to be generous in their turn for her Son's sake.

And for those who have not heard the call to the higher life, that is, the vast multitude who have to live in the plain and struggle amid the temptations of the world, Mary is still an intercessor and an advocate. It is the mass of poor, suffering humanity, mourning and weeping in this valley of tears, who feel the power of her arm and turn to her to strengthen them in their resolves. For all such Mary is the Refuge of Sinners as well as the Consoler of the Afflicted.

Let us turn to her during the present month with greater confidence than ever, and ask her to be a Mother not only to our own souls but to the souls of all who are in need of her protection, but to the outside world as well. At a moment so decisive as the present is in the history of man kind, when the destiny of nations, to which the Catholic Church is so intimately linked, is being carved out at a Peace conference, should we not ask Mary the Queen of Peace to safeguard its interests, so that its influence may be felt by innumerable souls in future years?

E. J. DEVINE.

POPE'S INTEREST IN THE WORKINGMAN

URGES SPECIAL ATTENTION TO NEEDS OF TOILERS

C. P. A. Service

Rome, April 10.—During the last few days there has been held in Rome an important meeting of the Catholic Action in Rome under the direction of the "Populare Union among Italian Catholics," and the representatives assembled sought and received the privilege of an audience with His Holiness at the conclusion of their work. The record of their consultations does not differ much from those of past meetings, but the present circumstances are eminently such as make for an understanding among those here, who have the responsibility of directing Catholic Action on the lines laid down by the Holy See, and of establishing their program. That has been done, and for the results of the work we shall have to wait; but meanwhile the Holy Father laid special emphasis in his address on two points in such program.

His Holiness used, as he so often does, a parable to point his lesson; this time the parable of the sower. The husbandman never so happy, as when he sees the seed he has sown fall on good ground. The present work of the Union Populare was to him the proof that the seed he had sown, when he asked the directors of Catholic action to co-operate with him in social restoration here, had fallen on good ground and gave promise of fruit. Of the many activities, to which the Union Populare proposed to add the hand of the Holy Father, he laid special emphasis on the school and the condition of the working classes.

"The child represents for us the future of society. Society that is to be, inasmuch as it is that, which is being formed by the children of today, will have just that amount of good in it as is represented by the education that the children of today receive. Pre-eminent, then, is the importance that the children and youth today should be educated on principles of religion and well-doing. To that end is required the generosity of the rich, patience on the part of the teachers, care on the part of

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all, that from a religious basis of education today, may result in an improved future for society.

And the working classes, who form such an important part of society—do they not deserve special attention on the part of all, who are trying to promote its interests? They deserve it for their own sakes alone and on account of the trickery practiced on them by false friends. The workingman can not be ignorant that the Church has always looked on him with special affection. In our own days a Pontiff of glorious memory took up the cause of the workingman, and upheld his just claims. But it would be a great mistake to think that, with the death of Leo XIII, there was an end to the protection of the working classes by the Church. Our immediate predecessor proclaimed his continuance in solemn documents; and we gladly take the occasion, given us by this great assembly of Catholics, to declare that the Encyclical, "Rerum Novarum," maintains today all its old strength, because it expresses today, too, the maternal benevolence and the watchful care of the Church for the working classes.

We turn, then, to the promoters of Catholic Action, who have listened to our call to work with us, and with the keenest interest we exhort them to turn their special attention, their special care, towards the working classes. This is not the time to demand to details or to treat the question of professional unions or Christian syndicates; it is enough, beloved children, to know that both organizers and organized are close to the heart of the Pope.

THE SCHOOL PLUS THE HOME

Many Europeans marvel at the sacrifices American Catholics make to maintain their magnificent school system. We patiently bear the burden of a double education tax in order that our boys and girls may receive the religious training that is their right. But the best Catholic school there is cannot, of course, fully supply the deficiencies of a home that is not pervaded by the Catholic atmosphere. If children can scarcely avoid noticing that their parents' daily life is governed by principles that obviously contradict those that the little ones learn at the Catholic school, the teacher's task is made exceedingly hard and discouraging, for only too often she holds the good done the children at school quite nullified by what goes on at home. Apropos of this familiar difficulty Catholic teachers have to meet, a writer in the New Zealand Tablet well says:

"The Catholic Church never ceases to point out to her children their duty to oppose by every means in their power the tide of materialism and corruption which is sweeping civilization off the earth. We have our schools which are a splendid and public protest against the indifference of our legislators and their disregard for God's laws; and as long as the Church remains children will be taught in her schools to reverence law and morality and to esteem self-denial more than self-indulgence. But the schools cannot do everything: even Catholic schools cannot wholly counteract evil influences. It is incumbent on the parents to co-operate with the Church and with the schools and to do their part in the home circle. If bad habits are formed in early years all that teachers can do will not eradicate them. Catholic schools are sometimes very unjustly blamed for the failure of their pupils to live up to the standard of a good Christian; but as a rule the failure is not due to the school: it is in spite of the school. What can the school do in a few years if the home life is corrupt and un-Christian, and if parents have set their children a bad example from the beginning? God knows what a crime such parents are guilty of and how terrible an account they will have to render for the souls of their children. The early training is the most important, and it is never too early to teach the habits of self-denial and respect upon which the character is built. Childhood is the true seed-time, and the harvest depends on the parents. And what a harvest: 'Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.' Not only the destiny of the individual but that of the nation depends on home influence."

Without question many a Catholic father and mother can find in the foregoing passage fruitful matter for Lenten reflection. For outside the Church it is considered nowadays so unpardonable a crime to arrest the development of a child's "sacred individuality" that boys and girls of tender years are permitted such

freedom from guidance and restraint in choosing their schools, their books, their companions and their amusements, that most parents, it is clear, have fully abdicated their throne and left the kingdom of their children's hearts in foolish, inexperienced hands. Catholic fathers and mothers however, cannot thus neglect their duty toward the children whom God has given them to bring up for Him. To that admirable slogan, "Every Catholic child in a Catholic school," therefore, let another now be added, viz., "Every Catholic child in a thoroughly Catholic home." But a thoroughly Catholic home is one in which the parents both apply to their own lives, and also keep in mind while training their little ones, the uncompromisingly Catholic principles which the children are taught in the Catholic school.—America.

THE ROOT OF UNREST IN EUROPE

The wave of unrest that is passing over Europe is accounted for in many ways, and the majority of those who seek for the cause find it more in material than in moral or spiritual matters. The root of this unrest, says Prior Gilbert Higgins, C. R. L., lies in the forsaking of God's truth.

"What is at the bottom of this seeming unrest which threatens to convert peace into as great a curse as war? The absence of the peace of Christ from the hearts of too many—that is the root of the mischief. The heart of man was created for God, and it will never rest until it rests in Him. The power to rest in God is the blessing bought for us by the blood of Christ. This peace He offers us, but on the condition that we follow Him to the Cross, crucifying our inordinate appetites and even denying ourselves sometimes legitimate satisfactions—such denial hardening us and training us to fight when unlawful temptations face us. But this invitation to force ourselves will fall on deaf ears if the word of Christ does not dwell in our hearts, and it cannot dwell where it has not entered. The misery is that through the banishing of religious instruction from most schools in this nation, English children have not been fed abundantly on the Word of Christ. They have never acquired a taste for that heavenly bread, and, grown up, they will have none of it. Sermons do not attract; churches are empty. The goods of the present life are all the goods they know. In the struggle to secure them arise the envy and conflicts of which we are witnesses. Catholic education imparts the words of Christ, and His word spells peace, as the glorious name of Jesus spells salvation for the world."—True Voice.

THACKERAY'S REPENTANCE

It is interesting to learn from a paper by Sir Francis Barnard that the novelist, in later life, regretted the vein in which, both in PUNCH and "The Irish Sketch Book," he had attacked the Church. In connection with the statement that Dicky Doyle left the staff of PUNCH mainly because of such vituperation, Sir Francis says:

"Afterward Thackeray, who with John O'Sullivan (Higgins), had attended Faber's lectures and was said to be within an ace of following his tall friend Higgins into the Catholic Church, grieved sorely over the tone he had at this time adopted which had caused so irreparable a loss to PUNCH."

This explains the remark made by the novelist during his American tour in the early fifties, when, pointing to the Catholic Cathedral of Philadelphia, he said to a friend: "After all that is the only thing that can be called a church."—Ave Maria.

A COMPARISON

PROTESTANT PROFESSOR NOTES DIFFERENCES IN RELIGIOUS SPIRIT OF SOLDIERS

Protestant chaplains in the American army have been dismayed by the vast numbers of men who throng to all the camp Masses, while few think it worth their while to go to the Protestant services. The reason for this may be inferred from the following acknowledgment made in St. Thomas Journal by Rev. Prof. Shaw, teacher of Theology (Protestant) in Taylor University:

"I sat for three weeks with men in training in a great American concentration camp, men who had been in France in the thick of it, and they told me of two things the boys in the trenches wanted before they went 'over the top.' The one was to make a confession and the other was the Eucharist. Why are Protestant

soldiers, thousands of them, along with the Catholics, crowding the Mass? It is because they feel that this Mass stands for an atonement of their sins. It furnishes them with the desired confession that they cannot find in their own religion. I was brought up a Scotch Covenantor, my very soul crying out against this thing, and yet I find that it is the one exigent way of getting rid of that awful thought of dying with sin. The soldier must have it. He wants to purge away the guilt of his soul. He must tell his sins to some one else. Yet, it is coming fast into evidence that it is essential that we must have a good open confession. It has been our habit for the last century to deny sin. Since this war however, there has been a whole-some demand of the need of Jesus Christ. We have got to come back. Let us do so, and help our boys in khaki so that they may die with Jesus on their lips."—Catholic Transcript.

THE SPIRIT OF FRANCE

The eventual triumph of the real spirit of France over the machinations of the anti-clericals who for so long a period have held sway over the destinies of the nation is foreshadowed by letters like the following from the pen of an English soldier:

"France and the French people are a truly heroic race. It is Catholic, as far as I can judge, to the backbone. Catholicism and all its sweetness and purity seem to permeate the air and even the fields. The churches are gems; they are filled to overflowing with devout and pious men and women. The women, as in Ireland, are wonderful; I have the greatest admiration for them, and so have all our men. And morally, I do not speak of Paris (Paris is not France, Carlyle's 'French Revolution' told us that). France is, speaking generally, most moral. Virtue, modesty, reverence for Christ, His mother, and all the saints, seem universal. . . . The beautiful church here, with its wonderful windows, was built by the Spanish three hundred years ago. I go to Communion every morning. I have been in France three months now. I have been in the line near the old battle-field (Messines). Life is very cheap here. Graves are universal; the little wooden crosses are scattered everywhere over hill and dale and everywhere remnants of villages and towns. Not a tree that is not blasted and dead, and the ridges look as if lava had flowed over them."

When a people like this, awoken from their political apathy and taken a determined and organized part in public life, their present Government, like that of the anti-clericals of Italy, will not merely see the necessity of modifying its sectarian policy but perhaps will be eliminated effectually from its present dominance.—America.

IF IRELAND IS WRONG BOLSHEVISM IS IN ORDER

CARDINAL O'CONNELL SOUNDS NOTE OF WARNING TO RULING CLASSES WHO HOLD POWER

In the course of a sermon delivered in the Cathedral of the Holy Cross in Boston recently Cardinal O'Connell said that the great nations must learn from Ireland the lesson of maintenance of faith in God and the law of right.

"It is a certainty," Mgr. O'Connell declared, "that unless the ruling classes, those who have the power in their hands, recognize the eternal laws of justice and righteousness and follow them, the world is inevitably on the point of collapse."

The Cardinal recited Ireland's experiences and added:

"Ireland for seven centuries has stood up against the world, against the pride of the world, the eyes of the world and the conquest of the world. The Irish people held fast to the Cross. You have taken our lives, they said, you have taken our lands and our money, but you can never take God from us."

"Now let the other nations learn from Ireland, because Ireland saw what they never can see—God on

His throne of justice. That is the only lesson today that can preserve any nation on the face of the earth. If Ireland is wrong, then there is nothing left for the world but Bolshevism. But Ireland is right."—Buffalo Echo.

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