

that does the trick; hence, if science got its due there need be no more unhappy marriages. Science has done much for the betterment of human life and as time progresses will doubtless do much more.

FOR AN informing and impartial account of pre-Reformation Scotland one does not ordinarily look to a non-Catholic, more especially not to a clerical member of any one of the several sects existing in that country.

FROM THE Catholic point of view there is nothing in Dr. Dowden's book to which serious exception can be taken. True, here and there, he may insinuate that the revolution, or rather conspiracy of the sixteenth century was for the advantage of the country, but he does so in a diffident way, and in any case due allowance must be made for his position.

BISHOP DOWDEN'S book is the result of a careful study of original documents by a learned and conscientious man. It is a work that will prove of lasting value, and though it treats not of the general history of the Scottish Church during the Middle Ages, but of its constitution, organization and law, it is not without the elements of popularity.

WITH REGARD to the latter, the Bishop points out that as there were no metropolitan sees in Scotland until towards the end of the fifteenth century, the Bishops were necessarily directly dependent upon the Pope, and he is at pains to show that until the storm broke in the sixteenth century Scotland had always been loyal and submissive to the Holy See.

See the immense value God sets on the slightest smouldering of piety and love in our souls; how He nurses beginnings; how He coaxes fears and entices relapses. We read of no feast days among the angels, but those to celebrate the return of sinners to their Father and their God.—Father Faber.

CARDINAL MERCIER

ASSERTS AFTERMATH OF WAR DISORGANIZES EUROPE

The Lenten Pastoral addressed by the noble Archbishop of Malines, Cardinal Mercier, to his flock is a notable document deploring the aftermath of war.

"We have said that the family is disorganized and must be plunged once more into the atmosphere of the Gospel. Civil society is disorganized also."

"But now the times are changed. Your trial, though called by a different name, still remains a trial. Before, you groaned under the acuteness of your suffering, the violence of the enemy afflicted you."

FORGETFULNESS OF GOD

Then the Cardinal represents a responsive sigh as issuing from the Sacred Heart: "I have compassion on the multitude."

"The Cardinal then invites his flock to consider calmly and honestly the present state of Belgian society. He might have been referring to our own."

"We have lost our heads for the time. Let us pull ourselves together and return to our traditional Christian manners and to union. You who have for a moment forgotten your God lose not confidence in Him, for He will not cast off for ever, He will have mercy according to the multitude of His mercies."

DISORGANIZATION OF FAMILIES

"Perhaps there is coal shortage, meat is rare, bread is not plentiful—yet there are funds for flocking to cinemas. The young women buy themselves costly, suggestive dresses and yield to shamelessness."

"It is you, young women moving in what public opinion is pleased to call 'high society'—the best possible—it is you who are chiefly to blame for this decay."

"Above all, do you mothers of families ponder it—you who till now have shut your eyes to the errors of your children through seeking to persuade yourselves that the tyranny of fashion is a law and that the collective impulse justifies the worst abuse."

SHOULD PROFIT BY VICTORY

"In the great World War... we are the victors. But it is a poor thing to conquer if we know not how to profit by our victory."

"The chief stakes in the conflict were honor, integrity, civilization as brought to this world by Christ. This is the booty of War that must be saved at all costs."

"We, your Bishops, know that we can reckon on you. You will band together for restoring the Gospel tradition of purity and moral discipline to their place of honor. Lent is at hand. Close your drawing-rooms

to worldly gaiety. Tell the crowd that we stand too near the graves of our heroes, that their ashes are too fresh for us to dance, spend, and make merry without regrets."

DISORGANIZATION OF SOCIETY

"We have said that the family is disorganized and must be plunged once more into the atmosphere of the Gospel. Civil society is disorganized also."

"Threats in the form of strikes, sabotage, political warfare became the tollers' weapon; the masters' arms consisted of dismissal, lock-outs or employers' strikes, and political reaction."

THE INDUSTRIAL CONFLICT

"On the other hand the chiefs of Socialist groups, despairing of check-mating capital by the ordinary recourse to economic competition, resort to violence: the Bolsheviks extol and practice anarchy."

"The Cardinal urges a deep study of Papal Encyclicals bearing upon the subject, and gives, as a condensed summary of all he urges, the following extract from Benedict XV."

AN APPEAL TO ANTI-CLERICALS

"Lack of mutual good-will in social relations, contempt of authority, class warfare, insatiable pursuit of material goods which perish—as if the human soul had nothing nobler and better to hope for—here are the four sources of the disorders now profoundly agitating society."

"The Cardinal also appeals to the anti-clericals to put aside hostility towards religion in the common interest, and contrasts their attitude towards his office with the cordiality and respect of which he was the universal object during his visit to the United States."

"Not least applicable to the situation is the Cardinal's warning against restrictive legislative measures inconsistent with Christian principles. While urging the necessity of all parties in the State co-operating cordially for the good of the nation, he adds:

"But I add that the nation is not the final end of all things... When the State—i. e., the handful of men officially representing the nation—threaten the moral and religious rights of citizens of their families, of their various legitimate associations, the State exceeds its rights, and gives just cause for resistance on the part of its subjects to arbitrary encroachments. The spirit of nationalism must not be allowed to degenerate into State tyranny after the Prussian model."

K. OF C. "BOGUS FOURTH DEGREE OATH"

"The old calumnies concerning the Knights of Columbus 'oath' the Jesuit 'oath,' and similar fabrications, will not down. The Knights have during recent weeks been obliged to open a special campaign of information to offset the latest propaganda carried on against them by a renewed circulation of the 'bogus fourth degree oath.'"

"I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen, and myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order."

"We, your Bishops, know that we can reckon on you. You will band together for restoring the Gospel tradition of purity and moral discipline to their place of honor. Lent is at hand. Close your drawing-rooms

flourish and our country prosper to the greater honor and glory of God. Those who believed that Catholic sacrifices in the late War would silence the voice of calumny for at least a short space, have doubtless been sadly disillusioned by this recrudescence of bigotry, which will grow in intensity among a certain class according to the measure of public good the Church may accomplish.—America.

FRANCE-VATICAN MESSAGES

GREETINGS BETWEEN OUR HOLY FATHER AND THE NEWLY ELECTED PRESIDENT OF FRANCE

Catholic Press Association

Rome, March 24.—The following is the text of the telegrams exchanged between the Holy Father and the new President of the French Republic. His Holiness first telegraphed:

HOLY FATHER'S MESSAGE

"We express to your excellency our congratulations and good wishes on the occasion of your elevation to the position of chief magistrate of the Republic and your installation in the Elysee. We have no doubt that Divine Providence has in store for your action as President, with the devoted and sincere help of all good citizens of France, the magnificent and glorious mission of raising France from its material and moral ruins, and giving to your country the religious peace which will be an important factor in its restoration, and also giving effective help in bringing peace among the nations to which all mankind is looking forward."

FRENCH PRESIDENT'S REPLY

"The President replied: 'At the moment of undertaking the charge entrusted to me by the National Assembly, your Holiness has done me the honor of expressing to me your feelings and your good wishes, for the greatness and prosperity of France. It gives me the greatest possible pleasure to tell your Holiness how I appreciate your congratulations; and I have equal pleasure in assuring you of the high value which I place on your good wishes for the happiness of victorious France and for the fulfilment of its historic destinies, indissolubly allied to the cause of justice.'"

INCIDENT IS SIGNIFICANT

The cordiality of the expression of good will is significant, but the fact is more important than the text. The Holy Father took the initiative of telegraphing to the newly-elected President of the French Republic, not only personal congratulations, but good wishes for the nation, and imploring Divine blessings on the French Government."

"It is not the first time that the Republic has received kind messages from Rome; and, indeed, it is well known that the counsel of Rome as well as that of the French bishops to Catholics in the last election, was to vote with all good men in voting for the existing constitutional conditions—which is the existing French Republic—against any forces tending to disrupt them. Of course, nothing else could be expected, but these things are landmarks on the road of reconciliation between the Holy See and France, which is now stronger than the forces which drove it into the separation of 1905 and the persecution of religion of that year."

WORLD'S DEBT TO PAPACY

A REVIEW OF THE GLORIOUS WORK DONE BY CHURCH IN PAST YEARS

We may consider the Papacy as the ecclesiastical system by which the Pope, in their office as successors of St. Peter and Vicars of Christ, govern the Catholic Church in the capacity of supreme head, or as an institution which has exercised an unparalleled influence as a social and political force in the history of the world and in the lives of nations. In whichever way we consider it, historical truth compels the acknowledgment that the Papacy has been the most constant and bountiful benefactor that Divine Providence has ever bestowed upon the human race."

SUPREME JURISDICTION

The Papacy has proved the very keystone of Christianity. Churches which have separated from the pillar and ground of truth show signs of weakness evident to the world. The churches in the East separated from Rome, though in possession of valid Orders and Sacraments, are held in

bondage by the secular authority, are without power of expansion, suffer in laxity of discipline and in loyalty of adherents. That this should be so is inevitable when there is no final authoritative Court of Appeal, except, perhaps, a secular court which, from its nature, can have no jurisdiction over divine things. Rome was the final and supreme Court of Jurisdiction over all; Rome instituted, Rome deposed, there was no finality in church matters apart from Rome, but when Rome had spoken, the cause was finished. Rome was to save the world through the Papacy. But what a task! The Goths, the Huns, the Vandals, the Lombards, broke down the material power of the Roman Empire forever. First the pagan barbarians and then the Arian heretics overran Italy, spreading fire and destruction. The all-devouring hordes of Attila, "the Scourge of God," thirsting for the destruction of Rome, are brought to a stand outside its very gates. The uplifted hand of Leo the Pope turns back the barbarians, and Rome is saved. The Vandals came next and pillaged the city, but they spared the lives of the people and the Christian sanctuaries at the prayer of the Roman Pontiff. For two hundred years the Popes looked out upon a desolated Europe and a dying civilization. The human race had been thrown back two thousand years."

A PEACEFUL VICTORY

The Papacy took a noble revenge. For five hundred years afterwards another tide swept Europe, a bloodless and stainless conquest which washed away the defilements of those fierce destroyers of ancient Rome in the waters of Christian baptism. In the early part of the fifth century, Ireland was converted by St. Patrick, sent by Pope Celestine. Towards the end of the same century, the Franks were converted with their king, Clovis. St. Augustine and his Benedictine monks went to the Anglo-Saxons from St. Gregory in the sixth century. The Benedictines, thank God, are with them today always sent by the Popes. Other missionaries of the Papacy, as the centuries passed on, preached the Catholic Roman Faith to the Finlanders, the Hollanders, the Lower Germans, the Bohemians, the Bavarians, the Prussians, Denmark, Sweden, Russia, Poland and the other nations of Europe received the Faith of Christ from the missionaries from Rome. The Northmen conquered the Roman Empire, but the Cross of Christ, borne from the City of the Popes, conquered the Northmen. Much of the work of the Church was undone at the revolt of the sixteenth century. Its results are to be apparent, also, today. But at the very time the revolt was raging in Europe Saint Francis Xavier and his missionaries were converting millions to the Faith in India, Japan and the Far East, sent to them by Rome."

A GREAT CONSERVATIVE FORCE

At the close of the sixteenth century the threatened whole West of Europe. We are told, by not too friendly witnesses, that the Papacy was the only power which was not entirely and absolutely prostrate before the disasters of the times. It was this power which was most imperatively required to preserve all which was to survive out of the crumbling wreck of Roman civilization. From the sixth to the fourteenth century, the Papal power was the great conservator of Christianity and so of civilization. The Papacy saved civilization. The Pope's missionaries tamed savage humanity, civilized uncivilized humanity, and cultivated uncultivated humanity. Faith and morals were their teaching, and no complete civilization is conceivable without them."

THE RELIGIOUS ORDERS

The Papacy has conferred one of its greatest benefits upon the human race by the defence of the people against tyranny, and its championing of the poor and oppressed. No man must be in bondage to his fellow-man. The Catholic Church has always stood for the liberties of the people. Pagan Rome looked upon the laboring classes as beings of an inferior caste. Christian Rome insisted on the essential equality of all men before God. The Church opened her sanctuaries to the slave fleeing from the tyranny of his master. She surrendered him only when guarantees had been given for his pardon. She even elevated those who were suitable to the priesthood, and thus did more than anything else to remove the degradation which attached to their caste in the eyes of the people. In all these works, the Church organized those great bodies of men and women who for centuries, under her guidance, have labored unceasingly for the advancement of their fellow-man. The Religious Orders of the Church attracted the greatest lights of learning into the cloister whence she sent them forth to Christianize and so to civilize the heathen and the savage. Humbly prostrate at the feet of the Father of Christendom, a Benedict, a Francis, an Ignatius, a Dominic sought that sanction without which no Religious Order could continue to exist. The world's debt to monasticism is incalculable and overwhelming, but apart from the Papacy, western monasticism would never have existed."

THE POPE AND THE WAR

We are too close to the events which have staggered the world

since 1914, and the data to hand is not sufficient to enable us to estimate the full effect of the efforts of our Holy Father Benedict XV. on behalf of justice and humanity during the great War, but we may be certain that when the true history of these latter years comes to be written, we shall find him not to have been unworthy of the glorious traditions of the Papacy."

A BULWARK OF JUSTICE AND FREEDOM

The Papacy stands before the world today, a vigorous survivor amidst almost universal ruin. The spirit of social disorder and hostility to all lawfully constituted authority threaten nations and society. The Papacy remains as a principle of order the immovable rock of right and freedom and justice. Let the statesman of the world and the peoples of the nations acknowledge its power and seek its guidance as the heaven sent teacher and custodian of the moral law, and the material and social problems which confront the world will save themselves.—Catholic Bulletin.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

NECESSITY OF CATHOLICITY IN ACTION

The proud title of Catholic which distinguishes the true Church of God in this world is well understood by the members of that august body. St. Augustine's words in which he recounts some of the reasons which keep him within the fold can well be given here. "Lastly," he says, "there holds me the very name of Catholic which not without reason so closely attaches to the Church amid the heresies which surround it, hence in a constant manifestation of the abiding presence of the Third Person of the Blessed Trinity, God the Holy Ghost. Farther than this, they realize that very presence of the 'Spirit of Jesus' unites the Church closely with Our Divine Saviour Himself. In fact, Catholics constantly speak of the Church as the Mystical Body of Christ. In a sense the Church is the continuation of the life of Christ on earth; through her He speaks to us and to the whole world, through her He reaches souls by faith, by sacrifice and sacrament, through her we are kept in that intimate union with Christ which is to last throughout eternity. The dead branches are these cut off or broken off only to be cast into the fire."

This mark of the divinity of the Church has always impressed serious Catholics and has been for them as it was for the great Doctor of the Church the sign by which the true and the false are distinguished. If, however, they have the great privilege of belonging to that body uniting them immediately with Christ Himself there follow some duties of a public nature which cannot possibly be ignored. Not the least important is the fact that we are all members of the one fold under Christ the shepherd, hence a duty of mutual love, we are all interested in the members of that flock in no matter what circumstances they may be placed, we are all interested in the general welfare of that Body in the public duties it may be called upon to perform. In this particular part of the work of the Church we are not attempting to discuss the attitude of the Church towards public necessities or towards the conditions which arise from day to day. That is the particular province of our accredited Catholic leaders. But we are vitally concerned in the attitude of the Catholic people towards the extension of the Church. Since the Church is the living Body of Christ united with Him, the Head, the necessity of belonging to that Body is beyond all question. Salvation is through Christ alone and we must therefore help to provide for the souls without the fostering care of the ministry of the Church or who have strayed in error from her fold. Souls are gained by the preaching of the Word of God, by prayers and paces of the members of the Church, by their own individual efforts, by the Holy Sacrifice of the Mass and by the reception of the sacraments. "Is any man sick among you, let him bring in the priests of the Church," said the Lord Jesus Christ, and in the sacrament of Extreme Unction. Might we not very aptly apply the command to the members of the Church in reference to the needs of all souls? Our work is the work of the missions and the missionaries. We are placed in this position by the Vicar of Christ to aid this important, this necessary work by which the life of the Church must penetrate and increase. We are as it were the official auxiliary of the man who goes in God's name to preach the Gospel in the outposts of the Church. Our work is to see that the dioceses are aided by men equipped for their hard task, to see that at least a few of their essential needs be

supplied and that in days of discouragement and trial, aid be given that they may not be compelled to leave their posts.

This demands Catholicity of interest in this great work, Catholicity of action among the members of the Church who are already well supplied and an abiding faith in the presence of Christ among us who with us searches everywhere and among all peoples the souls that are going astray. Help therefore the works of Extension.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, J. B. K., 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged	\$3,169 58
A Friend, Paris.....	3 00
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FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. The interest on this amount will support a student when he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER

I propose the following burses to subscription.

SACRED HEART BURSE

Previously acknowledged	\$4,441 05
Kitty Flynn, St. John's.....	1 00
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Sr. M. Immaculate Heart, Toronto.....	5 00

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Previously acknowledged	\$298 00
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Previously acknowledged	\$1,416 87
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Previously acknowledged	\$232 25
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Previously acknowledged	\$240 80
Petrolia.....	2 00

HOLY NAME OF JESUS BURSE

Previously acknowledged	\$201 00
Petrolia.....	2 00

HOLY SOULS BURSE

Previously acknowledged	\$546 25
In memory of deceased parents, Hearts Content.....	1 00
J. B. K., Dublin.....	5 00
M. O. G., St. John's.....	3 00
Petrolia.....	2 00
A Friend, Stratford.....	1 00

LITTLE FLOWER BURSE

Previously acknowledged	\$890 05
Miss Ellen Tierney, Warkworth.....	5 00
M. O. G., St. John's.....	5 00
A. L., St. John's.....	2 00

SACRED HEART LEAGUE BURSE

Previously acknowledged	\$380 50
J. B. K., Dublin.....	5 00

Sympathy is a thing pleasant to have—laudable to desire. It inspires purpose and sweetens effort; it gladdens the heart that was growing sad with lonely thoughts; it nerves the flagging energies and cheers the over-tought spirit that was nigh to fainting, if not to death. All the same, its voice is a Siren voice and has, ere now, spoiled high purposes and ruined lives that might have been noble.—Joseph Farrell.