#### WHAT MAY WE EXPECT AFTER THIS WAR?

SPECTATOR IN PITTSBURGH OBSERVER DISCUSSES PRESENT AND FUTURE & SITUATIONS WITH HIS FRIEND

We did not get excited, but were talking quietly about the War; how and when it it is likely to end. denly the Spectator's friend asked "what do you think? Is this war going to bring about a revival of religion in the world? Will men's thoughts turn away from the materialism and denial of God which brought about this awful war to the acceptance of religion and the Christian standards of living? What effect do you think it is going to have upon the people of the United States? What is the outlook for the future of religion, as you see it, in

this country?' The Spectator did not attempt the role of a prophet in his reply. He differed widely from his friend who entertains a rather gloomy view of the future of religion. The war has evidently had upon him as upon many others a depressing effect. The Spectator tried to cheer him up

Answering the broad question. "What is the outlook for religion?" the Spectator said that the reply largely depends upon the point of view of the observer.

There are the alarmists who say Christianity, as they know it, is dis-integrating into lifeless elements; that its creeds are being cast aside that church going is falling into disfavor. They point to the census of church attendance recently taken in New York and Chicago and say "that tells the tale"; they say that men women no longer believe the teaching; that science and modern scholarship have shown the Bible to be full of errors and myths; that many ministers of religion are avowed skeptics, preaching from Christian pulpits the principles of agnosticism and infidelity. This, the pessimists, clearly indicates the decline of vital religion; and one may easily predict, from such an outlook, the speedy decline of Chris-

There is another class of observers, the people who hold to the philosophy of hope and "the religion They are trustful the future, they are not so easily cast down, their look is upward, their faith is that of the poet's,

"That, somehow, good Will be the final goal of ill."

They look around for omens of the coming dawn and find them in abun-

And, there is yet a third class made up of earnest, sincere Christians, who are not troubling themselves too much "about the signs of the times," but are busy with the but are busy with the work of their own and others' salvation; those who are walking in the footsteps of the divine Master : who have an unshaken belief in promises of God that His kingdom on earth, the church of the living cannot fail; that however flerce the conflict between truth and error, between light and darkness. between virtue and vice, the victory ust be in the long run on the side of virtue, light and truth.

Their creed is this: "Jesus Christ, the same yesterday, today and for-ever." Every truth uttered by His lips; every heart conquered by His maintained by Christian generosity; love through the changing centuries; the proper observance of the Lord's struggle with temptation; every prayer in His name—these are the spirit of brotherhood and kindly the single notes in the great swell- feeling among the various denominahorns that echoes through the ever-living heart of humanity. to us is born a Savior, who is Christ ture of the future of religion. the Lord, and the love of Him is life | Lord God will, as He said, protect His outlook is assured.

the facts as they present themselves all the ruins thereof; and He will to these three different classes of make her desert as a place of pleasreligious observers. One thing is quite certain—that the religious Joy and gladness shall be found question, as always will be the case, at the present time under discussion the Spectator's answer to his inquiramount of mental activity the topic calls forth. In constant succession newspapers, lecturers, books, contro versies and popular movements stir the public mind into ferment over this or that point of religion, the new theology, or modernism, the position of this or that religious leader. This shows how deep in human nature is the passion of religion; and is also evidence of the pres-

ent bent of human thought.

It is quite evident that there is religion means; there is a spirit of make gracious. All the unfortunate brotherhood and charity among prohead of the house gets is a meal, and fessing Christians that was unknown even a generation ago. Men and from his plate. women no longer "hate one another for the love of God." Protestants for the love of God." Protestants and Catholics can be good neighbors dwell. The wife should deem her and the best of friends, even when they differ radically on points of doctrine. All this makes the outlook —not he for the house. She should

for painting the future of a religion | to heaven's glory. as seen by the three classes of persensual materialism; a creedless religion; the truth of the Bible openly latchet to mercilessly and unmean-

assailed here and there by professing Christian ministers; a notable falling off in church attendance: the lowering of the tone of public morality; the revival of the spirit of paganism; the degradation of the stage; the alarming increase of crime, of suicides and divorces; the corruption of fashionable society. He will remind us of the words of the English poet, describing a state of society which, he says, is very like our own :

"Religion, blushing, veils her sacred

And unawares morality expires."

A Methodist bishop recently de-clared that "Fashionable society has a staggering load of sin to answer for, and I consider it the most dangerous foe that the church of Christ to combat. The leaders of society are all so polite, yet they are hand in hand leagued with the vilest

He has repeated this charge with added emphasis:

"I have no apology to offer," says he good bishop. "The facts in evithe good bishop. "The facts in evidence are too abundant. The frequent divorces in high life for immorality prove the trend of things."
Out of such facts and conditions

the pessimists paint the future of religion, and the outlook to them is, indeed, dark and discouraging.
But a better, brighter and truer

picture of the future of religion can, I think, be drawn. The materials are quite at hand. Let us use the facts and tendencies noted by the alarmists for a background. They serve only to bring out more prominently the good that is in society at large, and the strength and vitality of religion. Never, I believe, was the outlook brighter. What are the facts? Confining the view to America, we find that the great body of the American people are Christian believers. The spirit of Christianity permeates our laws and institutions. Our civilization is Christian. Ninety five per cent, of our public men, from the president down to the village postmaster, are professing Christians. The bulk of the teachers in our schools, colleges and universities are sincere Christians.

MANY FIRM BELIEVERS

governors of the States, the United States senators, the heads of the army and navy, all of them are on record as being firm believers in Christianity. The members of the supreme court, the judges of our county benches, the vast majority of lawyers, doctors and business men believe in the teaching of Christ. Here then, is the answer to those who say that intelligent people are skeptical and no longer believe in

Christianity. Nor is there a notable falling off in church attendance. Look right here in Pittsburgh. See the crowds that are coming and going every Lord's day from the churches of the town. Look at the splendid church edifices. Does that indicate a decadence of Christianity? A church census of all the families in Philadelphia show that only about 8% of the whole are non-religious. And what is true of Philadelphia will hold for most other places. The showing of atheists and agnostics, when put to a test, is piti-

REASON FOR ENCOURAGEMENT

Then, consider the growth and extension of Christian charity: the hospitals, orphanages and refuges day and the great Christian festivals; tions. Surely we have here more "Un- than enough material to paint a pic-Christ ture of the future of religion. The In such souls the religious Kingdom; against His Church the power of error and darkness cannot Let me note somewhat in detail prevail; He "will comfort Zion, and throughout the world. Look at the ing friend as to the religious outlook

#### HUSBANDS AND WIVES said so.

The husband will at first reluctantly absent himself from a distasteful the laws, institutions and spirit of heart from what has become repugnant but where naturally a smile should meet him and a kind word ent bent of human thought.

It is quite evident that there is a most profound interest in religion at the present time. It is no less evident that profound changes are going on in the religious world. As result of these changes there is a fuller understanding of what true afuller understanding of what true

Strife, then, should ever be absent husband as the subject of her best doctrine. All this makes the outlook brighter and more hopeful for true remember that love is of all things the very first-that with it a tent can Now, let me supply the material be a palace and a tallow dip a light

Many a wife standing on the grave as seen by the three classes of persons referred to. A very unlovely of her husband can feel thatshe murpicture is that of the pessimist. He sees only what is dark and decadent self, for herself, first, last and ever, sees only what is dark and decadent in religion and paints according to his view. This is what he observes: have of skepticism sweeping over the religious world; a gross and the religious world; a g

ingly chop to pieces what should be happy days. Death would not come so soon, only suffering in silence bebeckoned the destroyer to hasten, in the hope the grave would bestow rest. Ingratitude made for him a hell that

vas easy to leave. Then there are wives who seem the plaything of a husband's brutal power. Nothwithstanding all the tenderness of which the gentle sex is capable, despite all the solicitude that is ever looking beyond itself to his needs, all the consideration that would make light her husband's burdens even though her own were made heavier; all the amiable attractiveness of manner, gentleness of and sweetness of mind that only the Sacraments can beget, the gracious soul of home's and heaven's devotee gets nothing but a scowl. There is always a cloud around her and a nightmare in her thought and

All this is wrong; the wife cannot be truly happy if the husband is miserable; the husband cannot be glad if the wife is in tears. should be the right arm of the other and should feel maimed if it were lost. One should not be a bailiff to unroof the other's peace and joy. One should not be an example of in subordination and disobedience to children that should, on the contrary find it easy to obey where unity marks command. One should not be the reason why dread of death or the mad house would bring constant

If all this be true of Christian homes, how can we approach the subject of pagan domiciles? What a travesty on pleasure are they! The old Roman pagans had no word to express home, nor have our modern ones in their peculiar conduct. If the orchestra discourses sweet music what is it if there be no social harmony: if grandeur is the character of the furniture, what of it, if life is barren of virtue and heavenly hope if castellated towers rise to the sky, what a mockery are they if the soul never mounts thereto; if gold glitters in bursting coffers, what a hollow sham if the gold of virtue does not gleam and glisten in the chambers of

Christian homes have tangible joys Their songs are the first notes of verses sung forever in Heaven; their harmonies of hearts are suggestive of eternal rhapsodies; their union of interests is indicative of the saints and angels who melodiously forevermore chorus the praises of Our Father above: their little sacrifices. for the sake of others, tell us of the beauty of Christ's Cross crimsoned with unselfishness.—Catholic Colum-

#### THE SEPARATION OF CHURCH AND STATE

Recently the Anglican or Episcopal Church was disestablished as the state church in Wales. All the English Episcopalian bishops and churchmen opposed this separation of Church and State; just as they did in 1868, when the Church and State were separated in Ireland.

But would you therefore conclude that American Episcopalians are op-posed to separation of Church and State?

In Germany there is union of Church and State. The Lutheran church is established by law and enjoys State support. If the Socialists should seek to separate Church and State, in Germany, all the Lutheran pastors would denounce the move.

Lutheran vote in this country was therefore in favor of a union of Church and State?

In Catholic countries, like Spain and Italy, the Catholic clergy favor the present laws which provide for public support of the Catholic

But that does not prove that Catholic Americans want union of Church and State here, American Catholics, both clergy and laity, are very well satisfied with the present American status of separation of Church and State. This status harmonizes perfectly with the Catholic Church, and Catholic prelates have

THEY OUGHT TO KNOW

home, then continue in weaning his the Catholic Church and with the laws, institutions and spirit of our country. And we emphatically de clare there is no antagonism between them."-Pastoral of the Archbishops and Bishops of the United States assembled at the Third Plenary Council of Baltimore.

where liberty of conscience is respected, and where the civil constitution holds over us the aegis of her is specially seen in the bonds of govprotection, without intermeddling ernment and the participation of the with ecclesiastical affairs. From my heart, I say: America, with all thy faults, I love thee still. Perhaps at has more liberty to carry out her sublime destiny than in these United

For my part, I much prefer the system which prevails in this country, where the temporal needs of the Church are supplied by voluntary contributions of the faithful, to the



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wholesale confiscation of ecclesiastical property.

I do not wish to see the day when the Church will invoke or receive any government aid to build our churches or to pay the salary of our clergy, for the government may then begin to dictate to us what doctrines we ought to preach. In proportion as State patronage would increase, the sympathy and aid of the faithful would diminish."

Sometimes there is a question of divided allegiance," but it is, after all, very simple.

Americans owe a political allegiance both to their State and their Federal governments. These alle-giances, may, at times, seem to conflict: but, as a matter of fact, they find adjustment in the courts of final resort.

Church and State have come into conflict all through the ages over the limits of their respective jurisdictions. Even in "the ages of faith," so-called, our Catholic ances-"the ages of tors enacted mortmain, and other statutes, limiting the prerogatives or jurisdiction of the Church or its authorities.

What do we conclude out of all these varying assertions of claims and conflicts of jurisdictions? Let us be practical and derive our notion of what is the accepted status from the facts, as history has hammered them out. In the circumstances, and especially in a country like ours, consider with others on the cause of where Church and State are separate Bishop Schrembs, the present Catholic Bishop of Toledo, has put the matter in a nutshell:

"I am perfectly willing, yes, as a Catholic Bishop, I must subscribe to the following anathema: 'Cursed be he who says you owe the Church temporal allegiance.' I subscribe to that anathema with all my heart. So does every Catholic. And yet, no matter how often we deny it, invariably the old charge will be brought

up again."

The real attitude of the Catholic Church with reference to Catholic loyalty and Catholic duty to country is expressed in the words of Rev. J. M. Molloy, of Ryan, Ia., (a Catholic priest) who recently answered the attacks of Moles, in which answer he

said:
"When I stated that if the Pope were king of Italy and if war was proclaimed between Italy and the United States, I would be found under the Stars and Stripes, Boles was panic-

"I will now go farther and say in the words of another Catholic priest: If by an impossible supposition the Pope should man an army and fleet the rest in the exposition of the Holy to storm our coast, you would have Scriptures. Applying to these writ two million Catholics in the Ameri- ings the rules of Vincentius of Lerins. can army ready to die to resist the which I saw to be approved by the Pope's invasion. You would have most learned, I deduced what were thirteen million Catholics in their the points which had been everyhomes praying for their sons, brothers where, always, and perseveringly and fathers in the field. You would handed down, by the testimony of have forty-five thousand Catholic the ancients, and by the traces of nuns upon their knees before the them remaining to the present day tabernacles beseeching the God of I saw that these remained in that armies to strike the guns from the Church which is bound to the Roman emissaries. You would have seventeen thousand priests in the front ranks of the army fighting till they died for the constitution of the United States. We would be Catholics still, and we would say to the Pope, 'we shall render to Caesar the things that are Caesar's and to God the things that are God's.' "-Catholic Columbian.

## NOTED WRITER

SAYS HE FOUND THE MARKS OF DIVINITY ONLY IN THE CATHOLIC CHURCH

Hugo Grotius, in "Votum pro pace

" Nurtured from my youth in sacred literature, and taught by masters not holding the same opinions on divine things, it was easy for me to see the will of Christ, that all who desired to il of Baltimore.

And read what Cardinal Gibbons bear His name, and through Him attain blessednesss, should be one among themselves as He is one with Thank God we live in a country ere liberty of conscience is rected, and where the civil constitute of a communion which can be seen, and Sacraments. For the Church is one or ought to be, a certain Body (Rom. xii.; Ephes. i. 4, 5: Colos, i.); this moment there is no nation on the face of the earth where the Church is less trammelled, and where she together by the ligaments of various offices (Ephes. iv. 11); and individuals to be baptized in it, that they may become one body (I Cor., xii). And they are to feed on one consecrated Bread, that they may grow more and more unto each other and show them selves to be one Body (1 Cor. x, 17). I was strangely captivated by the beauty of that ancient Church, on whose Catholicity there is no controversy; when all Christians, save fragments torn off, and therefore easy

was for this very reason that schisms and separations in that conspicuous body were severely interdicted (Rom. xvi, 17; I Cor. i. 10, 11: 3; xi, 18; xii, 25: Gal. v. 20); and that this was the special subject in the letters of Paul, and Clement of Rome to the Corinthians, and in many writings of Optatus of Milan, and Augustine against the Donatists. Moreover, I began to reflect that not only my ancestors, but those of many others, had been pious men, hating supersti-tion and wickedness; men who brought up their families well, in the worship of God and the love of their neighbor; whom I had ever deemed to have departed from this life in a state of salvation; nor had Francis Junius taught me otherwise—a man of such fair and mild opinions, that the more heated Protestants disliked and abused him. I was also aware from the reports of my elders, and the histories I had read, that men afterwards arose who were altogether for deserting the Church in which our ancestors had been; and who not only themselves deserted it-some even before they were excommunicated—but made new assemblies too, which were for calling churches, presbyteries in them taught and administered sacraments. and that in many places against the edicts of kings and bishops, and alleged, in defence of this, that they must obey God rather than man, just as if they had such a charge from heaven as the Apostles had Nor had they halted in their daring at this point; but traducing kings as idolaters and slaves of the Pope had stirred up the mob toarmed meetings. seditions against the magistrates, breaking of the images of saints, of holy tables and shrines and finally to civil war and open rebellion. I saw that much Christian blood had thus been everywhere shed that morals, looking generally, especially where they had prospered, had so far from improved, that long wars had made men savage, and the contact of for-eign vices infected them. My sorrow at these things increasing with my consider with others on the cause of calamities so great. The seceders, to cover their own deed, stoutly main-taimed that the doctrine of the Church united with the chief See had been corrupted by many heresies, and by idolatry. This was the occasion of my inquiring into the dogmas of that Church, of reading the books written on both sides, reading also what has been written of the present state and doctrine of the Church in

Asia and Egypt. I found that the East held the same dogmas which had been defined in the West by universal councils; and that their judgments agreed on the government of the Church, (save the controversies with the Pope), and on the rites of the Sacraments unbrokenly handed down. I went further, and chose to read the chief writers of ancient times, as well Greek as Latin among whom the Gauls and Africans; and those of the next three centuries I read both all and often; but the later ones, as much as my occupations and circumstances allowed, especially Chrysos tom and Jerome, because I saw that they were considered happier than

Greece, and of those joined to it in

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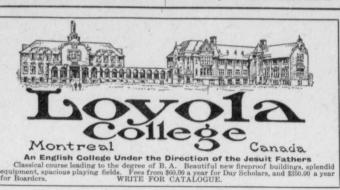
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I often think how much misery not be avoided; it can not be swept Egypt from the British ocean to the there is in the world; and, even away all at once; for we are human, Euphrates, or beyond. I saw that it among very good people, little unwe are creatures, and as such we pleasant incidents occur. This can shall always be full of little faults.



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