

THE HOLY OFFICE AND THE Y. M. C. A.

In all the world, perhaps, there is no person whose sayings, actual and supposed, awaken more interest than those of the Holy Father. He is so prominent a figure and his words carry with them so great an authority over so many millions of men, that not only his children but countless others as well read with eagerness and discuss with earnestness everything that he says. Unfortunately, however, no public man's statements are subject to such serious misinterpretation as are the Pope's. The news items which appear in the public press concerning the Holy See are frequently inaccurate. Even when they are written with substantial accuracy, they are often so meager in details as to leave room for misunderstanding. This difficulty is further increased by the fact that those who report the statements said to emanate from the Vatican to say nothing of those who read them, are at times not very well equipped by sympathy or habits of thought to appreciate correctly either the Church's point of view or the documents' actual meaning.

The recent letters sent by the Holy Office to the Bishops of the Catholic Church on a non-Catholic association is an instance in point. It is precise in thought, unequivocal in language, and definite in its instructions; it has been published so widely that any one who cares to do so, can read it either in the original or in translations. Under these circumstances misconception as to its original contents would appear to be impossible. The impossibility has taken place, and the letter has been lamentably misunderstood.

One of the mistakes attaching to popular accounts of the letter is that which assigns the authorship of it to the Pope. As a matter of fact, the letter is not the Pope's. It emanated from the Sacred Congregation of the Holy Office, and bears the signature of Cardinal Merry del Val, who, in issuing it, acted in his capacity as Secretary of the Congregation. The mistake, however, is not of great moment, because the Pope is the Prefect of the Holy Office and the letter would not have been published without his authorization and approval.

Another of the minor misrepresentations created by inadequate press accounts represents the letter as wholly concerned with the Y. M. C. A. This is not the case. The letter deals with an entire class of associations which the Holy Office judges to be dangerous to Catholics and to the Faith. Only one paragraph is devoted to the "Y," and if it is singled out for special mention, the reason is that the Young Men's Christian Association is the most widespread and the best equipped of the organizations in question, and is the quasi-parent of many others. Here again, the undue prominence given to the "Y" is of lesser consequence, because it is certainly included among the associations to which the Sacred Congregation takes exception.

Still another misconception, of a distinctly inimical nature, is being spread, to the effect that the letter is a "Bull of Anathema." The letter is not a Papal bull in any sense of the word, nor can it justly be described as an excommunication, for the Church does not excommunicate associations, but only individuals. The penalty is reserved for persons, individually or collectively, and by its very nature to such persons as are members of the Catholic Church. The purpose of the letter is to convey instructions to Catholic pastors, and particularly to the members of the Hierarchy, to devise ways and means of safeguarding the young people committed to their care from losing their Catholic faith. In speaking of these associations merely describes their well known activities, the self-avowed and officially proclaimed motives which underlie these activities, and the danger both in tendency and effect which such activities controlled by such motives present to young Catholics.

The extent to which the character of the letter is being misrepresented, either from ignorance or malice, is seen, to take but a single instance, in the Los Angeles Scottish Rite Bulletin, which declares in its issue for January, 1921, that the Pope has "pronounced a curse on the Y" for its activities in applied Christianity." This statement is so patently at variance with the truth that it is hard to understand how any one who had read even casually the letter could have made it.

There is not a single word in the letter which can be construed as an objection to the humanitarian work, as such, carried on either by the Young Men's Christian Association or by any of the other organizations. In fact Cardinal Merry del Val goes out of his way to pay a tribute to the "Y" for the important services it rendered to a large number of unhappy persons during the World War. He calls attention to the fact that both the "Y" and the other associations are possessed of large material resources and are engaged in many fields of beneficence; that the "Y" is supported by non-Catholics of good faith who believe, mistakenly but sincerely, that the association is beneficial to all and harmful to none; that the "Y" professes sincere love for young people and that its avowed object is to promote their material and mental interests. With the efforts of the "Y" in applied Christianity and its

endeavors to provide young people with homes in large cities, with a wholesome moral atmosphere, with facilities for building up strong and healthy bodies, and with an education, the Holy Office finds no fault whatever. Not the use but the misuse of these activities is the reason why the Holy Office has sounded a warning against them. They are dangerous to Catholics, the letter declares, because they are being propagated by means of the means of the Holy Office deems prejudicial to the best interests of Catholic young people, because the material and educational advantages offered by the associations in question are being employed to instill habits of thought which the Holy Office judges to be un-Christian, because the culture given by them destroys in its hour the integrity of Catholic children and eventuates in rationalism and religious indifferentism.

This tendency and effect are not, according to the Cardinal, a sort of by-product of the work of the associations in question, something unforeseen, undesired and regretted, but a deliberate purpose, openly proclaimed in the organs of their propaganda. He declares that, according to their own assertions, the object of the associations is to impart intellectual and moral culture which shall be their religion, and shall consist in full and complete liberty of thought outside and independent of every religion and denomination. The steps by which this object is accomplished, the letter states, is "to lead them insensibly, first to hesitate between contrary opinions, then to doubt about everything, and finally to settle down in a sort of vague, indefinite religion, which is, to say the least, a very different religion from that which was preached by Jesus Christ." Professing to give light to young people, they turn them away from the Church's authoritative teaching body, which has been divinely established as a light of truth, and urge them to seek light for their own guidance from unaided human reason. The consequence is that the young boys and young girls who come under their influence are despoiled of the precious patrimony of the Faith.

That the Young Men's Christian Association is actually accomplishing this same result and that it proposes to itself this same end, Cardinal Merry del Val says explicitly. "This society," he indicates, makes profession of a sincere love for young people, as if it had no deaver aim than to give them facilities for corporeal and mental development; but at the same time it destroys their faith and declares that it proposes to purify it, and to impart a more perfect knowledge of life above and apart from any religious system."

In proof of his statement he refers to the pamphlet published by the central office of the Y. M. C. A.: "cio che si propone, etc." Such being the object of the associations with which the letter deals, the Holy Office, in the exercise of its function of watching over purity of faith and morals, bids the Catholic clergy, and especially the Bishops, to safeguard the young people over whom they have charge from the danger with which in their ignorance they are threatened. The letter, as might be expected, has already been made the subject of considerable comment, but no one is surprised or seriously disturbed by it. When people are wholly at variance on fundamental principles, it is inevitable that they should differ widely on the application of those principles. Catholicism and religious indifferentism are poles apart as far as the basic positions are concerned, and as a consequence the standards of value as far as they depend on these basic positions, are and must be, irreconcilable. The Pope is committed heart and soul, completely and unreservedly to each and every portion of Divine Revelation; his critics discard that Revelation altogether, or have whittled it away to suit their own views, or else assert itself to be only so far as it appears itself to be of human reason. The Pope regards it as his bounden duty to defend the Faith from any movement that threatens its integrity; his critics resent any such Papal action as an effort to fetter human freedom. This being the case, it is futile to look for agreement where there is no ground for agreement.

Catholics, therefore, do not expect that the measures taken by the Head of the Church to keep the Faith intact shall meet with the approval of those who have little or no appreciation of his views of the Faith. All that they demand is that the Pope and the Sacred Congregation shall be treated with the same fairness with which enemies of the Church are treated by the Church; that the Holy See and its statements shall be given a fair hearing; that they shall not be made to say what they have not said, that they shall not be misrepresented. Unfortunately, however, misrepresentation of the recent letter has already begun, and if the lessons of history count for anything, the false reports of its contents are likely to be repeated with increasing vehemence and frequency until they at last parade as unchallengeable truth. Catholics and the Y. M. C. A. differ on the value of the culture which is offered by the "Y" and similar associations. There is no reason why, in this country especially, they should not

differ amicably, without bitterness. It would be a thing much to be regretted if this difference should give rise to religious animosity, especially now, when the country is so distracted.

A MODEL WORKMAN

Thinkers and legislators in all ages have endeavored to discover a panacea that would reconcile the workman to his toil. Material commercial reasons usually are adduced, and the worker is lured on by a promise of better wages, less labor and greater advantages for himself and family. Religion, however, a strong and effective belief in Divine Providence, is assuredly the best known remedy for industrial and social unrest. When applied to the individual in his own life usually it succeeds in placing labor in a different light; it enables the toiler to see the nobility of labor, of all labor that is rightly directed and performed under the natural impulse implanted by the God of Nature in the heart of man.

Never in the history of the race has the real value and purpose of human toil been so eloquently portrayed as in the little family down in the humble town of Nazareth. Joseph and Mary sheltered God as their Guest. He was to them a Son, the most powerful in the universe. At His bidding worlds came into existence: at His nod the furies of Nature were stilled and became reverent. Surely did the saintly couple have a right to expect at least the ordinary pleasures and comforts of a life of ease. This doubtless was not too much to ask of the omnipotent One in their family circle.

And yet, not only did Christ refrain from using His power to such an end, but He actually became a laborer Himself. He assisted the other workman, Joseph the carpenter, and together they labored and toiled to provide the few necessities for Mary and themselves. It is not recorded that they possessed a large bank account; that they looked forward to an old age of luxurious comfort and ease. But they labored on, day in and day out, convinced that their very work was the highest form of homage to God. In the Garden of Gethsemane he sweated in the sweat of his brow should man eat bread; and Joseph, the carpenter, carried out this prophecy in his own person to the end of his days.

Doubtless Christ could have surrounded the little family with sufficient means to exempt them from manual labor; but He desired to impress upon a reluctant world the actual value of human toil. Before the Babe was born Joseph worked at his humble trade; after the advent of the Redeemer Joseph continued to labor as heretofore. The nobility of labor henceforth would bear a divine stamp, and Joseph has come down the ages as the Model Workman for all time.—Catholic Bulletin.

SACRAMENTAL WINE

BIGOTS TAKE ANOTHER STEP (By N. C. W. C. News Service) Denver, February 28.—A bill that would make it impossible for a Colorado church to receive more than twenty gallons of wine a year for sacramental use has been introduced into the Colorado legislature by Representative Thomas L. Blackwell of Hotchkiss, and has received the support of the Woman's Christian Temperance Union, which at its last national convention called upon all churches to surrender the use of wine and to use grape juice for sacramental purposes. The Blackwell bill not only regulates the amount of wine to be used to an extent which would make it impossible properly to supply a parish that had two priests, entirely overlooking the possibility of accidents and provision for visiting clergy, but establishes that one dollar must be paid for every gallon obtained, instead of the one dollar a year now set.

The bill is introduced by the Denver Catholic Register to be the "first step in a campaign to try to make our form of worship unlawful not in Colorado but anywhere in the United States."

CHESTERTON WARNS ENGLAND

Gilbert K. Chesterton, the great English writer, recently published his views on the Irish situation in the Manchester Guardian. The following extracts are worthy of reproduction: "The ruin of England will be the reconstruction of the world. The war that will end us will be the war that will end war." He adds: "The whole world thinks England has gone mad. This is the first fact about foreign policy and international relations to be realized at this moment. We do appear to be engaged in Ireland in doing something quite wild and extraordinary, whether we ourselves believe it to be right or wrong. The English do really entertain a most curious idea that what is done in Ireland is done in a corner, and concerns only themselves. We treat Ireland not only as if we were in our own backyard, but in our own back yard. The Government and the gangs of murderers, between them, are rapidly turning it into something rather resembling a church yard." Of British rule in Ireland, Chesterton says: "What we are conducting now is not Government at all. It is at best war, and a very wild sort of war. We are not ruling Ireland, we simply are raiding

Ireland. Our rulers tell us they can never recognize Ireland as a separate nation, but, in fact, they are recognizing it as a second nation; they are invading it exactly as the Prussians invaded Belgium. It would certainly have been better for our brave heart up some pretense of ruling Ireland like a fixed Government, instead of merely ravaging Ireland, like a foreign invader." Chesterton warns his people that the same legend that grew up around Prussia is now growing up against England, adding: "We are piling up a tradition against ourselves which will make them regard us as the last survival of despotism. Every tiny South American republic will be proud to be counted among our enemies. When one of the hundred entanglements of imperial politics brings us again into war, that war will become a crusade. The defeat of England will be the defense of the small nations." Chesterton says those who foresee these things have no pleasure in foretelling them.—Catholic Transcript.

OBITUARY

MRS. ANGUS KENNEDY Many friends will learn with regret of the death of Mrs. Angus Kennedy, which occurred February 10th, after an illness of a few days, at the home of her son, Mayor W. F. Kennedy, St. Andrews, N. B. Although Mrs. Kennedy had reached her eighty-fourth year she had continued active and interested in the affairs of her daily life.

A lady of splendid character, she was highly esteemed by a wide circle of friends. Her death is regarded as a distinct loss to the community and she will be mourned as one of the oldest and best loved citizens. The late Mrs. Kennedy was, before her marriage, Miss Margaret McDougall, and was the widow of Angus Kennedy who will be remembered by many in Canada and the United States as the proprietor of Kennedy's Hotel, until his death in 1904. Mrs. Kennedy was born in Glengarry, Ont., and came to St. Andrews in 1863. She is survived by six daughters, Mrs. James Dalton, of Ottawa; Mrs. J. E. Cunningham, of Medford; Mrs. R. B. Owens, Edmundston, N. B.; Mrs. J. E. Twohey, of Tupper Lake, N. Y.; Rev. Sister St. Providence of Mount Carmel Convent, Waterford, N. S., and Miss Amelia at home, and also by three sons, Dr. Charles E. of Winnipeg; W. Frank and Archibald D. of St. Andrews, all of whom were with her at the end.

The funeral was held from the Church of St. Andrew at 9:30 o'clock on Saturday morning, when Requiem High Mass was celebrated by Rev. D. O'Keefe. The pall-bearers were three sons and her son-in-law, J. E. Cunningham, R. B. Owens of Edmundston, J. Archibald Cunningham of New Haven, Conn., and Jack Cunningham of Medford, Mass., were among the mourners. R. I. P.

WILLIAM HANLON

The death occurred on Thursday, February 24, of Mr. William Hanlon, at his father's residence, Pinhook, Ont., aged sixty-four years. The deceased had been ailing some time, but worked up to Christmas at St. Joseph's Hospital, London, where he was employed as engineer. The funeral, which was largely attended, was held from St. Mary's Church Woodstock, where Solemn Requiem Mass was celebrated by his brother, Very Rev. Dean Hanlon, assisted by Rev. Father Egan, of Immaculate Conception Parish, Stratford, as deacon, and Rev. Father Kelly, Mitchell, as sub-deacon. Rev. Father Mahoney, Professor of Sacred Scripture, St. Peter's Seminary, London, and Rev. Father Gaffney, St. Joseph's Church, Stratford, were present in the sanctuary. R. I. P.

ANCIENT CATHOLIC DAYS

RECENT DISCOVERY POINTS TO EVENTS OF ANCIENT HISTORY Exeter, England, Feb. 25.—Events of ancient Catholic days in England are recalled by the finding of three human skulls in Cowick Lane here. Various theories have been advanced as to the skulls.

The skulls were found in the vicinity of a field which is now used as an allotment field. A Benedictine Priory formerly stood at Cowick, Exeter, the first authentic mention of which occurred in 1242. The establishment was a filiation of the famous Abbey of Bee in Normandy, and being an alien priory, it was often seized upon during the wars between England and France.

The conventual church of St. Andrew at Cowick was selected by many members of the Courtenay family for their place of interment. Hugh Lord Courtenay, Baron of Okehampton, who died in 1291, was buried there, as was Hugh Lord Courtenay, who died in 1340. Mention has also been made of Agnes Courtenay, Countess of Devon, who died at Tiverton in 1340, and was "solemnly interred at Cowick."

It is considered possible that these burials in the priory church shed light on a stone coffin, containing a body, which was discovered some 25 years ago in the field in front of Cowick Priory Farm. The site of the priory at present cannot be traced satisfactorily, but it is fairly clear from the register of Bishop Stafford of Exeter that it was located at the extremity of St. Thomas Parish, which comprises

Cowick. It was in 1261 that a Vicar was first appointed to take charge of the parishioners of Cowick, and the Prior was then directed to provide the Vicar with a dwelling house and its accompaniments. The parochial chapel, dedicated to St. Thomas of Canterbury, was dependent on the conventual church of St. Andrew. To this chapel all parochial privileges were annexed, except the right of burial. The place of interment for the parish was the cemetery of St. Michael's Chapel, located outside the priory gate.

OHIO CHURCHGOERS SIXTY PER CENT. CATHOLIC

(By N. C. W. C. News Service) Columbus, Ohio, February 26.—Ohio, 100 per cent. American, is only 34 per cent. godly. Estimates based on a survey of twenty of eighty-eight counties in the State reveal that only one third of their population are members of churches. This figure was given out at an interdenominational meeting here by the Rev. B. F. Lamb, secretary of the Ohio Federation of Churches. One community of 1,600 in Meigs county showed a church attendance of only 2 per cent. It is thought an extension of the survey would not alter the percentage very appreciably. The Catholic population—and attendance, which is practically identical—is about 950,000, or approximately 20 per cent. of the State's population. Catholics, therefore, comprise close to 60 per cent. of the churchgoers of the State.

MARRIAGE

RYAN BRENNAN.—At All Hallows Church, North River, Nfld., on Tuesday, Feb. 1, 1921, by Rev. Father Casey, C. C., James Ryan of Spangard's Bay to Mona Brennan, Bay Roberts.

DIED

SIMANO.—At Niagara Falls, Ont., Robert Simano, a resident of Pembroke, Ont., in his seventy-fifth year. May his soul rest in peace. HEENAN.—At her late residence, 62 Queen Street, Lindsay, Ont., on Feb. 7, 1921, Mrs. Bridget Heenan, widow of the late Timothy Heenan. May her soul rest in peace.

IN MEMORIAM

COSSGROVE.—In loving memory of Edward G. Cossgrove, who died March 12th, 1918. May his soul rest in peace. GENDRON.—In loving memory of Edmund Gendron, of Penzance, Ontario, who died in Transcona, Man., on March 9, 1919. May his soul rest in peace.

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