

that nothing is in the heart except what in some form or other originally got there through the head."

If man's sentiment through the ages has turned toward God, it is because his intellect, however vaguely, informed him of a divine existence.

It is not strange, however, that Mr. Schroeder should fix upon the sexual instinct as the solution of the origin of religion.

When Mr. Schroeder and his ally, Dr. Van Tassel, evidently fail to notice the somewhat obvious line of demarcation between true religion and false.

Some days later another batch of wounded came to the hospital. I related this fact to one of them, a Catholic, when another wounded comrade, stretched out on the next bed, interrupted me, saying: "Pardon me, Father, I know that man; we were comrades, and I was near him when his beads dropped, without his receiving any injury from the bullet. He even gave me a piece of them as a souvenir, and here it is."

And he showed me a piece of a rosary. "But, surely, it is not the same," I answered, "for the beads of the man whose story I have just told are white, while this is a piece of black."

I asked the comrade's name, and I found out to my great surprise, that it was Oglesby, which was the name of my friend in the ward upstairs.

I went to the next floor, and inquired from the later if he had a brother "at the front." He answered in the affirmative, and told me that his name was Michael, and that he had left for the front two weeks before and belonged to the "Army Service Corps."

I immediately returned to the ward down stairs and asked the man his comrade's name. He answered that his name was Michael, that he had been on the firing line for two weeks and belonged to the "Army Service Corps."

Some one might ask why our Lady saved the man's life and permitted that he should lose his arm on the following day. Here were two brothers, one of whom was digging a trench, and the other was standing nearby; both carried their rosary around their neck, and both escaped death, while their rosary was broken in pieces.

Whatever the case may be, as a matter of fact, these soldiers scribe their preservation to the powerful intercession of the Blessed Virgin.—Fr. A. Coventry, O. S. M., London.

OUR LADY AT THE FRONT

From La Croix

The following took place in a hospital in which I happened to talk with a soldier of the "Royal Irish Fusiliers," whose hands and feet had been frozen. I was relating to him that another soldier named Gibbons, of the "Royal Leinsters," brought to the hospital on the same day, had been preserved from certain death by a medal of the Blessed Virgin. The medal was hanging from his neck when a bullet struck him, hitting him full in the medal, which took the shape of a teaspoon, and then rebounded further. The soldier was lightly wounded; he should have been killed outright. A little coagulated blood was left in the cavity of the medal, and I told the soldier to be sure not to take it off.

After this my friend of the "Royal Irish Fusiliers" pulled out a rosary broken in several places, and told me he had been wonderfully protected in the following manner: He was digging a trench and his rosary was hanging from his neck; a bullet struck his rosary and broke it, while his neck was not even touched.

Some days later another batch of wounded came to the hospital. I related this fact to one of them, a Catholic, when another wounded comrade, stretched out on the next bed, interrupted me, saying: "Pardon me, Father, I know that man; we were comrades, and I was near him when his beads dropped, without his receiving any injury from the bullet. He even gave me a piece of them as a souvenir, and here it is."

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Whatever the case may be, as a matter of fact, these soldiers scribe their preservation to the powerful intercession of the Blessed Virgin.—Fr. A. Coventry, O. S. M., London.

RELIGIOUS-MINDED SLUGGARDS

It has often been said that one of the causes of the lack of prosperity in Ireland is that the minds of the people are so fixed upon the things of the other world that they do not think it worth while to do the work of this world, says Father Maturin in "Laws of the Spiritual Life." Father Maturin was himself of Irish descent.

I believe that such an apology is the greatest and most subtle condemnation of the religion of the people of Ireland. It implies that the Catholic Faith unites a man to take his proper place in life and do his duty where God has put him. Or it means still worse, that this world with its manifold claims to work, is no fitting place of discipline and preparation for the next.

It is in direct opposition to the whole teaching of our Lord and His apostles. And it implies that if a man desires to save his soul and be faithful to our Lord he must give up the world and enter a convent.

According to the teaching of the Catholic Church on the contrary, life in the world is the ordinary condition of life. The religious life is not to be an escape from duty. Our Lord legislated for the married state. We are told again of one who having been healed by our Lord desired to join the band of followers who left all to follow Him, and our Lord's answer was: "Go back and tell those at home what great things the Lord hath done for thee." All this involves a life in the world, not the cloister. In the parable of the talents our Lord teaches the very practical lesson that the gifts of God are to be developed in the world and not in the cloister, and the man who was punished was he who wrapped his talents in a napkin and hid it in the earth—the shirker, the incompetent, the sluggard.

So far, therefore, from attributing failure in such cases as we have been considering to religion, it is the reverse. The man who is unbusiness-



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CELIBACY

Catholic missionaries say that one question constantly found in question boxes at non-Catholic missions is this one: "Why do not priests marry?"

Here is a Protestant answer to that question: The Rev. J. Shepherd, a Congregational clergyman of Winfield, is reported in the London Tablet to have paid the following tribute to clerical celibacy, the absence of which among non-Catholic ministers he appears bitterly to lament:

"How many ministers deny themselves the comforts of a home for the sake of the One Who had not where to lay His head? Many ministers, instead of forsaking a home, endeavor to improve their social and financial position by marrying rich women. One would have thought if a minister is not strong enough to forsake all, but must have a home, that he would marry a spiritual-minded woman who has suffered the pangs of poverty and would be able to sympathize with the poor, but it is not to poverty the average minister turns, but to wealth and position."

"The Nazarene Carpenter would not be a success in the Nonconformist ministry to day. He would be driven out of the colleges. He would be turned out of the churches. The Scribes and Pharisees would hound him to the Cross again. The Tentmaker of Corinth would shock our middle class conventions, and nothing would save him if he addressed the ministry to-day as he addressed the Corinthian ministers: 'He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world.'"

Then why is the Pope silent in regard to conditions concerned with the war—particularly the invasion of Belgium and the ruin wrought on her people? "The peace loving Benedict XV. feels and deplores all such evils just as deeply and as keenly as any of us," the Tablet answers, "but it is surely nonsense to suppose that the Supreme Pontiff ought to make them the subject of infallible pronouncements. We have only to ask ourselves what conceivable point of faith or morals is there to be found in them that needs to be settled or defined. . . . And it is not an ex cathedra pronouncement by the Pope which is wanted or needed, then why all this illogical dragging in of the question of Papal Infallibility?"

The position of the Pope is one of great responsibility. His word weighs with some 250,000,000 people, of whom possibly 60,000,000 live within the German and Austrian empires. He is no respecter of persons and for that very reason his words are expected to be "scrupulously just." The Tablet shows at length how full and judicial investigation must be made before the Pope can pronounce a verdict. "He is bound to hear both sides and to exclude nothing which the accused may attempt to urge for their justification or exculpation. Are the means for any such complete inquiry and investigation, in any real sense of the word within the reach of the present moment?" Individuals form conclusions from apparent evidence and according to their own bias, but the Pope, the common father of Catholic Christendom, "can not be a partisan."

EVOLUTION AND PROGRESS

Evolution and progress, we may as well say it at the outset, are far from meaning one and the same thing. The mistake of supposing these two terms identical is responsible for much of the roscate optimism and false sense of security with which the literature of the day is filled. Hope springs eternal in the human breast, and in times of new discovery it is likely to run away with judgment. The past appears a transcended period, and the future a vast field of possibility which we shall yet explore to its farthest reach. How often have we heard it confidently proclaimed of late, that the fates did not have another great war in their urn for a humanity grown sober minded and reflective; it was impossible in this age of enlightenment to revert to barbarism; man's advancing spirit would not turn back to the past, and into two words: these are economic terms, and capital would disdain to lend itself to the service of waste and destruction. Such things we have heard and others of like import. Yet behold the stupendous tragedy in Europe, a war well nigh universal, now giving the lie direct to expectation. We have laid the flattering unctious to our souls that evolution and progress are identical movements; scarcely a book has come steaming from the press in recent years that did not bid us take heart and comfort from the press in recent years that we have had a rude awakening. The wide-flung doors of the temple of Janus have shaken us back into the realization that the primitive is still much nearer than the millennium.

It seems strange, when we inquire into the matter, that we should have grown so over confident. Nothing in the recent discoveries of science or in the improved ways of dealing with social problems, encourages the belief that the world is whirling on to universal betterment. The fact that evolution is the passing of things from a simple to a more complex state of existence does not necessarily imply that the passage is always one of perfection, and yet this is the unsupported assumption on which we have raised the unsubstantial fabric of a dream.

Not even on the Darwinian supposition of the survival of the fittest would it be true that the best survived. When the battle is to the strong and the race to the swift, bulk of body and fleetness of limb—no other qualities—need be the appanage of the victors. It may be true that in every normal social group a spirit of reform is brewing, but this fact does not justify a head long leap to the conclusion that the desire for reform is universal. The presence of indifferent or actually resisting members in every group is an equally patent fact which must be taken into account. Whenever we look we find our over optimistic conclusions challenged and tempered by evidence to the contrary. The identity of evolution and progress must not, therefore, be too hastily assumed. All progress is indeed evolution, but not all evolution is progress. The terms are so far from being convertible that they may indicate directions as opposite and asunder as the poles.—Edmund T. Shanahan, S. T. D., in the May Catholic World.

THE SPECTATOR WANTS TO REVISE PAPAL INFALLIBILITY

A year ago the London Spectator declared: "We cannot enter on a controversy in regard to Papal Infallibility." And now it is not only defining infallibility but insisting that the Pope's attitude in regard to neutrality is not consistent with the claim of infallibility. The current London Tablet gives two pages to correcting the Spectator, which, it says, "puts the doctrine quite nicely, but fastens on to it applications which every ordinarily-instructed Catholic must know to be really foreign and irrelevant to its import." The primary function of the Catholic Church, and of her exponent the Pope, is to preach and keep the Gospel of Christ before the mind of all nations. The Church guided by the Holy Spirit tells us infallibly what is true as distinguished from what is false in the matter of religious belief, and what is right as distinguished from what is wrong in the matter of morality. Hence matters of Faith and Morals are what come under her infallibility. Every Catholic has "the priceless boon and blessing" of knowing that in working out his salvation he has at all times an infallible guide in the teaching of the Church through the Sovereign Pontiff. Says the Tablet: "If the Catholic Church or the Pope did nothing more than to preserve infallibly the standards of what is true, as marked off from what is false, and of what is right as distinguished from what is wrong, thus supplying an unerring rule of faith and morals in the midst of an erring humanity, the benefit conferred on mankind would be always greater than words could express and it would be idle to ask of Catholics: 'What is the use of Papal Infallibility?' And in this sphere it certainly can not be said that the Holy See has been inactive. All along the line of its history, whenever public questions of faith or morality have arisen for settlement or definition—questions, for instance, as to the indissolubility of marriage, the unlawfulness of race suicide, of limitation of families, and other evils which are eating at the vitals of Christian Society—the voice of the Catholic Church has been clear and unflinching, and everyone knows without possibility of mistake what she thinks of them."

PROTESTANT MISSIONARY ZEAL

Recently the Board of Missions of the Episcopal Church met in New York to launch a campaign to raise a \$400,000 emergency fund before June 1st, for home and foreign missions. The board asks one day's wages or some equivalent self-denial offering, in addition to the usual gifts, from each of the one million Episcopalians in America in order that the work of over fourteen hundred missionary stations in different parts of the world may not suffer. The need for such a fund arises partly from the unsettled conditions now prevailing in Europe but mainly, it is stated, because of the extension and success of that church's missionary efforts in China and Japan for which the ordinary appropriations have proved insufficient. In this way a deficit accumulated and it is for the purpose of wiping out this deficit that the board makes its appeal for additional funds. The missionary zeal of the sects is truly wonderful. What sacrifices they are willing to make for the propagation of their religious beliefs! If our Catholic people had one-half the zeal for the extension of Catholicity which the Protestant denominations have for the propagation of an emasculated Christianity, the Catholic missionaries at home and abroad would not be in such dire straits as they are for funds to carry on their work for the extension of God's kingdom on earth.

Granting, as all must grant, that a thousand and one demands are being continually made upon the resources of Catholicity, it is, nevertheless, a fact that they do not rally to the support of the missionary work of the Church as they ought. Their contributions for this purpose are not so generous as they should be. If each of the adult Catholics in this country contributed a dollar a year to the mission work of the Church, in monthly installments if necessary, it would provide financial assistance for our missionaries which would make it unnecessary for them to worry about the future of their mission stations. If the million members of the Episcopal Church, can raise \$400,000 in a month for such a purpose, it ought to be an easy task for the Catholics of this country to raise two and a half times as much in twelve months without allowing the parochial or diocesan works in which they are now engaged to suffer in the smallest degree.

The fact of the matter seems to be that Catholics take it for granted that this Church, being a divinely established institution, will fulfill her purpose of preaching the gospel "to every creature," even though they fail to furnish the money to carry on the work. They forget that the Church has a human side, that material means must be forthcoming to enable it to toil and thrive and that this support must come from the membership at large. Now that parochial and diocesan institutions are fairly well established and provided for, the contributions for Catholic missionary work should be materially increased. In view of the deplorable conditions to which the present war has reduced many of the missionaries it becomes the duty of Catholics to offer more generous gifts in order that not even the least important of their outposts be closed for want of support. The missionary zeal of non-Catholics should be an incentive to those who have the true faith to spread the light by every means in their power. Every contributor to the missionary needs of the Church is an apostle and will receive the reward of an apostle.—St. Paul Bulletin.

There is a complete and up-to-date list of the names of the members of the Board of Missions of the Episcopal Church, and of the names of the missionaries, in the "Year Book of the Board of Missions," published by the Board, 120 Broadway, New York City.

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blood-guiltiness. It ought to be a matter of elementary knowledge, even to educated non-Catholics, that fact issues of that kind have nothing, and can have nothing, to do with the doctrine of Papal Infallibility.—Sacred Heart Review.

PLEADING WITH GOD

We too readily forget that the prime argument for a soul's conversion is not addressed to that soul itself but to God—the argument of prayer and sacrifice. The hidden apostolate is the stronger one. This is because it obtains the stronger motives of conversion; these are always hidden impulses of grace. Give us much pleading with heaven for conversions, and we shall need no great amount of pleading with earth. We do not understand clearly that there would be more conversions if devout Catholics were not addicted to spiritual gluttony (as St. John of the Cross calls it). They should pray for the salvation of others as well as for the sanctification of themselves.—The Missionary.

THE SECRECY OF THE K. OF C.

Hon. John H. Reddin, of Denver, Supreme Master of the Fourth Degree of the Knights of Columbus, is advocating the granting of this degree in public. The degree is purely a beautiful lesson in patriotism and it is believed that great good can be accomplished by giving it out where all may see.

Final decision in this matter is with the Supreme Board of Directors and may or may not be favorable to Mr. Reddin's recommendation, but the fact that the Supreme Master of the degree advocates giving it in public should be sufficient proof that the much discussed and widely circulated Fourth Degree "Oath" is a forgery pure and simple. Let us show the bigots by publicly exemplifying this beautiful degree.

The foregoing from the Southern Guardian is quite interesting to us, because we have for years been thinking and saying that there is no good work which the Knights of Colum-

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there was his firm friend and liege man. He had won us all by that one frank speech."—Intermountain Catholic.

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FABIOLA. By Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions.

does now, that might not be done as well at any rate, if not much better, without any secrecy whatever. All this lugger-mugger and hoo-hoo-hoo, serves too much of organizations that should be kept from imitating.—Sacred Heart Review.

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