of battle during the long hours which ensued, Cyril Bethune fought a more desperate battle even than the one desperate battle even than the battle raging in front of him—the battle for his own soul. As a Catholic, he for his own soul. As a Catholic, he had had at least the habit of prayer, had had at least the habit of prayer had ha had not at least the above the however perfunctory and intermitation to the however perfunctory and intermitation to the however perfunctory and intermitation.

Paris. The clergy, also, are ticketed, in the minds of the opeople, as probable up-holders of the old tradition. Therefore, no place in politics for the clergy, therefore, at need, quick but effective resistance to any

his past omissions.
"Sergeant!" he said at last, turnthe one thing he now could, "I'm out of place here. You're all brave men, but I—I've been a coward!"

'That's a plucky thing to say sir," the man rejoined, with quick generosity, "but never fear—you'll

get another chance yet."

And even as he spoke, the distant roar grew nearer, and nearer-and suddenly above them, like a bursting dam, the enemy rolled back.

Furiously bombing trenches and dug-outs, the British infantry pressed

dug-outs, the British infantry pressed foundations upon which Napoleon hard on their heels—and then, just based his Empire—a highly centralas a warning cheer broke from the group of prisoners, a grenade fell full in their midst.

Like lightning as it touched ground, Cyril Bethune leapt upon it with both feet. And so it was that when at last the stretcher-bearers arrived to do their work they found that for one man among that little npany they had arrived too late.

ompany they had arrived too late.

"Sergeant!" he had gasped with
breathless voice as the man knelt
speculess beside him, "write home
tell my brother I missed my first chance . . I forgot!
But tell him that I got another, and
that then . . I did his bit!"—
Thyra Crayke in Posset my first chance that then . . . I did his bit!"-Thyra Creyke in Rosary Magazine.

IS FRANCE CATHOLIC?

The Peace Conference in Paris has a dark side as well as a bright side. The journalists who are here differ radically in their appraisement of the values of light and shade. Paris is the scene of the Conference, but France was the principle theater of the War, and the War is still enough of a present concern to project its atmosphere into that of the Conference of Peace. Mr. Wilson is said to have stipulated that there should be no censorship of news or views conserning the Conference, but there is French war censorship, nevertheless, and some of the journalists have found it in their hearts to complain of delays which they attribute, at least in part, to that fact. On the other hand, the discovery of France itself has been a source of neverfailing delight. There might be some impatience saved if the Conference were held in Holland, say, but Paris is worth a delay in the

In Catholic circles, for example, our Paris friends are delightfully in-trospective. They recognize that there may be church interests in other parts of the world, but all relation to one another. The best fields, however distant, are looked at hope we see is in those who have through French glasses. Catholic apprehension in Alsace is fitted washed its hands of us, Bishops who directly into contemporary domestic controversy. Catholic concerns in wholly upon their own resources, greater Serbia are tinged with the rivalry between France and Italy in the Mediterranean. Catholic solicities who look to the Faithful only for tude about Palestine is engulfed in support. Even they may sometimes and the storms have come and swept the more or less silent struggle with England over priority in Syria. In the main, however, the interests of French Catholic thinkers is in their own problem, their own status, their There is nothing else

represented there, except the Govern-ment of France. As we came away the Marseillaise was played. When saved ourselves if, like Cardinal counsels of Leo XIII., and had for thirty years taken that share in the numbers and influence."

To another serious student I put the question, so often asked by American Catholics: "Why it is that with so many Catholics in France the Government is continu-

but effective resistance to an political suggestion of clerical origin any Therefore, anti-clerical deputies elected by Catholic population."

In this, and in its inconvenient consequences, the clergy are to some extent the victims of circumstances not of their own making. On my remarking to a friend in Paris in the opening days of the Peace Conference that France seemed to be as imperialistic as in the days of the Empire, his answer was:

"And could it be otherwise? This Republic is maintained upon the ized police power. If a little orator attacks the Government in some far off corner of France, the police prefect reports the fact within three days to the bureau in Paris, and it is the bureaus that rule France. It is Napoleon's system, but Napoleon. The French but without worship Napoleon's genius, but they have learned by bitter experience to deny themselves the pleasure of putting heroes in the places of power. They insist upon mediocrity. However capable a public man may be, he must not become too popular on pain of being put aside. Out of this has grown the will, almost absolute in French public life, that a man counts for nothing unless he can surround himself with some sort of a group No member of the group will allowed to extend unduly the area of his own influence, but if a few of the group combine for the futherance of a designated cause their increased activity will be tolerated. There is Gabriel Harotaux, for instance. Once he was a powerful Foreign Minister; then he ceased to count; then one day he became identified with the group France-Amerique, and now he is a person of consequence again. He is neither more nor less able than he was, but he is identified with the French political unit, the group, and France can see him again. There are scores of these groups, and the antagonisms and affinities amongst them are innumerables"

On the other hand, the ability of the clergy to adapt themselves to the general conditions is limited by

his France from end to end], we have saying that this militant wing looks here no episcopacy. Oh, yes, we with confidence, not only for spirithave Bishops, and some few who are ual support but for practical comvery able Bishops, but their ability to act together in any large way is restricted by tradition. Their relactions of America at the act together in any large way is restricted by tradition. Their rela-tion to the State did much to stereotype their functions, especially wholly upon their own resources, who have never contemplated any needed changes in the partition of their diceses. You will find an excellent priest in charge of a parish whose active membership has dwindled down to numbers so small own future. There is nothing else about which they talk with such animation or so well. No incident person so well. No incident point a moral.

They are in a more numble transe to that he cannot possibly be supported, that he cannot possibly be supported, that he cannot possibly be supported, when they are in a more numble transe to that he cannot possibly be supported, yet any proposal to change the parish lines would be, and many times has been, resisted to the utmost. The Out of the wrack and ruin of what they see.

the Marssillaise was played. When has been chosen as the light of his prestige, lost all his influence because he had his band play the Marssillaise, and I could not but reflect how much we might have but reflect how much we might have but reflect how much we might have training is what it was before this twenty and social institutions are training is what it was before this converge developed, find a himself. annoyance developed, finds himself antequipped for such controversies, and is in no humor to engage in take them for vital realities. We be-Lavigerie, we had conformed to the not equipped for such controversies, and is in no humor to engage in them. He falls back upon authority; working of the institutions of France then upon silence, finally upon whatto which we were entitled by our ever can be hoped for from example. The Church is rich in good works. and few have any idea of the vastness of the scope of religious and charitable organizations, but the good women who are leaders in these works and give of their time and means, do so because their mothers and grandmothers did the same thing and grandmothers did the same thing dure. "Culess the Lord build the There are many districts in France where the people are almost wholly Catholic. When an election comes along, one would expect a Catholic to be elected. What a stranger might find it difficult to comprehend is that in all these stranger might find it difficult to comprehend is that in all these communities, the dominating political version will appear unruffied in their salons at night. Their devotion is splendid. Yet it you were to point out to them ical motive is a passiona's devotion to the principle of equality—egalite.

The people will not have any return social service among the working regard to the land or to the social status. It happens that the leading Catholics, those of high social position, are precisely those who pridefully rejected the counsels of Leo XIII., obstinately refusing to recognize the existence of the Republic.

A prisoner in a dug-out on the field to battle during the long hours which named, Cyril Bethune fought a more deperate battle even than the one deperate battle even than the one that in an electoral division when lessly beyond the reach of the Church

low that if the Republic is a survival of the Fmpire, tied down in leadership to a safe mediocrity, it carries also a very definite, if a somewhat embarrassing, legacy from royalist times. It is not for nothing that a country has a history of 2,000 years.

French Catholics have all these

factors in mind when they answer the question which, coming from a stranger, interests them the most-"Is France Catholic?" Yes, they reply; there is a France that is Catholic. It can be recognized by all the lic. It can be recognized by all the manifestations which ordinarily disclose the action of the Church upon There are wide differences, no doubt, in the proportions of communities which can be set down as practising Catholics, but the tendency is towards improvement. There is participation by the Faithful in a great number of societies and undertakings, each inspired by a definitely religious purpose. A friend of mine saw in one room upwards of 5,000 beautiful vestments gathered from all over France, the gifts of French women to the pastors about to return to the devasted area. Ways have found to enable labor and religion to support and sustain each other. Confraternities based upon frequentation of the sacraments permeate all ranks of society. France is still the prolific mother of the foreign missions of the world. In the time of the nation's trial, it is now conceded, it was the patient, God fearing peasantry whose simple fortitude based on faith saved

"Is France Catholic?" No, they reply; there is a France which is the despair of the Church, if the Church could concede despair, but the Church does not despair. It fights, not alone in the pulpits, on the lecture platform, with the "good theater," with the "good press," with the "good movie"-with a hundred secular agencies designed to challenge the corrupting influence of like agencies whose countenance is evil. If there is a widely held opinion that the period of active persecution is about to end, there is the undeniable certainty that the spirit of Catholic France is more eager, more buoyant, more hopeful, now that the magnitude of its task has been made manifest, than in the days when too much was taken for granted. If the Church in France cannot be accur-ately described as a Church militant "Odd as you may think of it there is at least a militant wing, and commented a Catholic who knows there is certainly no exaggeration in there is certainly no exaggeration in Peace Conference.

THE FICTION OF CIVILIZATION

These are days of reconstruction. They are also days of the repudiation

"After the Armistice [said an experienced journalist, identified with the most conservative school of Catholic thought], there was a Tedays to come.

Description and the control of the parish are what they were in better days gone by; they must remain so to await better only thing that will remain as it was. We do not yet know what else the control of the parish are what the was called European civilization the Church of Rome bids fair to be the only thing that will remain as it was. We do not yet know what else is going to endure the control of the parish are what the parish are vealed that none except the frivolous can disregard. We have all awakgin now to understand that they live after their creators have wished them to continue only until the force of the original impetus has been ex-pended. Such a crisis as we are now passing through shows of what ephe-meral stuff they are made.

world into the way of salvation.

It is the Church of God against the world, the flesh, and the devil. We can have no doubt of the ultimate fitter, but what will be demonstrated. It is too much to expect all men to see what the chosen people of God against the world, the flesh, and the devil. We can have no doubt of the ultimate fittory, but what will be the price? Whatever it is, we must see that the chosen people of God against the world into the way of salvation. house, in vain do they labor who build it." The pride of builders other than those whom the Lord in-

KIII., obstinately refusing to recognize the existence of the Republic. Individually they may command the respect of their neighbors, but the tenacity with which they adhere to the traditions of the period before egalite, makes the equalitarians feel that they had better not be set in the



whether recognized or not. We must do all in our power to uncover her rich treasures which have been hidden' from eyes of the worldly wise. Our chief contribution to the work of reconstruction will be the reestablishment of fundamental Catholic

principles for human society. It ought to be evident that it is a matter of supreme importance what men think. The popular dogma that it does not matter what a man thinks is utterly exploded. Men, are, in the last analysis, just what they think. Right thinking is the su-preme duty of every man. There is no immorality so far reaching as the immorality of false thinking. There is no sin so heinous as the sin of formal heresy, which is a refusal to think out a logical conclusion the questions of the soul, quite as often as it is a repudiation of what is known to be the truth of God. Every sin is an injury to the race as well as an offense against God. But heresy is a tragedy the full horrors of which none can appreciate who do not read between the lines of human history.

Religion alone has civilized men. Civilization is not a dynamic entity. It is a condition which has never been realized in human history without religion. No nation has been civilized without religion. Peoples that have acquired some culture in a little world of what they have believed to be of their own making, have sucked from the breasts of religion the milk of such wisdom as they may possess and have built out of her stolen temples whatever they may call modern civilization. The disciples of civilization cannot expect us to trust them until they tell us what civilization is and show us its capability for making the world safe for democracy or safe for anything worth while, by revealing some instance of lasting service rendered by it in the past.

It is Christianity in what is called Christian civilization, which has made that civilization to be a dominant factor in the world's regeneration. The Protestant Reformation was a pestilential germ attacking the nucleus of Christian civilization. It "divided the Body of Christ" and would have extirpated, if anything could have done so, the vital principle of the Gospel of Jesus Christ. It failed because that principle was of God and could not be destroyed by man. That vital principle continued to be the secret of the Church's life. In spite of disastrous loss the ancient gospel will become again, in days which seem to be at hand, the nucleus of a new Christian civilization

No progress will be lasting that seeks to build upon other foundation than the gospel of Jesus Christ. In this supreme crisis every man must declare his allegiance to one or other of the contending forces, and no man can escape a declaration. We have already gotten far enough from the passions of war and from the perfervid exaggerations of the various propaganda to believe no longer that the forces of vital significance are arrayed along racial or national lines. Those who are solicitous for the human welfare must stop their racebating and their nation-bating. must align themselves with Christian men of every race whose eyes are fixed on the standard of Jesus Christ and whose souls are inspired by the gospe! of Him through whom alone salvation can come. whose souls

Protestantism is beginning to be Protestantism is beginning to be conscious of the wrong of "dividing the Body of Christ." It can hardly be expected to recognize its guilt at once because that guilt is not personal with the average Protestant of today. Earnest Protestants love Christ and hope for the coming of this kingdom. His Kingdom. They are travelling on a "belt line" that goes round and round in the same old circle of round in the same old circle of human creeds. Passengers that never rode upon a "trunk line" may honestly think that the rattling equipment and stumbling service are the inevitable vicissitudes of travel. They long for the New Jerusalem even though they are on the wrong road. There is evidence, however, of a new light dawning upon the weary travelers. Many are feeling the loneliness and futility of their journeyings. These are pray-ing that all who seek the Lord may come together for the journey, and by their united efforts bring the

be demonstrated. It is too much to expect all men to see what the chosen people of God now see more clearly than ever. It is to be expected that the latest efforts of the arrogant should be feverishly desperate as they are hopelessly vain. So pride

THE MONTH OF MARY

It was at the beginning of the last century that this devotion of the Month of Mary sprang up in the Catholic Church; and the circumstances of its origin are most wonderful. A little child—scarcely come to the use of reason, on a beautiful evening in May, knelt down, and began to lisp with childish voice the Litany of the Blessed Virgin before the Image of the Child in the arms of the Madonna in one of the streets of Rome. One little child in Rome, moved by an impulse that we cannot account for—apparently a childish freak—knelt down in the public streets and began saying the Litany that he heard sang in the church. The next evening he was there again at the same hour, and began singing his little Litany again. little child, a little boy, on his pass age, stooped, and began singing responses. The next evening three or four other children came, apparently for amusement, and knelt before the same image of the Blessed Virgin and sang their Litany. a time—after a few evenings—some pious women the mothers of the children, delighted to see the early piety of their sons and daughters came along with them, and knelt down, and blended their voices in the Litany, and the priest of the neighboring church said: "Come into the church, and I will light a few candles on the altar of the Blessed candles on the altar of the Blessed Virgin, and we will sing the Litany together." And so they went into the church: they lighted up the candles, and knelt, and there they sang the Litany. He spoke a few words to them of the Blessed Virgin, about her patience, about her Divine Son, and about the dutiful veneration in which she was held by her Son. in which she was held by her Son. From that hour the devotion of the month of Mary spread throughout the whole Catholic world; until with-in a few years, wherever there was a Catholic church, a Catholic altar, a Catholic priest, or a Catholic to hear and respond to the Litany, the month of May became the month of Mary, the month of devotion to the Blessed Virgin. Is not this wonderful? Is not this perfectly astonishing? How naturally the idea came home to the Catholic mind! With what love it has been kept up! With what love with what instinct-it spread it-How congenial it was to the soil saturated with the divine grace through the intelligence, as illumined by divine knowledge and divine faith.-Sentinel of the Blessed Sacra ment.

> TRUE SENTIMENT NOT WEAKNESS

No man need blush because his heart beats high and his speech grows warm for his country, his home, or his faith, nor because a tender chord binds him to the mother that made him what he is. True sentiment is not weakness; it is strength. It makes fragrant the commonplaces of life; it purple mantle over the humblest occupation, and keeps alive the sacred fires in the temple of pure and genuine manhood. — Frederic Rene Coudert.

world, and have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth, and sang on undyingly, smiting the hearts of men with deepest wounds, and putting an angel's nature in us. . . Truly it would be worth going through fire and water to acquire the right and find the opportunity of saying kind words. They cost us nothing, and yet how often do we grudge them.

Ah! if we had the eyes of angels seeing our Lord Jesus Christ present on the altar and looking at us, how we should love Him! We should wish never more to be separshould love Him! We ated from Him; we should wish to remain always at His feet. This would be a foretaste of heaven; all the rest would become insipid to us.

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