

towel at Mike's greying head. "Well, you know it was the twentieth time you asked me before I'd give you any answer at all, and then I only said 'yes' to get rid of you. Heaven knows, too, that there isn't another woman in the world but myself would put up with you. But, Mike dear, do you mind if I ask down the two women upstairs for a bit of hot lunch till they have their place fixed?"

"Go as far as you like, Ellen. But take my advice and keep Mary Jane Collins out of your conversation, and above everything don't forget yourself and call any one you know from the north of Ireland a 'far-down.' If you see Mary Jane between now and Sunday evening ask her to drop in for a cup of tea; we'll be having a few friends maybe she'll be surprised to meet."

THE HEART OF LOVE

Men are cowed or broken by authority; they are crushed by jealousy; they are ruined by the tyranny or envy of others, but they are made willing captives by the power of love. The affection of a mother can do more to reclaim a wayward son than can all the terrors of the law. The love of a child will lead him cheerfully to sacrifice possessions, and even life, for a parent, where a different motive would leave him cold and heartless.

The love of man is but a faint and distant reflex of that infinite leaning which is love divine. Human love and affection rests upon apparent good, or upon real good, which exists in a subject, mingled with much dross. In spite of man's imperfections and wilful transgressions, God so loved him as to send His only begotten Son. There must, therefore, exist in man something at once powerful and precious so to draw down such an unmistakable token of divine benignity. This elusive something is nothing else but the human soul which, in the divine estimate, is worth the Blood of the Son of God.

The Sacred Heart of Jesus is the center, the source and the fountain-head of the divine love among men. It is not merely a meaningful symbol; it is the embodiment in human form of all that Christ has suffered for the sake of love. Men die for the flag of their country, because the flag symbolizes all that is dear to the heart of the patriot. They prize an heirloom that speaks to them of the loved past. They cherish fondly a slight token sent them from a dying son or brother as he poured out his life's blood on the field of human battle. Will they then remain motionless and callous at the sight of a Heart that has felt its last drop of blood oozing forth and trickling down a body already wasted by torture through love for them?

During the month of June our Holy Mother, the Church, bids us recall the great deeds of our first Hero, of Him Who died upon a cross that we might be spiritually freed from the bondage of hell. Human heroes and martyrs call yearly to us to remember them and to cherish their memories, and we heed the call; shall we turn deaf ears to the annual call of the Sacred Heart upon our gratitude? Force will avail not, neither will fear; unless our gratitude itself waxes strong and virile, in vain shall they call who remind us of the suffering of the Sacred Heart of Jesus. It is a question of repaying a personal debt not to the country, not to the heroes in arms, but to Him Who has loved us so much that He laid down His life for us upon a cross of infamy.—The Sentinel of the Blessed Sacrament.

LIGHTS AND SHADOWS

ILL-TEMPERED PEOPLE ARE TOO PRONE TO EXCUSE THEMSELVES

Ill, and sharp tempered people, are every ready to excuse themselves for their unruly conduct, and seem to think that all is settled by throwing the blame on their—temper.

Sometimes this works beautifully, more often it doesn't. They seem to forget that their temper is a substantial part of their make-up and they feel mortally wounded if attention is called to their sharpness. In their own estimation, other people are far too sensitive.

It is extremely difficult to find the right medium in dealing with sharp-tempered beings, and for the persons who will dare to approach them without some fear or hesitation. This, of course, ruffles them, too, and the result is, they consider others as distant and formal; they finally take a good deal of self pity and bewail their lonely, isolated existence for the rest of their days.

There is indeed a very sad lot, because they are their own worst enemies; they are usually deaf to any form of fraternal correction, even in small matters, and they proudly oppose the slightest token of sympathy.

If these unfortunate people insist on keeping their sharp temper, they must blame themselves if meeker folks avoid them as they would a dog that bites; they surely won't go too near. Ill-tempered dogs are generally muzzled and chained, but sharp-tempered people are unusually free; they very seldom wear a muzzle and frequently they bite the hand that offers help.

All that temper needs is a good ruler, and an able manager.

Francis de Sales is credited with saying that while it is human to

become angry, it is Christian to overcome it.

In general it might be wise and well not to take the sharp-tempered too seriously, and to give them credit for their nobler qualities. For the ill-tempered themselves it might be well to know while the sharpest instruments gradually lose their gruesome edge, a sharp temper grows dull with use.—Lordman.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SOCIAL REIGN OF JESUS CHRIST

Twenty years ago, when the Sovereign Pontiff Leo XIII. wrote a letter to the Catholic world, urging the consecration of mankind to the Sacred Heart, he asserted that this act would be a world-wide and solemn testimony of allegiance to Christ as Head and Supreme Lord of the race. The venerable Pontiff urged the accomplishment of this consecration for the reason that all men are really the subjects of Christ. Not merely should Catholics acknowledge His empire over them, but also all those who, while outside the visible fold, have been washed by the waters of baptism. Erroneous opinions or dissent may keep them astray or cut them off from His Church, but baptism places them under His sovereignty and gives them a claim to His royal protection. Nay more, Aquinas teaches that even those who are deprived of the Christian faith are subject to the power of Jesus Christ, while circumstances may prevent them from profiting by it. "All things are subject to Christ as far as His power is concerned," the great Doctor tells us, "although they are not subject to Him in the exercise of His power."

The kingly power of Christ over men and things is outlined in the Old Testament. Speaking of Himself through the lips of the Prophet, long centuries before He appeared in the flesh, the Son of God tells us: "I am appointed King by Him over Zion, His holy mountain." The Lord said to me, "Thou art My Son, this day I have begotten Thee. Ask of me and I will give Thee the Gentiles for Thy inheritance, and the uttermost ends of the earth for Thy possession." Zion, representing the Church and its members, is part of His kingdom. The Gentile inheritance—that is, all outside the Church—must likewise admit His sovereignty. He who is the only begotten Son of God, possessing the same substance with the Father, necessarily has everything in common with the Father and is therefore Sovereign over all.

To this testimony of the Old Testament we may add the testimony of the New, for while on earth Our Lord emphasized the fact of His kingship. The dignity is His not merely by natural right as the Son of God, but also by rights which He has acquired. By His work of Redemption He made us His own. We are a purchased people; or, as St. Augustine puts it, "You ask what price He paid for us? See what He gave you and you will understand how much He paid. The price was the Blood of Christ." So that when asked by a Roman governor, "Art Thou a king, then?" He could truly answer, "Thou sayest that I am a King."

Elsewhere he described His kingly prerogative when He said, "All power is given to Me in heaven and on earth." He spoke as King when He commanded His apostles to preach to all nations the doctrines which He had taught them, to gather all men together into the one body of the Church by baptism, and to bind them by laws which no man could reject without risking his eternal salvation. Who then will dare deny that His empire over men must be world-wide, supreme, absolute, and independent of the will of any other? None is equal or like unto it, since even in heaven all must submit to it.

The reign of Jesus over men, therefore, is not a mere theory that may be doubted, a fragment of the imagination that may be scoffed at, an intangible something that, even if it did exist, the world could do without. The reign of Jesus in this world is a stern reality, essential to the spiritual and temporal welfare of mankind. In Him we move and live and have our being. He possesses rights over us which He will not surrender and which we cannot elude. Those rights are given expression in laws, in commandments, graces, in inspirations. They penetrate everywhere, and as long as the Redemption shares us in the face, we cannot shake them off. Christ is our King, and His kingship and power are felt even though men are unaware of it. The peerless One who never hears His name mentioned feels the influence of His power in the dictates of the natural law. The practice of virtue, undertaken by His baptized followers, is a virtual acknowledgment of His kingship. When we make an act of faith or of hope or of love, we do so because He is our Sovereign Lord, whom we believe to be God, whose promises we trust, and whom we try, no matter how poorly, to love.

Now, what individuals acknowledge to be an obligation to their Heavenly King must also be acknowledged by the mass organized into what is called society. "When two or three are gathered together in My name," He tells us, "I am in the midst of them." Multiplied by two

three millions of times, and as long as men are gathered together in His name, His promise holds good; He is in the midst of them. The authority which governs and guides two or three persons and guides the mass of human society; its exercise over one or over many has its source in Him and radiates from Him. This is what may be called the Social Reign of Jesus Christ, a reign during which His influence penetrates society and in which man's dealings with his fellowmen feel His power. Human governments, when conscious of their responsibility to Him as king, legislate only when they have Him before their eyes; they promulgate no laws which are not in accordance with the doctrines and principles which He taught. We Catholics know that without the action of Jesus Christ in this world, there can be neither faith nor courage, nor hope nor true penance. Either reestablish the reign of Jesus Christ in its entirety or allow the basis of all social order to perish. Without the kingship of Christ there can be neither authority nor religion, and as authority and religion are the two elements most essential to human society—the one constituting its organization, the other maintaining order and harmony within it—the need of both is evident. Eliminate the kingship of Christ and society topples over.

Alas, how far has civil society strayed from the divine plan. Christ as King is ignored by millions; His reign is undermined by false doctrines and false principles. In these latter times—Leo XIII. has told us—a policy has been followed in too many countries which has resulted in a sort of wall being raised between His Church and civil society. In the administration of States the authority of Christ and His divine law is disregarded; if it were possible, legislators would decree the banishment of the rightful King from His own earth. Have they not, in their insolent pride, boasted that the light of heaven would disappear at their bidding?

And yet He is the Prince of Peace: He is the way, the truth and the life. When His authority is not acknowledged, what wonder is it that so large a part of the human race should have fallen into disquiet of mind and be buffeted by waves of doubt! When men withdraw their allegiance to Christ their King and when His religion is once discarded, it follows of necessity that the surest foundations of the public weal must give way. It is then that God, in order to inflict on His enemies the punishment they so richly deserve, leaves them the prey of their doubts and their passions and finally they wear themselves out by excess of liberty.

All this is the result of getting away from God, of refusing to acknowledge His royal sway. God is no longer King for millions. To them He is man—an ideal man, if you will—but His Godhead and His kingship mean nothing to them; they refuse to acknowledge either. They do not realize, and therefore do not admit, that there is no other name under heaven given them whereby they may be saved.

And yet a refusal to admit, truth does not change the objective character of truth. For when we know the truth as it is in Him, what better way to bring men back to the truth than that suggested by Leo XIII., namely, to urge them to make a voluntary consecration of themselves to Him, and thereby acknowledge His power and dominion publicly? Let us who possess His truth convince ourselves more and more that our Lord Jesus Christ is our God and King who is in the fullest and perfect possession of all things; that we on the other hand are poor and needy; that we have nothing of our own to offer Him but our prayer. Who can resist His invitation, "My Son, give Me Thy heart!" He asks us to consecrate to Him what is already His own. By giving our hearts to Him we declare our free and open acknowledgment and acceptance of His authority and His reign over us.

Let Catholics begin this glorious campaign. Let individual Catholics consider themselves the legitimate subjects of Christ their King. Let the Catholic home circle be a kingdom over which the King holds sway. Little by little the influence of the Catholic home will spread beyond, and society will feel the results. This, at bottom, the end the present Pontiff is trying to attain in his crusade for the consecration of families to the Sacred Heart. The reign of Christ in the hearts of individuals and in society is an object worthy of the prayers and endeavors of our members. Work and pray for the establishment of the Social Reign of Christ and the world will be the better for it.

SCHOOL CLOSING DAYS

REFLECTIONS FOR PARENTS AT THE END OF THE SCHOOL YEAR

School closing time is here and parents should keep in mind their obligation to interest themselves in the school work of their children, says the Catholic Sentinel. They should resolve to attend the closing exercises of the school and encourage to that extent at least the children and their teachers. There is too great a tendency among us to give over to the school the whole problem of training the children; that tendency is not likely to be overcome at once, but at any rate parents might look in at the school work from time to time to see how their children are doing.

With the end of the school year many children, in the natural course of events, finish their common schooling and there is a temptation for parents to think a common schooling sufficient and to put the children to work instead of permitting them to go on to high school. Unless financial conditions compel this course, it is a very grave mistake. The boy who quits school at the end of the grades is altogether too likely to start on a "blind alley" job and to find it very difficult to put himself in the way of promotion. Something can be done by evening school work or by correspondence study but it is only the exceptional boy that will take advantage of these means even when they are offered.

Independently of the matter of making a living it is desirable for young people to go to high school. One of the durable satisfactions of life is found in an acquaintance with the great minds of the world, whether these have manifested themselves through our own language or through other languages. Vast numbers of people are unable to read anything beyond the daily paper and too many content themselves with the sports pages of that publication. Ordinarily it requires schooling to give a taste for good reading and parents should not deny their children the necessary schooling.

CARDINAL BELLARMINE

CHAMPION OF DEMOCRACY

John C. Reville, S. J., in America

According to its apostles the Reformation discovered democracy. History, however, does not bear out the claim. Years before Luther and Calvin, the Catholic Church had gallantly struggled for the government of the people, for the people, and by the people. During the Middle Ages, she had freed the masses from regal and imperial autocracy. Under the Roman Empire she had prepared for the triumphs of popular government by the suppression of slavery, the emancipation of women and the vindication of the rights of the child. She never gave up the fight for her ideal. She founded that ideal on the innate dignity of human nature, equality of all men in the sight of God, and their equal right to the same eternal reward. In the sixteenth century, in his "European Civilization," James Balmes, the Spanish philosopher, asks whether political liberty and the representative system originated in Protestant ideas. For that purpose he studies the Catholic writers anterior to Protestantism. He examines whether they teach any more striking testimony to his championship of the democratic cause, than this appeal of James to his brother princes to stand by him in the fray. He replied with an apology which is a summary of his doctrines. In 1611, a Catholic, the regalist Widdington, flew to the aid of the Stuart prince. Unbeaten, Bellarmine again took the field and published a counter apology bearing the name of the German scholar, Adolph Schuken, a work supplemented later by an answer to Barclay's attack on the prerogatives of the Holy See.

In his controversy with the English monarch the Roman Cardinal clearly proved that the oath required of English Catholics, was not so much an oath of fidelity to the prince as an act of apostasy from God and the Faith. They radically differed on the whole theory of the origin and limits of civil power. The Stuart prince stood for the Divine right of kings, the Jesuit for the democratic principle. He thus fell in with that long line of eminent scholars, stretching from the days of Thomas of Aquin to his own, who held the popular, or democratic, principle as the basis of the rights and just aspirations of the people. Like them, in his fit with James and in his masterpiece, "Controversies," he maintained that all authority came from God, and that when a ruler commands, it is in the name of God, whose delegate he is. Against Anabaptists and Trinitarians who boldly taught that the false Christ had in his church kings and magistrates armed with the sword, but that the true Christ would



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Clumsy as the trap set by James was, it proved a veritable snare in spite of a Brief of Pope Paul V., issued September 22, 1607, denouncing the oath, the Archbishop Blackwell, then the highest Catholic dignitary in England, took it, partly through misconception of its purpose, partly through weakness. In September 1607 the Pope renewed the condemnation. Bellarmine knew and esteemed the Archbishop, and relying on their former friendship, he wrote to him begging him to retract. But Blackwell persisted in his error and was deposed from office by Rome in the beginning of the following year.

Meanwhile James was anxious to plead his own cause and to display his erudition which, crowned pedant that he was, he knew to be both varied and extensive. He descended into the arena and answered the Pope's two Briefs and Bellarmine's letter to Blackwell, in a book fantastically entitled "Triplix Nodus Triplex Cunctis." Like a new Alexander he was going to wrest with three mighty blows of his royal sword the tripla Gordian knot which the Pontiff and the Jesuit Cardinal had, as they thought at least, securely bound him. It does not look now as if the monarch made good his boast. In the royal answer, the Papal claims of indirect sovereignty over kings and rulers were travestied and ridiculed. Bellarmine in turn replied. The work of James bore as the signature in its preface, that of Lancelotti Andrew, Bishop of Winchester; Bellarmine's rebuttal carried the name of his Secretary, Matthew Tortus. But every scholar that read Latin devoured the books and knew that a Jesuit and a king were the principals in the tourney. Again the King tilted with the Catholic champion. He redoubled his ponderous toms, signed it and addressed it to the Emperor Rudolph and the Christian princes of Europe. He felt that if Bellarmine's theories prevailed, autocrats might well tremble for their immemorial privileges. Bellarmine never received a more striking testimony to his championship of the democratic cause, than this appeal of James to his brother princes to stand by him in the fray. He replied with an apology which is a summary of his doctrines. In 1611, a Catholic, the regalist Widdington, flew to the aid of the Stuart prince. Unbeaten, Bellarmine again took the field and published a counter apology bearing the name of the German scholar, Adolph Schuken, a work supplemented later by an answer to Barclay's attack on the prerogatives of the Holy See.

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tolerate nothing of the kind, Bellarmine proved from classic texts of the Bible (Prov. VIII, 15; Matt. XXII, 21; Rom. XIII, 1) the Divine origin of civil authority. He insisted on the proof which nature itself gives of this truth, for "Civil authority is so necessary to human nature that to destroy it is to do away with human nature itself." The Jesuit Cardinal develops that idea cogently and clearly. Man, he says, is essentially a social being. He is incapable of satisfying by himself and without the help of his fellows, his highest needs. With his unaided efforts he cannot attain to that degree of instruction, culture and education, without which his moral and intellectual faculties remain dormant and untrained, if not entirely dulled. He has moreover the eminently social gift of speech. All this proves that man is made for social life, for life in common with his fellows. Now, continues the Cardinal, if nature requires a social life for man, prepares and destines him for it, it also requires for the social body a government and a head. A multitude of men cannot long form a coherent body without a superior to hold it together and to look out for the common welfare, any more than the human frame can exist and function when no longer informed by the soul to coordinate its powers and keep them in harmony. (Of "De Laetis," 5. Op. t. III, p. 10.) Civil authority is a necessary consequence of human nature, he concludes, and hence it comes from God.

Such, teaches the Roman controversialist, is authority considered in its primary source. But in organized society, in whom does it reside? As the schoolmen say, who is its subject? Does it reside, at first, in the social body as a whole? Does the social body, after receiving directly from God the power to govern itself, then yield up that power into the hands of a ruler or rulers? Or do rulers directly and immediately receive from God authority to govern their fellow men? These are momentous questions. The champions of democracy led in modern times by Suarez and Bellarmine hold that authority comes from God, that it is conferred by Him on the people, that the people then effect a constitutional form of government and set up a definite ruler: consul, king, assembly, or president, to whom authority is transferred and whose title of sovereignty, in the consent of the people. Thus do "governments derive their just powers from the consent of the governed." Such is the origin and nature of democracy. This was bitter doctrine to Jacobean autocrats who preached the Divine right of kings. That political heresy sprang from the juristic and legalistic schools which in the Middle Ages upheld the exaggerated claims of Henry IV. and Louis of Bavaria in Germany and Philip the Fair in France. James I. maintained it both in his acts and in his writings. In his "Basiliicon Doron," in his "Jus Liberae Monarchiae," in his controversy with Bellarmine, he affirms that he holds his scepter immediately and directly from God. Commenting on the words of the Psalm "Ye are gods," addressed to rulers, he maintains that kings receive from God alone their scepter and their crown, that they are gods among men, that they are ordained by the King of kings to occupy the throne in His name, that they occupy on earth the throne of God Himself. It is a principle of addition, writes the English monarch, that kings do not hold their power immediately from God, like the Pope himself. ("Jacobi Opera," pp. 125, 137, 143, 384.)

The Jacobean doctrine pushed to its extremes by the Stuarts sowed the seeds of civil war, sprouted the grim harvest of Cromwell's Ironsides and strewn the fields of Worcester and Naseby with the corpses of Roundhead and Cavalier. It ultimately drove the Stuarts from their throne. The days had passed when man would submit to an irresponsible sovereign, rejecting all limitations of power by people, constitution and parliament.

Bellarmino on the contrary taught that authority is directly from God, that it is immediately and directly conferred by Him on the people. The multitude is its original subject. In the multitude it originally resides. It then depends upon the multitude to determine who shall exercise that

authority. It can, at its will choose its form of government and place over itself "a king, consul or other magistratus." Bellarmine significantly adds: "And if there be lawful cause, the multitude may change the kingdom into an aristocracy or a democracy." ("De Laetis," C. VI.) This is sound democratic doctrine. Here is the cause of popular government clearly expounded by a Jesuit Cardinal, the greatest controversialist of his age, one whom Benedict XV. recently proposed as a model of sanctity and learning.

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