

his knees in acknowledgment of his creaturehood.

And what about ourselves on this side of the Atlantic? The dreadful truth is constantly in our ears. Our newspapers teem daily with unending narrations of the maelstrom of violence, with which a whole continent quakes. How impossible it all seems in the face of modern civilization, we whisper to ourselves. It must be the obsession of some hideous nightmare from which we will shortly wake. To-morrow's and to-morrow's newspaper will chronicle fresh horrors and the end is not yet. We ourselves breathe freely and easily behind the three thousand miles of ocean which divides us from Europe's catastrophe. Our physical well-being is only lightly disturbed. We are even reaping some economic benefit from the old world's disaster; but is all well with us—have we nothing to fear?

When England was celebrating with pomp and acclamation the triumph of her imperialism, one of her poets whose vision went beyond the flare of her battalions and banners and the blare of her regimental trumpets, struck a loftier note in his great "Recessional."

If, drunk with sight of power we loose Wild tongues that have not Thee in awe— Such boastings as the Gentiles use Or lesser breeds without the law— Lord God of Hosts be with us yet, Lest we forget, Lest we forget.

England did forget, had even then forgotten. France, Germany, all Europe forgot. Are we remembering? What wild tongues have we not loosed. Only the other day the President of Columbia University in an address before an educational convention at the University of Pennsylvania gave utterance to the following significant indictment: "We feel thousands and millions of lives are made better by education. But what have we to prove it by? What has scholarship done to broaden the human sympathies? What has it done for the world? The history of the last six months shows we are falling short of our ideals. "With all our schools, with all our theories and our philosophies, there is something lacking. We have lost the church and family. Schools can not stand up under the burden being thrust upon them."

Dr. Butler sees but he does not understand. The Church (within Dr. Butler's purview) and the family have been lost, because the schools have failed, and the schools have failed because they have forgotten God.

We have been and are educating the generations without God, and the generations thus educated become parents who have never known God. What chance have their children to know God, if indeed such folk do not shirk parenthood. Out of such sapless material is built, not the family, but what the New York Sun recently stigmatized as the "High-ball Marriage." Out of this corroded material is built not a Church but a lecture hall from whose rostrum is expounded the creed of sexual affinity and not the doctrine of Christianity. The open record of divorce and the hidden record of race suicide witness to the corruption of a people who have forgotten God. The schools can not stand up under the burden! Heaven spare the mark! they are the roots of the disease.

With all our theories and philosophies, there is indeed something lacking. Socialism, Feminism, Cubism, Futurism, Pragmatism, Bergsonism and the hundred and one other isms, that shrill and fume, clash and rave in this witches' cauldron of confusions, are only evidence of an intellect which has abandoned the sure foundation of knowledge, God. When man forges God, they forget themselves. Reason itself, become anathema. Bergsonism repudiates human intelligence and atheosizes the Vital Urge, a geyser-like spontaneity pushing forward (i. e. creating) matter by reason of the resistance of something. Thought is fatal to this spontaneous push because it limits and congeals it into fixity. Masterlinck evokes the Unconscious and sentimentalizes over the human bubbles we are, floating irresponsibly on the surface of the Abyss. Pragmatism scorns the past, condemning human history, experience, tradition and reason at one fell swoop, and measures truth by the actuality of the moment; the poison in the pudding is proved in the eating thereof, though at the expense of the eater. Futurism smashes everything inconspicuously, past and present, and plunges headlong into chaos. So the wild dance of intellectual folly goes on through a thousand and one gyrations and contortions—"Our theories and philosophies" in which, Dr. Butler tells us, "there is something lacking."

For frantic boast and foolish word Thy mercy on thy people, Lord. Wild words we have indeed loosed, and wild deeds follow upon them. We are pleasure mad, dance-mad. Consider the last symptom: it has become universal. It is natural for young people to dance, but when the old and decrepit tango like frenzied maniacs night and day, we realize that nature herself has been violated. In theater and cabaret Venetian Epitaphs goes unrenewed. The staid abandon of woman's dress makes them so. That sacrament in Confirmation, the prime object of which is to keep the Church's sons and daughters good witnesses of

of all the world. If these be the open things, what about the hidden, the abominations before which speech hushes its abashed tongue? Europe is having its *dieci truce*, when will be ours and how? Will it be volcanic upheaval from within or the grim disaster of invasion from without? We have forgotten, but we are not forgot.—Conde B. Pallen, in America.

BELIEF IN A PERSONAL DEVIL

In this age outside of the Catholic Church it is difficult for people to believe in the existence of a personal devil. The world is too much bent on pleasure, on sensual enjoyment, on having a good time, so to speak, to bother much about it. The devil is generally believed to be a bug-a-boo, conjured up by the imagination, a sad and vaporous relic of the Superstitious in the Middle Ages. There is too much progressiveness in the twentieth century to continue any belief in his satanic majesty. Besides, such a belief would seriously interfere with the maddening pleasures and intoxicating delights of the present time. Men do not care to be handicapped nowadays by the fears of a devil. It is better to disengage with him forevermore. Worldlings scoff at the idea of his being a reality. But somehow, although he is regarded as a myth, he does to a large extent wield a tremendous influence still, and puts wormwood and gall into the brimming cup of revelers.

An editorial in America gives a description of the unpleasant situation:

"As for the devil, he is simply considered a deusex machine, a bug a boo made in the nursery, serviceable for the repression of naughty children and not without moral advantages for the ignorant, but for all that a thing of the imagination and altogether unreal. A novice in psychology has no difficulty in tracing the parentage of this rather prevalent impression. The lurid glare of the eternal bonfire at the end of the primrose path acts as a kill joy to those who have determined to see and enjoy life. The world, the flesh, and the devil are a disconcerting trilogy. The presence of the fiend somehow or other puts wormwood into the cup so generously, though delusively filled by the other two. The very thought of the major domo of the abyss is a sinister suggestion all hope must be abandoned. Half the thrill goes out of the banquet with the remembrance that the arch enemy of mankind is the master of the revels. The crown of roses is not nearly so fragrant when accompanied by the assurance that one's soul is the price. Small wonder indeed that the votaries of the world and the flesh loudly proclaim and often that the devil does not exist! Little he cares if only they do his will."

The Christian, Catholic, view is presented: "Christ was tempted. Why not we? The lure of the play is less potent when we understand that the chief player is Satan. The broad road loses some of its glamour when we realize that its brightness is partially, at least, the reflection of his infernal kingdom. Nor are we so apt to be misled and deceived when we keep steadily in mind who it is that says, 'All this will I give thee, if falling down thou wilt adore me.' The thought of the tempting that must come to us all is satisfactory. It shows us insight into the will of the Evil One, it forewarns us, and in so doing forearms. It gives us a sure standard of values. It keeps us from forgetting that the world is passing away. It reminds us that merry evenings are apt to have a sad awakening, and that heaven must be won by conflict and not by easy self-indulgence."

Faith is a gift from God—it is carried in fragile vessels. Those who deny the existence of a devil will also deny just as readily the existence of God and the divinity of Jesus Christ. All these truths are given to us by Divine Revelation.—Intermountain Catholic.

BEARING WITNESS

The last recorded words of Our Lord were those addressed to His followers just before He ascended into heaven: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto Me . . . to the uttermost parts of the earth." The promise was kept. Ten days later the Paraclete descended on the apostles and they began to speak in diverse tongues of the wonderful works of God, thus becoming Christ's "witnesses." The testimony the apostles thus began to give, Catholics have to this day continued to offer even in "the uttermost parts of the earth." But what does being a "witness" mean? To be a witness of Christ is to be a warrior of Christ. "Martyr" is derived from the Greek word, for witness and all the world knows how the martyrs bore testimony to their faith.

A good witness too, is one who knows the truth thoroughly and tells it exactly. Fear or favor can not keep him from testifying to the truth as he sees it. As Christ wishes all His followers to be fearless and valiant witnesses of their faith in Him He instituted a sacrament that would make them so. That sacrament is Confirmation, the prime object of which is to keep the Church's sons and daughters good witnesses of

Christ. Among us the Catholic is assumed to become "of age" on his Confirmation day. After receiving that sacrament he is expected to use his son's power for the benefit of others. A child no longer, he is reckoned a citizen of God's kingdom, and a soldier of Christ's army, so he must do his share in furthering the interests of his country, and in defending the rights of his King. These duties those confirmed discharge efficiently by always making in word and deed a courageous profession of their faith: by fearlessly witnessing Christ.

"If age but could, if youth but knew," is the plaint of the poets. In the things of the soul, both young and old, labor under the double disability of ignorance and weakness. It is only when the intellect is illumined with light from heaven, and the will is fortified by power from God, that the soul has a "right judgment" and can put into practice with joy and consolation, the guidance that is given. If the children of the Church would awake to action the counsel and fortitude they received in Confirmation, we should doubtless have fewer Catholics nowadays who are ignorant of their religion, and whose lives give the lie to the faith they profess. Then, perhaps, our age would behold a renewal of the wonders that made the Church's early days so glorious and throngs of unbelievers would enter her fold.—America.

THE GREAT AMERICAN MENACE

By Rev. B. O'Reilly in Extension Magazine.

History may teach many false lessons; one truth she teaches in certain tones and emphasis, viz., that States are invariably destroyed from within and that the wreck begins with the family. The story of the decline of Roman greatness so often has been told that it is trite; nevertheless it holds good as a warning and an example. The decline began the day of the first divorce in the city, and kept even pace with the increase in the number of divorces. Yet it is with seeming indifference that our people view the appalling social conditions produced by the daily grinding out by courts of hundreds of divorces in all parts of the country. It is a simple process. A few perfunctory proceedings, a minute or two given to hearing evidence, the laconic "Decree granted," by the judge, the lawyer takes his fees, one more man and woman who have vowed eternal fidelity to each other leave the court by opposite doors, and the foundations of society have received another blow.

No thinking man will deny that divorce, which means the breaking up of family and home, is the greatest menace to the foundations of our social life. The statistics on divorce in the United States gathered by the Commission of Labor are the ugliest page in our whole history. They show that divorces granted in the United States (allowing for the increase in population) have increased 319 per cent. in the last forty years. If they multiply at the same rate in the future as in the past (and there is every indication they will increase) before the middle of this century we will have annually in the United States one divorce for every five marriages. These figures mean that each year the number of divorces granted in the United States is more than twice the number granted in all the rest of Christendom. Only one country on earth surpasses it in disregard for the sanctity and indissolubility of the marriage bond—pagan Japan. When a nation finds marriage a jest and child-bearing a useless burden, one may read the handwriting on the wall. There are many good men outside the Catholic Church who realize the awful havoc done by divorce. They know they can expect little aid from the Protestant churches. Many ministers are alive to the seriousness of the situation, but they dare not speak too boldly; their church authorities would not permit it.

We believe the time will come when the good sense of the American people will declare itself. Our people are practical, and the divorce question has become a practical one. Short of all its theological significance, divorce is economically wrong. It is bound to make for the disintegration and final destruction of the Nation. Society is built on the family, not on the individual. Weaken or destroy the family life and you destroy society. If you strengthen the family, sanctify the home by truly Christian marriage, you secure the future of the State. That great Pontiff, Leo XIII., speaking of the preservation of society, said: "From such Christian marriage the State may rightly expect a race of citizens animated by a good spirit and filled with reverence and love for God, recognizing it their duty to obey all who rule justly and lawfully, to love all and to injure no one." And in this he was taking not only theology but history for his guide.

We can learn from the pages of the past. Speaking of the decline of Rome, Dean Milman lays the blame at the door of divorce in these words: "Throughout the Roman world there can be no doubt that this dissolution of those bonds which unite the family was the corroding plague of Roman society." While the old patriarchal idea of the family prevailed in Rome she was mistress of the world. The home was a temple wherein the husband and wife and children worshipped the household gods. Marri-

age was a religious ceremony and indissolubility was one of its essential elements. The unity and perpetuity of the Roman family was the secret of Rome's greatness. Cato esteemed it better to be "a good husband than a great Senator." The wealth of the world was poured into Rome. With the wealth of the East came Oriental morals. Luxury and sensuality, which generally go together, attacked the Roman home. Marriage lost its religious character and became nothing more than a contract which could be dissolved by mutual consent. The historian Gibbon pictures the awful consequences. His words have peculiar value not only because they are the words of an infidel, but because we can find in them the story of present conditions in our own country:

"In three centuries of prosperity and corruption this principle of divorce was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice, suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit or pleasure. . . . A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue. The facility of separation would destroy all mutual confidence and inflame every trifling dispute; the minute differences between a husband and a stranger, which might so easily be removed, might easily be forgotten; and the man, who in five years can substitute the embrace of eight husbands, must cease to reverence the chastity of her own person."

The logical result of this condition was a riot of immorality. The Roman population decreased to such an alarming extent that the Emperors were forced to put a heavy tax on the unmarried. In spite of it the evil grew. Men shunned marriage as they would a plague. When marriage was contracted it was a barren union. Childlessness and infanticide followed as twin evils of divorce. The old Roman stock died out and barbarians had to be called in to defend Rome against her enemies. The greatest empire the world ever saw was destroyed not by an invading enemy, but by her own. Rome fell a victim to her childlessness—a holocaust on the altar of divorce.

We can not get away from the stubborn facts of history. We can not change human nature. We have heard it said that divorce makes for increased social purity. The testimony of Dr. Samuel Dike, Secretary of the National League for the Protection of the Family, is quite the contrary. "We have no historical grounds for the contention that easy divorce has increased social purity or happiness, but that restlessness, sexual laxity, temptation to other attachments, corruption of home atmosphere and selfishness, instead of public well-being, cause or accompany this social peril."

The nearest approach to the proper appreciation of the indissoluble character of the marriage bond is from those who would permit absolute divorce for two causes only—infidelity and desertion. We have only one way of judging, and that is by the State of South Carolina, which abolished divorce in 1878. According to evidence given before the Royal Commission in England, conjugal fidelity in that State is greater and desertion less frequent than in any other State in the Union. Witnesses gave testimony in these words: "We are satisfied that the inhabitants of South Carolina, generally speaking, are satisfied with the law on divorce in this State as it now stands, and that at the present time it could not be repealed."

There is no question that the enforcement of the Law of God in regard to marriage will frequently work a hardship in individual cases. There never was a Law of God or man framed for the benefit of the race that did not probably at some time demand a sacrifice at the hands of the individual. We are not such weaklings that we will sacrifice a great principle, and put our national life in danger, because it may work some hardship. The way of civilization, of all progress, is the way of discipline. Even if we had not that solemn injunction of Christ: "What God hath joined together let no man put asunder," our own national wisdom, strengthened by the experience of history, should prompt us to do something to stem the awful deluge.

The Catholic Church has preached this doctrine in season and out of season. It is the basis of all Christian civilization, of all national strength, and the only hope for the future. Millions of Catholics throughout the world give testimony to it, and their family life and their ideals of purity are the best evidence that they are the friends of society. "It must be acknowledged," said Leo XIII., "that the Church has deserved exceedingly well of all nations by her ever-watchful care in guarding the sanctity and indissolubility of marriage."

It takes time for a people to grasp the awful importance of a situation like the present one. It may be that some will hold aloof from any proposition to prohibit divorce because it is a matter of state, and thus its effects are not felt. We have all of us, against the enemy of our common country. Never in our history had we more need of a strong union of forces than we have to-day to fight

the enemy that is eating into the very roots of society.

WHAT IS THE MEANING OF INFALLIBILITY OF THE POPE?

A CONCISE EXPLANATION OF A MUCH MISUNDERSTOOD DOCTRINE

Not only does Papal infallibility have no reference whatever to the political action of Catholics, but it is a very limited application to their religious beliefs. Papal infallibility is a dogma which was declared in 1870. Its meaning is best exhibited by the following paragraphs of Cardinal Gibbons' "Faith of Our Fathers" (pp. 118-20):

As the doctrine of Papal infallibility is strangely misapprehended by our separated brethren, because it is grievously misrepresented by those who profess to be enlightened ministers of the Gospel, I shall begin by stating what infallibility does not mean, and shall then explain what it really is.

First.—The infallibility of the Pope does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revered Word of God.

No Catholic, on the contrary, claims that the Pope is inspired or endowed with Divine revelation properly so called.

Second.—Infallibility does not mean that the Pope is impeccable or specially exempt from liability to sin. The Popes have been, indeed, with few exceptions, men of virtuous lives. Many of them are honored as martyrs. Seventy-nine out of two hundred and fifty-nine that sat on the chair of St. Peter are invoked upon their altars as saints eminent for their holiness.

Third.—Bear in mind, also, that this Divine assistance is guaranteed to the Pope not in his capacity as private teacher, but only in his official capacity when he judges faith and morals at head of the Church. If a Pope, for instance, like Benedict XIV., were to write a treatise on Canon Law, his book would be as much open to criticism as that of any doctor of the Church.

Fourth.—Finally, the inerrability of the Popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truth. It does not, therefore, concern itself about the nature and motions of the planets. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, for what candidates we ought to vote.

What, then, is the real doctrine of infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from the error of judgment when he promulgates to the Church's decision on faith or morals.

The Pope, therefore, be it known, is not the maker of the Divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through His inspired ministers, and it was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iota of the Scriptures, and he is equally with us the servant of the Divine law.

In a word, the Sovereign Pontiff is to the Church, though in a more eminent degree, what the Chief Justice is to the United States. We have an instrument called the Constitution of the United States, which is the character of our civil rights and liberties. If a controversy arise between two States regarding a constitutional clause the question is referred, in the last resort, to the Supreme Court at Washington. The Chief Justice, with his associate judges, examines into the case and then pronounces judgment upon it; and his decision is final, irrevocable, and practically infallible.—Catholic Columbian.

THE MIDDLE AGES

Mr. John Fiske, the noted historian, in his "Beginnings of New England" has this to say about the Catholic Church in the Middle Ages: "It is hard to find words fit to express the debt of gratitude which modern civilization owes to the Roman Catholic Church. When we think of the future, that went on in those centuries which modern writers in their ignorance once used to set apart and dignify as the Dark Ages when we consider how the seeds of what is noblest in modern life were then painfully sown upon the soil which imperial Rome had prepared; when we think of the various work of a Gregory, a Benedict, a Boniface, an Alfred, a Charles magne, we feel that there is a sense in which the most brilliant achievement of pagan antiquity are dwarfed in comparison with these. Until quite lately, indeed, the student of history had his attention too narrowly confined to the ages that have been pre-eminently the ages of art—the so-called classical ages—and thus his sense of historical perspective has been impaired. When Mr. Freeman uses Gregory of Tours as a textbook, he shows that he realizes how an epoch may be none the less portentous though it

has not had a Tacitus to describe it, and certainly no part of history is more full of human interest than the troubled period in which the powerful streams of Teutonic life poured into Roman Europe and guided to noble ends by the Catholic Church. Out of the interaction between these two mighty agents has come the political system of the modern world. The moment when this interaction might have seemed on the point of reaching a complete and harmonious result was the glorious 13th century, the culminating moment of the holy Roman Empire. Then, as in the times of Caesar or Trajan, there might have seemed to be a union among civilized men, in which the separate life of individuals and localities was not submerged. In this golden age alike of feudal system, of empire and of Church, there were to be seen the greatest monarchs, in fullest sympathy with their peoples, that Christendom has known—an Edward I., a St. Louis, a Frederick II., then, when in the pontificate of Innocent III, and his successors the Roman Church reached its apogee, the religious yearnings of man sought expression in the sublimest architecture of the world has seen. Then Aquinas summed up in his profound speculations the substance of Catholic theology, and while the morning twilight of modern science might be discerned in the treatises of Roger Bacon, while wandering minstrelsy revealed the treasures of modern speech, soon to be wrought under the hands of Dante and Chaucer into forms of exquisite beauty, the sacred fervor of the apostolic ages found itself renewed in the tender and mystic piety of St. Francis of Assisi."—St. Paul Bulletin.

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