

WIDE DISCUSSION OVER GERMAN OATH

Cologne, Jan. 17.—Whether or not the oath taken by members of the German Reichswehr is an obligation binding in conscience, is a question that is being widely discussed, particularly since the abortive Munich "putsch." The debate has served to bring about a discussion of the entire subject of the recognition of Christianity by the Weimar constitution.

In this connection an article recently published by the Centrist leader, Dr. Wilhelm Marx, now the Federal Chancellor, has attracted a great deal of attention. Writing on the religious character of the Weimar Constitution, Dr. Marx says:

"The Center party for many years has been regarded as the 'Constitutional party' and we now defend the Weimar Constitution despite all attacks from the Right or the Left. It is true that the Constitution was drawn by a National Assembly composed chiefly of Socialists and Democrats. The first named, in accordance with the principles enunciated by their leaders and writers, are enemies of religion, while the others are eccentric adherents of the theory of State domination. From these, no understanding of the principles of the Catholic Church can be hoped for. But the fact cannot be denied that the Constitution contains a great deal of really Christian ideals. It guarantees the rights of Catholics to an extent non-existent in any of the German States before the Revolution.

"Nowhere in the Constitution do we find the word 'God' or 'Christianity' but the Christian ideal of family life finds recognition and protection in Article 119 which says: 'Marriage as the basis of family life and the conservation and augmentation of the nation has the special protection of the Constitution.' Article 120 contains a noteworthy recognition of Christian and Catholic principles concerning the rights of parents in the words: 'The education of children is the natural right of the parents.'

"This is a truly Christian statement and it is, by its inclusion in the Constitution, formally recognized by the German State. The Socialist principle is that the State is all-powerful. It certainly is to the credit of the Centrist members of the Weimar Assembly that they obtained such a concession when the majority of the assembly must have been of the opposite opinion."

Dr. Marx also points out other provisions of the Constitution in harmony with Christian principles, citing particularly the statement that private property rights are to be respected and that property imposes an obligation to use it for the common welfare. He also mentions the provision prohibiting a religious test as a qualification for public office, guarantees of autonomous administration of their own affairs by religious bodies, and recognition of the rights of the Churches to support from the State.

UNIVERSAL SPIRIT OF BROTHERHOOD

Every year at Christmas time the Holy Father delivers a Christmas message to the Cardinals, in which he touches upon some phase of contemporary thought. These messages have come to be eagerly awaited by the growing numbers of serious minded students of world problems who have formed the habit of listening for the Holy Father's utterances. It was in a Christmas message to the College of Cardinals that the late Holy Father delivered his memorable enumeration of the five plagues afflicting modern society, which was so widely commented upon by leading publicists throughout the world.

In this year's Christmas message our Holy Father, Pope Pius XI, bestowed a singularly graceful and happy compliment upon the efforts of that well intentioned portion of the world that is trying to compose differences and establish peace and amity among nations and individuals. Taking advantage of the Christmas season of peace on earth to men of good will, Pope Pius XI expressed his approval of the custom of the universal exchange of good wishes on Christmas Day, and declared that, although the world does not formally profess the Catholic faith, nevertheless nearly every one has at least an instinctive idea that it was on that day that Jesus came to redeem mankind, an idea

RELIGION IS WORLD'S HOPE

Reflection upon this spirit manifested during the year that has passed led the Holy Father to declare that "Joy and comfort were never so great and profound as when we were able to relieve some need, open some prison, shorten some exile. This joy and comfort on our part was never separated from the most ardent and sincere gratitude to God and our blessing for the men who aided with their good offices, and their affable humanity."

The Holy Father's Christmas message shows clearly that, underneath the surface agitation of a world in turmoil, profound forces are stirring that will eventually make for the world's peace. The universal spirit of Christian brotherhood at Christmas time is one of these forces that the Holy Father has called to our attention. It is a singular coincidence that almost at the very moment when the Holy Father was delivering his heartening message, the head of the United States Steel Corporation, the largest corporation in the world, was calling upon his fellow citizens to continue the spirit of Christmas throughout the whole year, and make every day Christmas Day by their manifestations of brotherly love.

Slowly it is being impressed upon the minds of men that the things that are for their peace lie not in paper covenants and in seductive phrases but in the universal acceptance and practical application of the ideals and principles which Our Lord and Saviour Jesus Christ came down from Heaven to preach by word and teach by example, in order that peace might reign among men of good will.

The Holy Father's Christmas message therefore is another shining illustration of the worth and practicality of his noble program to establish "The Peace of Christ in the Reign of Christ."

WANT OWN SCHOOLS

GREAT MAJORITY OF CATHOLICS IN GERMAN STATES VOTE FOR RELIGIOUS SCHOOL

Cologne, Jan. 14.—The circulation of petitions in favor of the denominational school has revealed an overwhelming sentiment among Catholic voters in favor of that system of education. Petitions were circulated last summer among the Catholic voters of Prussia, Bavaria, Baden, Hesse and Württemberg, by order of the German Bishops. The results, now made public, show that out of a total of 11,061,004 Catholic voters in the countries named, 8,696,866, or more than 78% voted in favor of the establishment of schools wherein religion is taught.

This showing is regarded as remarkable in view of the many difficulties placed in the way of free circulation of the petitions. In Bavaria, Baden, Hesse and Württemberg there was great opposition on the part of the non-Catholic Teachers' Union and the Socialist press. The cry was raised that circulation of such petitions endangered religious peace. The work of collecting signatures to the petitions continued however.

The headquarters of the Catholic School Association of which the present Chancellor, Dr. Marx, is the founder and past president, has announced the results by countries as follows: Bavaria, of 2,912,000 Catholic voters, 2,212,853 or 76% voted for the religious school; Baden, of 777,600 Catholic voters, 593,308 or 76.3% voted for the religious school; Hesse, of 248,200 Catholic voters, 165,627 or 66.71% voted for the religious school; Württemberg, of 441,500 Catholic voters, 361,948 or 82% voted for the religious school; Prussia, of 6,981,700 Catholic voters, 5,263,130 or 80.26% voted for the religious school.

This vote will receive the careful consideration of the Reichstag when the new school law comes up.

CARDINAL WROTE FAMOUS WORK

The late Cardinal Perraud, whose remains have recently been translated to the famed convent of Paray-le-Monial, wrought a great work for Ireland.

Together with the great French prelate, Mgr. Dupanloup, Bishop of Orleans, the Abbe Perraud as he then was, member of the Paris Oratory of the Immaculate Conception, appears to have taken a keen interest in Irish affairs. The Abbe Perraud visited Ireland in 1861. The result of this visit was his great work entitled "Study of Contemporary Ireland," published in two volumes at Paris in 1862. It has been said that no book on the Irish question published before or since has succeeded so well in bringing that question before the French public. Only one French book of this nature had appeared in print previously, "L'Irlande Sociale Politique et Religieuse" by M. Gustave de Beaumont. A copy of the Abbe Perraud's Etudes fell into the hands of Mr. William O'Brien, one of the leaders in the '48 movement and he confidently declared it to be the best exposition of the present (1861) state of Ireland, and to have found this work a most instructive digest of scattered facts and inferences. Translation of the work was deemed advisable. It was therefore published in English in Dublin in 1864.

WASHINGTON POST GIVES SYMPOSIUM ON THE WAY TO SECURE PEACE

U. S. Secretary of Agriculture Henry C. Wallace, in a recent speech said: "After the experience of the last five years, more and more people are coming to the opinion that the only salvation of the world lies in a return to old-time religion." The Washington Post sent the following questions to leaders in various denominations and asked for replies:

Have force, diplomacy and other purely human agencies failed to restore the world following the World War? Should religion now step in and attempt to accomplish what these other agencies have failed to do? If so, how, and what should be the first step?

In last Sunday's issue of the Post, two pages of replies were published all of which indicated that religion alone can save the world. Three were received from Catholics and follow:

BY CARDINAL O'CONNELL

The Archbishop of Boston stated: The suspicion, misunderstanding and unrest following on the awful catastrophe of the World War have created in the hearts of men everywhere an earnest longing for true and permanent peace. The problems and burdens which confront human society stand out in relief, striking and depressing. Yet we cannot believe that the situation is helpless. We are confident that present wrongs can be gradually righted and that the world will move forward to higher and better things.

It would be false pessimism to assert that the purposes of high-minded and devoted leaders have accomplished nothing in their efforts to restore confidence and balance to human relationships. All honor to those who unselfishly give their energies to study, to conference, to the development of programs for the promotion of harmony and mutual understanding among the nations of the world and among all classes of citizens in our beloved United States. The honest efforts of honest men to remedy the evils which the misguided have caused in God's world are worthy of praise; but every individual and every government, in the diagnosis and care of the ills of the world, must always remember the inspired admonition, "Unless the Lord keep the city, he watcheth in vain that keepeth it."

The distress and the turmoil of our day rise out of a wrong philosophy of life. Men are striving to order peacefully the affairs of their fellow man, and they fail to understand the true nature of human life, the final destiny of man and man's constant and inescapable responsibility to his Creator. If the essential and vital relationship in human life of creature to Creator is ignored, where is the foundation for an enduring social and civic structure?

In holy scripture we learn of a man who built a house upon sand and of another who built his house upon a rock. The winds and the storms destroyed the house of the foolish builder. They made no impression on the work of the man who built upon a strong foundation. The divine foundation for correct living was given to the world by Jesus Christ, incarnate Son of God. His truth, His principles, His ideals form the only basis upon which human society can rest in safety and security.

It is the sublime mission of the Church of Christ, founded by her divine founder on the rock of Peter, to teach Christian truth and to uphold Christian standards and Christian ideals everywhere and for all time. In her pulpits and in her schools and colleges the Church of Christ carries on indefatigably her work of Christian education. It is her holy duty to place before men, on her divine authority, the power and the beauty of the revelation which God has made to His world. The Church is the great guardian of human society, for the Church, in the plan of God, is the custodian and teacher of His truth and the dispenser of His divine mysteries.

A false philosophy of life has worked its havoc in the world, but God does not forget his people. Leaders and followers, governments and citizens have but to bring to their problems the religious principles taught by Jesus Christ. When Christian ideals rule the hearts and the conduct of men, then we shall have peace. "Jerusalem, Jerusalem, if thou didst but know the things that are for thy peace."

BY BISHOP SHEAHAN

The President of the Catholic University wrote:

The failure of force, diplomacy and politics to restore the world to normal conditions of peace and prosperity is traceable to the materialistic theories of education which for more than a century have dominated the western world. During this period its writers and publicists, its political and social agents, have ousted from every place of vantage or influence the older, more spiritual and more humane theories of education. They have drawn to their side the public funds, and through them have obtained the prestige of success. They have been as a rule hostile to all religious training of the young, and they are responsible, in

the last resort, for the conditions which, both before and since the great War, have so grievously weakened the normal order as created by Christian faith and discipline.

What better evidence could be asked of the failure of this materialism in the higher phases of education than the alarming collapse of public morality now so patent to all? The statistics of divorce and suicide, of juvenile crime and personal violence; the growing contempt for law and its twin contempt of human life, are undeniable. Letters, art, music and the drama once a noble pedagogy of the people, have become commercialized, and their once rich service to Christian civilization has greatly diminished. Impurity, obscenity, moral corruption in many forms, with their consequent cynicism and pessimism, forerunners always of decadence, and destructive of all creative joyous energy, come daily more boldly to the front, and defy criticism.

There is a remedy for these unhappy conditions. It is the religious training of the youth of the Nation, undertaken with a wholehearted conviction that a Christian life is the best asset of every individual, and that a great society based on the Gospel, letter and spirit, is more powerful for good than the learning of a thousand centuries. The Christian family with its code of rights and duties, consecrated by memorable usage, offers the first elements of such religious training, and should be protected and encouraged in its exercise. When parents can no longer meet their obligations in this respect, they should be free to confide their children to teachers of their own choice, with the understanding that religious and secular training should go hand in hand; that while the child acquires regularly all that is necessary for the intelligent exercise of the duties and rights of citizenship, it shall also learn what God and the soul mean for the follower of the Gospel, what are the Christian views of man's nature and destiny, of human life and its proper uses of the hereafter. Such religious training, enhanced by the example of the teacher, would plant normally in the young and docile mind the true knowledge of good and evil, right and wrong, virtue and vice, sin and its penalties, justice and charity, and all the age-old moral truths on which our civilization, broadly speaking, arose, and which are yet its secure basis. Men and women in whom the moral sense had been properly developed from childhood would freely recognize their responsibilities as citizens. They would take an active interest in public affairs. And they would see to it that only those are placed in public offices who are morally fit to make laws and administer justice.

BY MONSIGNOR P. C. GAVAN

The pastor of the Sacred Heart Church, Washington, wrote:

"Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." (Psalms cxvii: 1.)

"Has every other agency failed in the endeavor to save the world, following the War, and should religion now step in and try to accomplish what the other agencies have failed in doing? If so, how?"

If by saving the world is meant the preservation of society, the rendering of governments firm and secure, the establishment of the reign of justice upon earth, the promotion of peace among nations, respect for authority, obedience to the law, the placing before men the highest ideals of life, then I say at once religion is the only agency that can save the world, and the religion founded by Jesus Christ the agency that can do it most effectively.

The history of nations proves most conclusively that no merely human agency has yet been discovered powerful enough to curb the passions of men. All of them have been tried and have failed. Vengeance of the civil power, a natural love of justice, education without religion, the hope of emoluments, the esteem of our fellowmen—not one of these, nor all of them combined, have proved sufficient motives to maintain peace and order in society, to secure respect for authority, obedience to law. The stability of States depends absolutely upon these two things: Respect for authority; obedience to law. When these two conditions are strong in the people's heart, the national performance must be strong and enduring. Where these two conditions are weak, or absent, the nation soon must fall.

Now let us see how, under the powerful influence of Christianity, respect for authority and obedience to law are inculcated. Christianity teaches us of the existence of a Divine Legislator, the Supreme Source of all law, by whom "kings reign and lawgivers decree just things"; it teaches us the truth of the apostle's declaration that "there is no power but from God, and that those that are ordained of God, and that therefore he who resisteth the power resisteth the ordinance of God"; it teaches us that there is a Providence who seeth our thoughts, as well as our actions; that there is an inscrutable Judge who cannot be bought with bribes nor blinded by deceit, who has no respect of persons, who will render to every man according to his works, who will punish transgressions and



HIS Eminence Cardinal O'CONNELL (in the center) Photographed on board the Canadian Pacific Steamer "Empress of Scotland" in New York harbor prior to the ship sailing on a tour of the Mediterranean. The Cardinal will visit the Holy Land and Rome during the course of his journey.

reward virtue in the life to come; it teaches us that we are endowed with free will and the power of observing or of violating the laws of the country; and here is the strong thing about it—it places before us a Monitor who impels us to virtue without regard to earthly emoluments or human applause, and who restrains us from vice without regard to civil penalties; it sets before our conscience a living, active witness who pursues us in darkness and in light, in the sanctuary of home, as well as in the arena of public life.

The conclusion, then, is this: Religion alone, and pre-eminently Christianity, is the agency that can best procure respect for authority and obedience to law. No merely human agency, no matter how powerful, can do so. Every philosopher and statesman, ancient and modern, who has discussed the subject of human governments, has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God. And one of the most conspicuous statesmen to voice this opinion was our own incomparable first President of the United States, George Washington.

If then we keep religion in the ascendant and make it paramount in all our educational activities, instill it into the young, nourish it in the mature, our glorious republic will endure and stand, like an impregnable fortress, serene and secure against despotism on the one hand and anarchy and disloyalty on the other.—Brooklyn Tablet.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MASS INTENTIONS FOR OUR MISSIONARIES

Our January list of Intentions shows a big decline. In previous years the two first months of the new year gave us our best returns. No doubt we have special reasons this year for the falling off in donations. We were persuaded that the general offerings would be less, yet we sincerely hoped they would not. Who has momentary our fears have grown into realities, and we hasten to encourage our good, kind friends and urge them to try to do a little more than perhaps they had intended. When we who are generally in favorable circumstances find conditions bad we may rest assured that the lot of the missionary is anything but enviable. Even in good days he is a poor man.

We love to appeal to our Catholic people to offer Mass Intentions. We know the value of that most Holy Sacrifice and how intimately connected with the work of Our Divine Lord are they who give our Mass offered everywhere.

It is the Mass that matters. Prominent religious teachers who are outside the fold of Christ, but who have made a special study of the great differences between Catholics and those who are not, do not hesitate to point to that one grand act of Catholic worship and devotion as the centre of the profound distinction between the two parties. They are constantly surprised that even in great centres of population where the enemies of Christian faith are never idle, where every force which the spirit of the world can muster is constantly being used to corrupt that faith and its teachings, to see our large churches growing all too small and the Sunday Masses attended by devout and numerous congregations. Where is the great mystery of it all? To them it cannot be explained. They cry superstition, mummery, the spirit of the devotee, whose every force which the spirit of the world can muster is constantly being used to corrupt that faith and its teachings, to see our large churches growing all too small and the Sunday Masses attended by devout and numerous congregations. Where is the great mystery of it all? To them it cannot be explained. They cry superstition, mummery, the spirit of the devotee, whose every force which the spirit of the world can muster is constantly being used to corrupt that faith and its teachings, to see our large churches growing all too small and the Sunday Masses attended by devout and numerous congregations. Where is the great mystery of it all? To them it cannot be explained. 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