

A Good Name.

Men talk too much of gold and fame
And not enough about a name,
And yet a good name's better far
Than all earth's glistening jewels are.

Who holds his name above all price,
And chooses every sacrifice
To keep his early record clear,
Can face the world without a fear.

Who never cheats nor lies for gain,
A poor man may, perhaps, remain.

Yet when at night he goes to rest,
No little voice within his breast
Disturbs his slumber; conscience clear,

He falls asleep with naught to fear,

And when he wakes the world to face,

He is not tainted by disgrace.

Who keeps his name without a stain,

Wears no man's brand and no man's chain,

He need not fear to speak his mind

In dread of what the world may find.

He then is master of his will,

None may command him to be still,

Nor force him when he would stand fast,

To flinch before his hidden past.

Not all the gold that men may claim

Can cover up a deed of shame,

Not all the fame of victory sweet

Can free the man who's played the cheat:

He lives a slave until the last—

Unto the shame that mars his past.

He only freedom here may own

Whose name a stain has never known.

Widespread Moral Laxity.

The trying period of the war through which we have just passed has produced conditions that are dangerous and abnormal. During the mobilization of our forces, hundreds of thousands of young men were withdrawn from the industrial world, and in many cases they were replaced by women. In the workshops and factories the young women were compelled to mingle with a manner of men and an undue familiarity was frequently the result. The influences of the home do not seem to have been powerful enough to stem the tide of iniquity.

Again there was manifest on the part of many citizens a desire to extend every kindness to our boys. This desire in itself when rightly expressed, was honest and laudable. But here again abuses gradually crept in, owing to the over-indulgence of parents.

Even the casual observer has noted the frivolity and unbecoming conduct of young boys and girls. The publicity of prominent thoroughfares could not at times keep their actions within bounds. It is a matter of common knowledge that for the protection of our soldiers, zones were made necessary within which certain classes were not allowed to enter. All this was the result of unusual conditions. Nevertheless, it should be a warning to parents of the dangers of our times to their children. There have been many sad examples brought to light during these months of war. Thoughtlessness may perhaps be pleaded by the child, but what of the parent?

Every Catholic father or mother knows the seriousness of parental responsibility. They know that God holds them accountable for the lives of their children. They are aware of the judgement that awaits them if they neglect or ignore their plain duty to their young. Yet in all too many cases the responsibility for the ruin of young

boys and girls has attached to them.

At present a general moral laxity is reported from all parts of the country. Thousands upon thousands of young people seem to have thrown off all restraints and are overstepping the bounds of decency and morality. A cursory glance at the daily journals suffices to show the enormous toll of innocence constantly being taken. This in itself is proof that too much attention cannot be paid to the child's actions and whereabouts.

Splendid work has been done by the pastors of our churches in warning fathers and mothers of the constant supervision and unremitting vigilance they must exercise over their children. Their words of wisdom and admonition saved many a one from spiritual and moral shipwreck. Now that the wartime restraints have been removed from society they will do well to continue their fine efforts for the salvation of their people and appraise them frequently of their high and sacred duties before God and man. They have in their power a mighty weapon that can conquer all worldliness of conduct, the preaching of public morality through individual sanctity. Plain words to simple minds carry a wonderful influence, and they are needed now as never before.

The Old-fashioned Home.

The old-fashioned home brings out the better qualities in a man; it makes the members of the family more careful about hurting the feelings of others; makes them more considerate of their fellow-men, and the people living in a community of homes are happy people. When hard luck and financial distress come there are plenty of friends, so that the sufferer is provided with the things that are needful to his existence.

Most of the people in the city live in cooped-up flats. They find their pleasure outside of their homes; they do not know their neighbors and do not care to know them. Their so-called "home" is merely a place to go when all the other places are closed. There is nothing in the majority of city homes to bind family ties and cultivate a neighborly feeling. Each one is selfish, looks out for himself; he pushes through the crowd tramples down the weak; he lives on his nerves; he seeks excitement and his home is home in name only.

About 80% of the people living in cities are within 30 days of actual want, and within ninety days of actual starvation. They live a hand-to-mouth existence, but the trouble is that the hands are always trying to catch up with the mouth.

The people in the country are known to their neighbors; their faults are frequently commented on and if they wish to be good citizens it is to their advantage to act on the square, to be kind and gentle, to help one another. They get their real pleasure in the home.

—Boyce's Hustler.

To avoid numberless evils, it is very important that the pastors of souls do not cease to remind the faithful that they should abstain from contracting marriage unions with persons who are strangers to the Catholic Faith, that they should understand well and keep before their minds that such marriages have always been reproved by the Church.

—LEO XIII.

The diminution of vocations does not arise because God does not give them; vocations are always and everywhere abundant. There is a lack of them because of want of care, culture and piety on the part of parents and teachers.

War Orphans of France Are Being Robbed Of Their Faith

American people generally and Catholics in particular, writes an Exchange, responded generously to every call of charity evoked by the war. This was especially true in those instances where the welfare of children orphaned by the war were the issue. Numerous organizations entered the field both here and in France and had for their purpose the alleviation of distress and want among the thousands of war orphans.

The work is deserving of all praise, and no one can question the disinterested love entertained by those Americans who have given generously of time and money in behalf of French War Orphans. But several thousands of piles of ocean separate this country from the shores of France, and within these shores exists a "condition of affairs scarcely understood and appreciated by generous liberty-loving Americans. The fact is that they may be generous in support, and active in soliciting funds for orphan societies that are engaged in anti-Christian propaganda and undeserving of the support of any lover of fair-play. Such a society is the one bearing the anglicized name of "The Fatherless Children of France."

The following excerpt is taken from a letter written by a correspondent who spent six months in France investigating conditions:

"Early last December I went to France for six months, returning last June. On May 21st, the day before we left Paris, I went to see Cardinal Amette because he wished me to try to enlist the interest of the three American Cardinals in the *Oeuvre des Bons Enfants*, of which he is the honorary president. He assures me that it is the only important national association which guarantees a Catholic training, whether at home or at school, to the French War Orphans. The *Orphelinat des Armees*, now translated 'Fatherless Children of France', is a work of active perversion from religious faith. Cardinal Farley wrote me a letter in April 1916, saying that Cardinal Sevin (since dead) had written to him asking him to warn all American Catholics against him."

The evident truth is that "The Fatherless Children of France" movement is to be developed through the French Department of Education. The president of the society which is in charge of the movement in France on April, 1916, stated that "it (the society) is in entire agreement with the French Minister of Education." A certain Miss Schofield, one of the American promoters of the society, assures us that "the children will most certainly attend the public schools." M. Jean Guiraud, editor of *La Croix*, has gathered incontrovertible evidence that already the funds of this society have been used to the detriment of the children attending the Catholic free schools of France. Infamous "sales of children" are practised through various subterfuges, and the offer of assistance through "The Fatherless Children of France" or the threatened withdrawal of support is used as a club against widowed mothers who have been reduced to want by the death of their husbands, and who desire to preserve the Christian faith by sending them to the free, Catholic schools.

M. Viviani and his followers are not only anti-Catholic; they are anti-Christian. Viviani has admitted as much.

"All of us together" he stated publicly, "by our fathers, our elders, ourselves, have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion."

We have torn all religious belief from human consciences, we have extinguished in heaven the lights which it will never enkindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is boiling up, it is overflowing. How are you going to respond, I ask you, to the child now grown to manhood, who has learned from your primary instruction—further completed, too, as it is, by the post-school works on the Republic—to contrast his own conscience, with that of other men? How are you going to respond to the man who, thanks to us, is no longer a Christian, whom we have deprived of his faith, whom we have told that Heaven is devoid of justice, when he seeks for justice here below?"

These men boasted that they had cast Christ out of the schools, and now their blasphemous aim is to depose God from His Heaven. Their choice weapon is the communal school, and "The Fatherless Children of France" will render valuable assistance to their anti-Christian plans. It is for this reason that the Bishops of France have urged and commanded French parents not to send their children to schools where their faith would be endangered, and it is the same motive that urged the Bishops of France to warn their American confreres against "The Fatherless Children of France."

Famine Among Esquimaux

Famine stalked last winter among the Esquimaux of Chesterfield Inlet, Hudson Bay, according to word just received at Prince Albert, Sask., from Father Turquetil, O. M. I., and the mission at Chesterfield Inlet is much worried for lack of news of many of the Esquimaux who formerly visited the mission station. The caribou have failed, and there is no fish, writes Father Turquetil in a letter to friends in Prince Albert.

Father Turquetil is the Oplate Father who, about eight years ago, sent the report that the remains of Andre's balloon had been found and set the world agog with the news. He is at present at Chesterfield Inlet with Father Pigot, studying the Esquimaux language and carrying on the work of his mission.

The first inkling that hunger and want were approaching came last November when a famished Esquimaux, trying to reach the mission, fell in a faint on the ice of the lake nearby. It was not until the following day that he became conscious, when he gave word of his old squaw, whom the missionaries finally discovered under the remains of an old tent torn by the wind. She was stoically awaiting death.

Many Esquimaux died, for the Esquimaux who had put by no great store of food came to want early. When the Caribou failed and they tried for fish they were difficult to get. In February it was a day's work to chop a hole through the ice and even then the fish could only be found in the deep places. When a snowfall came, no one could venture out, and death stared them in the face. Last year from 40 to 60 Esquimaux perished in this way. A short time ago the missionaries heard of one family where five children died of hunger.

"We were able to get down to our studies in October," writes Father Turquetil, "our Christian converts having looked after the little books I had made for them in 1917. Instead of printing others we started in to work on the grammar. It is necessary to fix the language and to use the facts they have about it, especially if I were to pass out. Besides, it was necessary to teach my companion a complex grammar."

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