

not only furnish the new annex and buy many comforts for the children, but will repair the old church also. "That is good," his tired lips twisted into a smile. "Now, before I return, I want to pay a little visit to the old church, the church I attended with my mother. Strange that an old man should want to satisfy his whims, isn't it, Sister? I want to kneel again in pew number 20 where I so often knelt beside my mother as a child." He smiled again and went slowly into the church.

An hour passed. Two hours slowly glided into oblivion and yet the car of John Barton stood at the curb, in front of the asylum, awaiting his coming. Becoming worried, Sister Mary Lawrence, with the aid of her cane hobbled into the church. On St. Joseph's side, about midway up the aisle, she saw him kneeling with bowed head and hastened up to tell him that his waiting strength was not equal to such a long vigil before the Blessed Sacrament.

At his side she paused, bent forward and looked into his face. John Barton was dead. Away from the turmoil of the world, away from the family that had ever been a spiritual drag to him, peaceful of soul, with the spirit of his mother and the prayers of the children of the asylum hovering over him like a benediction, he had slipped through the portals of eternity from that old well-known, well-loved place, pew Number 20 South Aisle.—Mary C. Jacobs in The Antidote.

OUR TWOFOLD NEED

Faith comes by hearing. So long as any individual has not learned of the claims of the Church and their foundation, has not become aware of her teaching and heard her message, the saving power of Catholic doctrine and principles is lost for him. The message of the Gospel, the appeal of Christ to the individual soul, must reach that soul if it is to be effective. From mouth to mouth, man to man, the good word must pass until it reaches all men. In vain all the loveliness and appeal of the Christian teaching for them who have never learned of Christ and of His Church!

We who have the truth and who proclaim that it can save the world, do we not condemn ourselves by this saying unless we do our utmost to communicate the fulness of this truth to all within our reach? We sometimes say, as though it were a praise and credit to ourselves, that the Catholic Church has the answer to all society's problems, the cure for all its ills, the clue to its manifold perplexities. What if some one outside the Church, some painful seeker after the cure, the answer, the clue, should speak of, should refer to us: "If you have all that you say, you are bound in honor and in charity to make it known to everyone. If you value it yourself, share it with us."

There would be reason in this saying. Do we not take our responsibilities too easily in this matter of spreading the truth? Never was it easier than in our day to send broadcast any message. Witness the extraordinary success of modern fantastic sects which gain a wide hearing because they use so well the avenues of publicity. But on the other hand, there was never a time when the dissemination of an idea or a message had to be more systematically undertaken, because the air is so filled with voices, and the attention of men is so divided and beset.

We must descend into the streets with our message, cry it into ears that are perhaps at first not too willing to listen, explain it, and make it clear to mind ill-trained by superficial schools. The average citizen will never come to us or to our churches to learn what we believe and think, or to ask for our ethical standards. It is we who have to go out in the highways and by-ways and make him come in.

In fact candor must force us to own that even many Catholics themselves are in need of instruction, and miss the strength and support that comes from Catholic teaching well-learned and deeply understood. A good half of our people get whatever training they do receive from the public schools. Will these ever really learn what the Church teaches? Too many who do come in their early years under the influence of our parish schools, neglect entirely to continue when they leave school to read Catholic books, or put themselves in the way of any Catholic instruction except perhaps an occasional sermon. Clearly there is no slight need of further instruction, even among Catholics themselves.

To make this concrete to ourselves, let us look over the United States and ask ourselves what proportion of the seventy millions of our fellow-citizens who are classed as non-Church-goers ever had a fair chance to become acquainted with the Catholic Church? How many of them ever heard from a Catholic friend or neighbor a detailed explanation of the claims of the Church? How many in short have ever come into personal and moving contact with that great fact, the Catholic Church as she really is? It is quite appalling how many American men and women, living within a stone's throw of a Catholic Church, have been less appealed to and solicited by any organized effort on the part of Catholics than if they had been

born in an African jungle and lived in the remotest village to which some missionary has penetrated in search of souls.

Think again, how many Catholic layfolk there are who know themselves to be adequately equipped with a knowledge of Catholic teaching which will enable them to explain it to the non-Catholic, to answer his questions and solve his difficulties? To recur to our missionary in Africa, he employs the services of lay catechists, who can give instruction in the Faith and prepare for Baptism whole villages. How many of our layfolk are ready to serve as lay catechists, competent to impart to the inquiring non-Catholic an exact and adequate knowledge of the Catholic teaching and to satisfy his difficulties?

We are too prone to look on the Church as made for ourselves, without considering that it is made for every man and that we are providentially commissioned to offer its benefits to all within our reach. Freely we have received, freely we must give. Not to priests alone, but to the whole body of the Faithful are given the trust and the charge to spread that fire which Christ came to cast on earth. It is kindled from man to man, from heart to heart, from lip to ear, in the daily speech of everyday life as well as in the formal preaching of the Christian pulpit.

But though the efforts of the individual are precious and fruitful, the times demand, more than ever before, great organized endeavors on the part of Catholics to spread the truth. In order to overcome the indifference or prejudice of many who do not dream of what the Church has in store for them, and are too distracted or misinformed to make inquiries of their own accord, we must organize and systematize our efforts and bring to the business of Christ's Church, the sublime business of saving souls, something of the persistency and method, the careful adaptation of means to the end, the knowledge of human nature and utilization of modern means which distinguish the business of the world.

Two great needs confront us therefore, and if we can adequately meet them we shall at the same time answer a host of other needs. The first is the need of universal instruction in the doctrines, history, principles, claims and credentials of that Church which summons by right all mankind into her fold, but whose voice is, for many men, so drowned by the louder voices of the world. We must bring to Catholics the opportunity and the incentive to learn their Faith thoroughly, both for their own souls' sake and for the benefit of their fellow-citizens outside the Fold we must make the teaching of the Church accessible to non-Catholics, in ways which will truly reach them and appeal to them. The second need follows on the first and is, under present conditions, inseparably connected with it. The need for the effective organization of Catholic forces to bring the message of the Church to ill-instructed Catholics and to non-believers is as imperative as any which confronts the Catholic laity at this time. Ignorance is the greatest enemy of the Church, and it can be conquered only by adequate instruction. Ignorance is the mother of bigotry among non-Catholics, of indifference and carelessness among Catholics themselves. From errors and misunderstandings concerning Catholic doctrine and practice arise in great measure the opposition, persecution, resistance of those outside the Fold, the laxity, remissness, apathy of those within it. "Go forth," said Christ, and "teach all nations!" His command rings in our ears today.

Each age must be reached and taught according to its conditions and its avenues of approach. The Apostles traveled to the four quarters of the earth and in a generation had spread the Good Tidings to many nations. Instruction by word of mouth will always remain preeminent as a means of imparting the Faith. But print has now tremendously multiplied its appeal, and we are not using it to the tenth part of efficacy. The moving pictures at this moment actually rival print, and we have not touched them with the end of our little finger. Strange, new modes of communication are coming into being and we are startled to find the ether itself serving as a medium, and to hear voices that ring from one end of the continent to the other, thrown broadcast with the rapidity of light itself. As in the case of the moving pictures, so also with the wireless telephone—the toy of today may be the great social factor of the morrow. But all these avenues of communication lure us in vain unless we are organized to take advantage of them to spread the sorely needed knowledge of the true Faith.

Instruction and organization, these are the two-fold need of the times. Instruction is needed on all sides, by all available mediums, to all classes of the Faithful and of non-Catholics, concerning the Catholic principles, credentials, claims, history and organization which shall make possible such a universal teaching, supply the means of imparting it systematically, utilize the opportunities that multiply upon us, and preserve and take advantage of the precious fruits of this instruction. To say this is neither to deny nor to disparage

the great accomplishments already lived in the remotest village to which some missionary has penetrated in search of souls.—Edward Garesche, S. J., in America.

STRAIGHT PATHS

The wonderful development of telegraphic communications has or should have the effect of bringing home to man his personal weakness and inefficiency. The whole world with its problems and wants stares at him in the daily press, and the stream of human things seems utterly complicated and beyond remedy. All the world over the peoples are heaving in sullen or brutal excitement, dissatisfied with the present, and despite their yearnings imperfectly conscious of what they really want. As always happens and as the Master foretold, false prophets are swarming and guides,—whose sole claim to lead is impudence, are offering their services to bewildered humanity. Some tell them that all hope of betterment lies in biological science. Apart from the fact that much of this science is at present guess-work, how are the recommendations of the experts to be applied? Others rave about universal education as the remedy for all our evils but what do they mean by it? Education is a training and to be effective one must know the object aimed at and the means of securing it. Education tends more and more to be the acquisition of mechanical knowledge, and, while in a vague way the aim is to make good citizens, the system has nothing which really works in that direction. Is a man a better citizen because he knows something of botany or has a smattering of chemistry? Our system is so weighted with subject-matter that only a very superficial knowledge can be communicated, a sort of knowledge more dangerous than complete ignorance.

In all this confusion after all the believing Christian finds in his path a never-ceasing guide and stimulus. The problems of humanity seem beyond solution. He knows that God does not expect him to solve them, that Divine Providence governs all things for those who serve God, that his own business is to serve God himself and faithfully discharge his personal duty. Of course he cannot sever himself from political action, he would be neglecting his duty if he failed to use honestly and intelligently his vote; but here also, despite the noisy clamor of opposing parties, his faith offers him secure guidance. In these parties, because they are human, there will be always some ground of difference, but the Christian can work with them unless they are absolutely and essentially contrary to his faith. There is one party with clear-cut policy, the Communist, with which the Catholic can have no association. The right of personal private property is founded on God's Law as Pope Leo XIII. declared emphatically and is necessary to a healthy society. The party is absolutely opposed to our faith and only wins adherents by professing love for the laborer. It is the love of the wolf for the lamb. No Catholic who knows his faith can support a party whose immediate object is "class war." What such a party really means in practice may be seen in the present condition of Russia. Our local communists continue unabated impudence to praise that foul government. Francis McCullagh, a man of wide experience, is now telling in London the grisly truth.

Besides the general question of parties there are particular measures on which the Catholic finds direction from his faith. All bills sanctioning divorce or extending its limits should be bitterly and constantly opposed. Divorce is contrary to God's law and can work only harm. In the United States today it is estimated that there are 80,000 "divorce orphans." Every measure which prevents parents from giving their children a Catholic education should be fought, and our just claims on the Treasury for the public work done in our schools should be enforced. A recent inquiry has disclosed what the Public Schools cost the country: obviously the bill would be much greater were it not for the denominational colleges. There a public service is rendered very efficiently; so far from being recognized by the State these colleges are heavily taxed. We pay indeed a double rate and, though willing to make sacrifices for our faith, are entitled as citizens to protest against "injustice." There are other movements among us, semi-political, which require careful scrutiny. The shrewd author of the "Imitation" pointed out that not everything which is lofty is holy and a good end may be vitiated by unworthy means. Every decent citizen will condemn drunkenness but it would be unfair to call a man opposed to total prohibition an enemy of temperance. The experiment has been made in America on a gigantic scale and the consequences are disastrous. As far as statistics are concerned they have been manipulated with an unscrupulousness characteristic of fanatics and we may for the present lay them aside. One terrible fact is clear, namely, that the law is violated by a large number of worthy citizens who do not and cannot accept it as binding in con-

science. It is a fatal thing for a State when the law is held in contempt not by a wild section but by a large proportion of grave citizens.—Southern Cross.

READING DURING VACATION TIME

Usually, those off on their holiday, while away their leisure by skimming through, in a desultory way, the lighter and hence more dangerous type of current magazines. The London Tablet, however, considers vacation reading a problem and suggests the following scheme:

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By this plan of a temporary scrap book this far-seeing man insures for himself good and agreeable reading, and provides for the younger and more leisured members of his family, whose duty it is to cut out and note the date and source of the article, an excellent manual and mental discipline. The Boston Evening Transcript presents another plan for this time of rest.

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books that you have been intending to read for the past six months, but which still lie in the limbo of resolutions made but unfulfilled.

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