

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies;
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream, and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a Man, my son.

RUDYARD KIPLING.

Keeping Our Balance.

Few of us will deny that we are living in a time of social ferment, that men and conditions are not what we would wish them to be from the viewpoint of Christian order, and that possibly the future may not bring an all-around change for the better. Still there is no reason for becoming as excited as did Miss Trotwood, David Copperfield's aunt, at the sight of donkeys on her tidy lawn. Instead of fussing and worrying, let us rather equip ourselves with a sacred peace of mind, a holy calm, in dealing with the problems and troubles of these turbulent times. This equanimity we can acquire by everywhere and at all times promoting good living in accordance with our honest convictions, and not being upset by things beyond our control. We must make the best of that period of the world's history in which an all-wise Providence found it advisable to place us. This is our time. It may appear to us at times quite properly so—that other periods were better than ours. But we serve the purpose of Providence best by faithfully performing the task assigned to us. The parent, educator, doctor, merchant, artisan, laborer, soldier, and official—all have special duties to perform towards themselves, towards their neighbors and their country. Fulfillment of these tasks is the highest form of reform work and social service. In one respect all times are alike—we can always do our duty; for the good Lord's grace is always in proportion to the strength of the temptation and the weight of the trial. We may issue exhausted from the struggle. It may force the tears into our eyes. Sorrow and anxiety may drive the smile from our lips and the song of joy from our hearts. But we will not give way to despondency or seek relief in railing against the trials permitted by Providence. We will preserve our composure and quietly pursue the path of duty, even if brambles by the wayside lacerate our feet and though the sun be not always shining with springtime splendor. Through our tears we can see the glory of our goal on the heights beckoning us upward; and our hearts, though not light with the world's gaiety, will treasure the peace which passes understanding.

To preserve this composure we must, as St. Benedict says, "feel assured that God sees us everywhere." He is aware of our goodwill and the most insignificant good deed as well as of each evil act. This conviction implies more solid consolation than a hundred programs of reform and legis-

lative measures for the promotion of public welfare. The conviction that the all-wise God is our judge and reward, makes for mental calm. This conviction guards us against frivolous optimism as well as paralyzing pessimism. It keeps alive the joy of living without leading us into indifference. Morose and frivolous people are subject to moods, and he who has no mental composure lacks true peace. Our true joys and sorrows are born within. The world is for us what we make of it. If we view it without God, it resembles chaos. If we see God guiding its progress, the light of His glory envelops it.

A. B. in The Catholic Tribune.

Catholics and Patriotism.

General Ferdinand Foch, Commander-in-Chief of the Allied Armies, is a Catholic and has a brother a Jesuit.

Field Marshal Haig, Commander of the British forces in France, has a brother a Redemptorist.

Sir William Robertson, until recently British Chief of Staff, is a Catholic.

Admiral Benson, head of the American Navy, is a Catholic.

General Petain, Hero of Verdun, is a Catholic.

Charles M. Schwab, Director-General of American Shipbuilding, is a Catholic.

Edward N. Hurley, Chairman of the United States Ship Construction, is a Catholic.

Edward R. Stettinius, head of the Munitions Department, is a Catholic.

John D. Ryan, head of the Aviation Department, is a Catholic.

Charles P. Neil, Chairman of the Railroad Board of Adjustment, is a Catholic.

Two-thirds of all the Allied soldiers are Catholics. Cardinal Mercier is in good standing in the Catholic Church. So are Cardinal O'Connell and Cardinal Gibbons. So were Cardinal Farley and Archbishop Ireland. Patriots, every man of them. Cardinal Logue, if you want an Irishman; Cardinal Amette, if you want a Frenchman; Cardinal Begin, if you want a Canadian. And Cardinals elect the Pope. Is Bishop Morrison a patriot? Is Archbishop McCarthy? All these men are in the highest standing in the Catholic Church. King Albert of Belgium is in good standing in the Catholic Church.

The "No-Popery" papers are written by liars to be read by fools.

These striking facts appearing in the "Casket" would make thoughtful reading matter for anti-Catholic bigots. If there ever was a champion for world-freedom and world democracy that champion has been the Catholic Church, first and all the time.

Wherein Catholic Schools Differ.

"Wherein lies the fundamental difference between our schools and the public schools?" Catholics are sometimes asked. Seldom has the answer to this important question been better put than by Mr. William Henry Moore in "The Clash," his well-reasoned and temperate book on Canada's bilingual question. He shows that the root of the difference is this: Catholics want their children to be educated, not merely instructed, and the State can only instruct. Enlarging on his statement of the case, Mr. Moore continues:

"The French-Canadian is not ground to so fine a business edge in the Church school as the English-Canadian in the State school. But he is taught a philosophy of life. We may not all agree to that philosophy, but we are mending matters by leaving the explanation of the ways of life to the precarious home-training, and the inadequate one-hour-a-week education of the Sunday school? In the Church schools everywhere, the object of education is the same: it is the student's realization of his or her place in the scheme of the universe. The schools are 'flowing streams making glad the city of God.' The Church has seen no reason to change its mind. It continues to reason—in 1918 as in 1418—that life here, being a stage preparatory for life hereafter, becomes a period of schooldays. Earthly life is not an end in itself, it is only a means to an end. 'Today we are weaving the structure we are henceforth to inhabit.' Since man has been placed on earth that he may make himself ready for God's kingdom and acquire a capacity for God's righteousness, that then becomes the real business of life: all other things are comparatively insignificant. There is no sharp distinction to be made of what is men's and what is God's, for all should be—and, in fact, all is—God's. This reasoning is that of the Protestant and Roman Catholic Churches alike. The Roman Catholic Church carries the argument to what seems from the premises a logical conclusion, that the school and the Church are inseparable."

What Mr. Moore says regarding conditions in Canada is also true, *mutatis mutandis*, of the Catholic and public schools in the United States. In neither country are the State schools anti-religious, as they are elsewhere, for "God is admitted to the schoolroom, but only as a 'neutral.'" As for the attitude taken towards God's place in education, in some countries abroad, a State official (in France) is reported to have remarked in the course of a speech he made before the scholars: "It is said that we have expelled God from the schools. It is an error; one can only expel that which exists, and God does not exist." May the day never come when an official appointed from Washington ever dares make a similar statement before the pupils of an American public school. To keep such a peril remote is the present duty of our voters and legislators. Staunch and true American Catholics meanwhile will continue of course to make the noble sacrifices required for the maintenance, extension and improvement of our educational system, from parish school to university. Then Our Divine Lord and His incomparable Mother, far from being merely tolerated neutrals in the classroom, will be the heavenly Guides and Guardians of those unnumbered Catholic children whose enlightened patriotism will be the bulwark of the Republic and whose uncompromising piety will make joyful the city of God.

(Editorial in N. Y. America.)

Self-Discredited Guides.

A recent editorial in the New York Sun lays stress on a suggestion more than once made of late, that great care must be exercised in the future to see that our rising youth be not indoctrinated by means of their text-books with views and facts that the critic is pleased to deem un-American. The precise offense of the text books under censure lay in this: that though emanating from our greatest seats of learning, with the approval and even assistance of a number of American scholars and matter-of-fact school boards, nevertheless these volumes were devoted to the German myth. They extolled Germany and things German, they held up to admiration what we are now taught to abhor, they influenced the impressionable minds of youth to look with interest and admiration towards that land from which we now are bidden to turn away with horror and contempt.

German methods, German ideals, German scholarship, German books, periodicals and publications of all sorts, met the student at every turn in our public schools, while large hosts of ardent American students went by direction to Germany in preference to other lands. Indeed, the very men who are now loudest in their denunciation of Germany and all her works and pomps, were equally loudest in their endorsement of all things German during the half-century before the war. President-Emeritus Charles W. Eliot of Harvard is an example of the blind devotee become the fanatic adversary. In this matter the name of Charles W. Eliot is legion.

With the objective value of the past or present estimate of Germany and the Germans we are not now concerned. The point to be scored regards the reliance we are now, and for the future, to place upon our own self-confessed misleaders of public opinion and misguiders of youth. For four years our educators have bitterly assailed the Germans, and for forty-four years previously they heaped every praise on them. Now the spirit, the culture, civilization of a nation do not change with lightning-like rapidity. Even Darwin postulated long ages for slight changes in a race. August, 1914, worked no "substantial" change in the Teutons. What they were from 1870 to 1914 that they were from 1914 to 1918, and vice-versa. It is not the Germans, but it is the loudly proclaimed opinion of American publicists and pundits that had veered round, and weather-vanes have never ranked high as guide-posts. Either the American laudation of the German from 1870 to 1914 was honest and well-founded, or else our pundits' more recent judgment of Germany is correct and sound. In the first event, what is to be said of the judgment of the last four years? In the second event, what is to be thought of the men who for forty-four years failed, after long study and close inspection, to understand what they now style the "Beast of Berlin?"

Catholic educators and Catholic publicists are not involved in this catastrophe. American Catholics, including those of German birth and descent, even when recognizing Germany's points of real excellence, have never been blind to her faults and failings. They have not been the blind leaders of the blind, unthinking advocates of everything German, unreasoning foisters of Teutonic methods, Teutonic ideals, Teutonic philosophy and science upon the American people. Catholics, and German Catholics to boot, have been the only ones to point out the limitations of German excellence and the danger of indiscriminate Germanolatry. Our large non-Catholic universities, our "free and independent press," these, as they themselves now admit, were

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