Catholic Courier Andlournal

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the St. O. W. C. Howe Service. on Boulet Class Mail Matter,

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Briday, April 26, 1920.

MEVER TOO LATE TO LEARN

The purpose of the Institute in offering such courses is to give us of this modern day While it is true that Catholics as a rule interest for me," never adverted to the fact that he might be founding a religion. The universal love of humanity was proclaimed their writings very often a new ideal in the French Revolution. their speech and their writings very often make us skeptical as to just what they know a new ideal in the French Revolution. French Positivism produced a more danger ous worship of Humanity—it made it a religion. Humanity takes the place of God. The philosophy of St. Thomas, This humanitarianism which has its roots in the fact that it is Christian, but the mediaeval man. We are tunderstanding the mediaeval man. We are internationalism which has its roots in lies not in the fact that it is Christian, but the heirs of innumerable possessions which structure of society. There is have come to us from the Middle Ages. Architecture, stained glass, needlework, sculpture, social customs, all have become a part aind parcel of our heritage. Nothing that excludes religion can explain and interof for us the wealth of these possessions. courses of culture and knowledge explained and elucidated by minds thoroughly grounded in the Catholic Faith. Obviously the error of having them interpreted in anything but their Catholic background and setting. This Institute at St. Michael's College is

strofits kind either on this Continent or the Old World. True it is that much work has been done by such authorities as Bacumker and Grabmann in Munich, by the Franciscans at Quarrachi; by the Domintens at Le Saulchoir, by the Mediaeval in fact, it is a duty. But in love of country, faith, by natural knowledge against super-Academy in the United States at Louvain patriotism, is not lessened, it is elevated and natural knowledge, by science against faith, and Oxford. But the distinctive feature of this Institute at Toronto is, first of all, to this doctrine, and today she emphasizes it problematic and sophistic in character. A inderstand the mediaeval mind and then to sharply because it is needed. Just because statement cannot be true according to terpret it to the modern world. It offers our fellow-man lives over the district or reason and false from the standpoint of the yeary best of guarantees to success, for it frontier line we must not consider him a faith, or vice versa. Were this true we have a complete separation of faith laborious, simple, and unspoiled. Their ages and it cautions its staff of profess or nothing to do with political or geographto how little is yet known and how nuch is to be learned.

SCHOOL BY THE GRACE OF GOD

Our land is dotted with schools. Some the morning hour of assembling, and you the life to come.

A Prayer

Lord, give me grace that I may see In little things Thy majesty;

Dow on the grass; the stars at night; The first soft rays of morning light; From dark cocoons and little things: The rise and fall of radiant wings; From tiny eggs in downy nestark The wide-spread wings to east and

And in the gaze of baby eyes What wealth of grace and wisdom

Lord, give me grace that I may see In little things Thy majesty.

-Ethel Butler in

"Prairie Messenger." (Muenster, Can.).

ng and supplementing the other, and hoping against hope, to meet at the end?

Theoretically the aim of general education is to provide the student with a sound iberal education. It may also aim at traininterested attitude of some who consider as you give the life and property of that unioptional such subjects as Catechism, Moral Science and Bible History. But our Catholic lectual chaos, wilful misunderstanding and schools have been instrumental in develop- misrepresentation, this is the cause of all maerican Universities of all kinds and ent. Many mothers and many more fathers the wicked and insidious breeder of dissenin Seminaries can learn a lesson, act under the wrong impression that be sion to see that there can be no human concause they send the child to a Catholic tradiction between the truths of faith and state they send the child to a Catholic tradiction between the truths of faith and state they send the child to a Catholic tradiction between the truths of faith and state they send the care of the care of the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge, automatically they are granted an exemption of knowledge versus knowledge, automatically they are granted an exemption of the catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not the catholic tradiction between the truths of natural knowledge. It is not a catholic tradiction between the truths of natural knowledge. It is not the catholic tradiction between the truths of natural knowledge. It is not the catholic tradiction between the truths of natural knowledge. It is not the catholic tradiction between the truths of natural knowledge. It is not the catholic tradiction between the truths of natural knowledge. It is not the truths of knowledge versus knowledge, automatically they are granted an exemption of the catholic tradiction between the truths of natural knowledge. It is not the truth truth of knowledge. It is not the tru tion from the duty and obligation of homein the simple language of the every-day man
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LOVE OF HUMANITY

The old classicist who said: "I am a structure of society. There is a marked the whole secret of true philosophy, in this difference betwen the Christian love of man- immense effort of intellectual honesty to rekind and a pure humanitarian-love. We construct philosophy on a plan which exknow that, in theory at least, men are loved hibits the real accord with theology, supernot for their own sakes but for God's. This natural knowledge, as the necessary conselove centers more in the interests of the soul quence of the demands of Reason itself, not than the body. This love recognizes distinc- as the accidental result of a mere wish for tions; our own country should be loved more conciliation. than any other, our father more than our teacher. This love recognizes the individu- new one in the world. It has always been ality of nations, it would not classify them the object and purpose of evil forces to conall as a monotonous identity; rather are found the intellects, if possible even of the they as one great orchestra, each member elect. Nothing is more advantageous to the and each instrument contributing its part to cause of falsehood versus truth. It is a the production of a complete and perfect malignant malady in our day, this intellecharmony.

The love of man for his fellow man is a supernatural love. Such a love is possible, these arguments raised by reason against increased. The Church has always taught have no real apodictical value. They are and it cautions its staff of profes- or nothing to do with political or geographical lines of demarcation. Go into the whole world, was the command of the Leader. In the Kingdom of Heaven all the glorified will be closely united in Christ. Only one Fatherland, in the real sense will be for the children of the blessed. Therefore, here we should not act as strangrs, avoiding one anped, some are no good and some are other, and having nothing to do with each rent. Ride through any city or town other. This is not a good preparation for

This over-rated religion of humanitarian-in school to school. They leave home, the ism is an enemy of the cross of Christ. Plus selection, and the only school by the XI in the Encyclical, "Ubi Arcano," says: to go to a school the invention "We have no hesitation in condemning it and society. It would seem that the just as much as dogmatic modernism."

the been turned and man is the Father Moritz Meschler compares it to diabolical possession which destroys the Roots, these days, must have spirituality and nobility of our Christian they must know and show the souls, the "Salus animarum" of a one-time they teach what they teach great Bishop, must never be mistaken or the parents as teachers, is sacrificed for a fanatic faith of humanity worship. God is the Father; Christ is the parents the pupil-child may Brother of all men. This makes all mantalvation. The teachers of the kind one great universal family in God, will handle the secular whose Alpha and Omega is love. Thus each Chemistry, Latin and patriot must begin by becoming more holy muly than the parents—personal and individual sanctification is when it comes to the the law. Then the fatherland, the nation, one and religious edu the country, which is made up of indicated that the days yideals being as Christ taught to love, must be suppose in amount become ripore noty. This is a service of country and humanity that is worthy of the country and humanity that is worthy of the country and humanity that is worthy of the country.

Why Columbus Discovered America

Columbus set out to discover America, principally to preach the Gospel to the Indians. It was his Catholic faith that urged him to unlock the greatest secret of the ages. His three greatest friends were a Catholic priest, Father Perez, a Catholic Queen, Isabella, and the Catholic Church, which furnished him the money. His flagship was called Holy Mary .- "Santa Maria."

THE FIRST AMERICAN SOLDIER TO DIE IN THE "GREAT WAR" WAS A CATHOLIC, A PITTSBURGHER, THOMAS ENRIGHT

KNOWLEDGE VERSUS KNOWLEDGE

Disorder in life usually leads to destrucing the student to stand the test of examina- tion. Imagine, if you can, a world of human tion. Perhaps this may account for the dis- beings in a state of chaos. How long would ing a false attitude on the part of the par- the chaos men experience. It is difficult for

by the Rev. J. B. O'Reilly; "The Hisliber of Mediaeval Philosophy," by the Rev.

G. B. Phelan, a name very familiar to those
who have done any reading in American or
Existent Century Oxford School," by M.

Ettenne Gilson, professor of the Sorbonne,
who will give the Institute his personal Anything contrary to these principles is contrary to the wisdom of God, so cannot come from God. Therefore what we accept on the side to this historic celebration: basis of divine revelation cannot be in real

This particular species of heresy is not a tual confusion; and it is evident that even the mighty, the elect have fallen. But all of and rational knowledge which have as a common source God. In God there can be no confusion, disorder or contradiction.

MUSSOLINI'S METHODS

The recent treaty between Italy and the Vatican, settling differences that for nearly three score years had seemed insurmountable, has called world-wide attention once more to Mussolini. This man has been pictured in various ways, as a dreamer looking back to the days of Romulus and Remus, to the days of the Caesars; as an imitator of Napoleon, longing for the swish of a conqueror's sword and the flow of hostile blood; as a dangerous egoist, putting himself first before all others, and as a tyrant arrogant and domineering.

The Vatican treaty raises him to the role of a statesman, far-sighted, fair-minded, and above all, practical. Now comes the celebration of the 2,682d birthday of Rome, April 21st, dating from the mystical hour when Romulus plowed a furrow on Capitol Hill to mark the spot where the walls of the great city were to rise. One-hundred thousand youths joined the Fascisti, and other hosts, great in number, marched with military swing past the spot where sat Premier Mussolini on a fiery horse, wearing the uniform of a Corporal of Honor in the Fascist militia.

Melodramatic, you say? Spectacular? Building for war, for conquest, for blood? But was it? News dispatches give another

out by the opening of many public works in the city. They include the new bridge over the Tiber, many workmen's dwellings, the new road linking Rome to the sea, some works of archaeological interest, the new public garden. several fountains and schools.

This is not the work of a man militarymad; of a dreamer, of a visionary, of a tyrant. It is rather the work of a man looking to the future for his people and his nation: the work of a practical man-"many workmens' houses, the new public garden, several fountains, and schools." This is building close to the hearts of his people. building in a substantial way, building for the better things of life, materially, as he already has shown a deermination to champion work looking towards the spiritual welfare of his people. Look at the man from what angle you will, these methods are methods that will endure.

THE OUTLOOK IN CHINA

The notes of optimism is the one most frequently sounded by American Catholic missioners in China. Bishop James E. Walsh writes as follows of his flock in the Maryknoll Vicariate Apostolic of Kongmoon, Kwangtung Province, South China:

"The people themselves remain approachable and kindly and good. Poverty is

old customs, enforced with great strictness until recent years, have fostered morality. They are promising subjects for the sweet yoke of Christ. How long will they remain so? Civilization (materialism) is making inroads, and must do harm. The twentieth century is reaching into our country districts now. But there is yet time, for the march of materialism, though daily accelerating, will probably not succeed in blighting the simple lives of our farming population for many years to come.

The natural aspirations of the soul, though unseen, exist as surely in the Chinese as in ourselves, and are often revealed in confidential moments over the teacups. The people, if not actually searching, at least experience the divine dissatisfaction. It is not possible for any people to be satisfied with what life offers to the average Chinese, even though what they ask of it is very

The two classical questions on the lips (and in the heart) of the great mass of our people are: 'Have you had enough rice?' and, 'Is your ancestral health enjoying peace?' Rice and peace, corporal and spiritual hunger; modest demands, but can a pagan world satisfy them? Not likely. Life leaves them the prey to every ill to which humanity is heir, and offers them no hope, nor even any explanation. Only the religion of Christ can afford them real relief, and only His Church can see that they

Meanwhile, it is ours to spend and be spent until they seek, and seeking find. And despite the weakness of the instruments, a certain singular confidence grows from the contemplation of the two really determining factors of the equation: the mercy of God, and the goodness of the people. It is impossible that He can abandon them; it is improbable that they can resist Him. They have grouped long, and they have suffered much and patiently. Can it fail to be in the designs of God to reveal Himself to this His Chinese people and to establish them in

CATHOLIC SPIRIT OF ITALY

The Catholic spirit of Italy shone forth from the faces of the great congregation of men and women of Italian blood who heard the Rt. Rev. John Francis O'Hern. D.D., Bishop of Rochester, speak on the Concordat between the Holy See and the Kingdom of Italy at the Te Deum service in St. Patrick's Cathedral Sunday evening.

This sermon, published elsewhere in full in this paper, was a message of great joy to that congregation. There was no mistaking that. Every man, every woman in that capacity audience reached out sympathetic spiritual hands and hearts to Bishop O'Hern throughout his sermon. Their souls went back to the historic Tiber, to the Seven Hills of ancient Rome, to the Catacombs where their ancestors died in glorious martyrdom, to the arenas, red with the blood of their forefathers, shed fearlessly for the Faith; aye, to the Vatican itself, to the Chair of Peter, to the feet of Pope Pius XI, beloved Pontiff of the Church of God.

There was Faith insuperable in that congregation, in that people, in their hearts and their souls. No one who saw them could doubt that. Envisioning they were, it seemed, while Bishop O'Hern told them of the meaning of the Concordat, a new future for Italy, a greater Nation, and above all, a firmer and finer spirit of Catholicity, a stronger and better faith in God. Truly that solemn Pontifical Te Deum, celebrating a great historic event for Church and State, went deeper than that-it revived in the souls of the children of Italy something of the fire, something of the spirit, and much of the love of their forbears for the Church of Jesus Christ. And through it all was woven by Bishop O'Hern the fine fabric of love for America, pride in her ideals and her institutions. This was a Te Deum in fact and in soul!

POISONOUS READING

Reading is either food or poison for the mind and the soul. For this reason the Church commands us to avoid under pain of serious sin writers whose principles are false and vicious, even though their styles be above reproach. Poison is still poison when it is sweet to the taste.—The Witness, Dubuque. Ia.

Sunday's Liturgy

By. Rev. Joseph L. Lord

April 28 The Fourh Sunday After Easter

April 28:- The Fourth Sunday after Easter

(Prepared for the N. C. W. News Service by the Liturgical Press, Collegeville, Minn.)

Like all the Sundays between Eastor and Pentecost, this Sunday is a continuation of the Easter Solemnity. In the Introit, therefore, we, with the Church, Christ's Mystical Body, and with the whole creation, wre bidden: "Sing ye to the Lord the day of His Ressurection. For the Just One has been revealed in the sight of the Gentiles as the Universal Redeemer of the whole human

Therefore we must believe, for through faith in our Redeemer are we made one with Christ with one faith and one hope of salvation. Since through our Redemption the

Lord shows us that He is the true [henceforth we should be preserved] arbiter of all hearts, we beg Him so to direct our hearts "That amid the changing things of this world our hearts may be set where true joy is found." (Collect).

- In the Epistle for this Sunday, St. John dwells on the immutability of the Creator, and on the crime and folly of man when he anticipates God's judgments. "Let every man be swift to hear but slow to speak a newcanticle." We are to sing and slow to anger. For the anger the canticle of Christ's inaugurating of man worketh not the justice of His new life of glory and triumph on God." The faith is vain whichis merely a speculative theory and not a rule of action. "Wherefore casting away all uncleanness and abundance of malice, with meekness receive the ingrafted word which is able to save your souls."

In the Gospel, taken from our Lord's discourse at the Last Supper, the Church presents to us the solemit promise of the Son of God, that ling of our lives.

from error and taught of God. This. promise is again emphasized in the Communion antiphon: "When the Paraclete, the Spirit of Truth, shall come. He will convince the world of sin, of justice and of judgment." Our Savior tells us that He will indeed depart from us, but it is for our good: for until He is seated at the right hand of the Father in heaven, He will not diffuse the glory which he merited in His passion and death upon the members of the Mystical Body of which He is the Head.

Let us be ever mindful of our dignity as members of Christ's Mystical Body, and let us pray that He, who rifice of the Mass has made us paratific Vision through the worthy liv-

Catholic Book-a-Month Club Adopts New Name

Philadelphia, April 25. - The Catholic Book-a-Month Club. of Philadelphia, will in future be known as the Catholic Booklovers' Guild, it was announced at the new headquarters of the guild. The organization has been granted a charter under the new name by the State of Pennsylvania.

The change was made, Joseph A. Sexton, editorial secretary stated, in order to avoid confusion with other organizations of somewhat similar by the sacred intercourse of the sac- title and to bring out more clearly the purpose of the Guild, which takers of the one supreme Godhead, aims primarily to foster the work may grant that we may attain to the of Catholic writers but which also end of that intercourse in the Be- seeks to provide a means by which Catholic readers can keep in touch with the best in current literature.