

curiously why she had changed her attitude toward Betty and her boy. Was it because Betty had been there to pray, showing a new side to her character? Hardly. It had been a 'business' visit. Betty had been strictly 'on the make,' and she had interrupted her beautiful meditation. Still, she had shown her the statue of the Sacred Heart. How like a vision it had looked, looming out of the Cloud. Yes, Betty had shown her what the Divine Cloud conceals. She had shown her God, as humanity alone can see Him, in His Sacred Humanity.

The old nun lowered her voice. "No man hath at any time seen God," she said softly, "but anyone who comes up against his fellow-man can see His Christ."

"It was what the medieval mystics would have called a 'showing.' She had challenged Our Lord to explain things, and here was the explanation. Betty had shown her the Sacred Heart, and incidentally, the

Sacred Heart was showing her Betty, Betty and her 'old beau.' God bless them.

"My friend sat there thinking it out, slowly and reverently. Yes, they were the thoughts which we call distracting, which come as duties across our path, that show us God, the things which would seem to obliterate Him. She listened rather than thought. It had all become so clear and simple, and consoling.

"By this we know that we abide in Him, if we love one another."

"When she came out of the Cathedral she glanced up at the sky. It was bright and starry—the kind of sky that the Psalmist, and other spiritual people, have become rapt in contemplating.

"Thank God," she said to herself. "It will be fine for Chertsey."

"Well, I declare, I have timed myself well," the old Sister said. "Here is Victoria Station."

Catholic Germany To-day

(By REV. J. BOLLEN in the *Christian Democrat*.)

Before the war, Catholic Germany was a happy model for Catholics of other nations in all that concerned political, social and charitable life. This was the fruit of long and steady work, of hard irritating persecution under different governments during the Kulturkampf, and this blessing was brought about by the splendid unity of German Catholics.

The Catholic organisations of Germany were more numerous than in other countries and extraordinarily successful. But even before the war these who had a deep insight into the affairs of nations called attention to the fact that numbers alone could not give a correct idea of the strength of such organisations, which could only obtain lasting success through the leadership of highly qualified men. From an outward point of view, the Catholic organisations of Germany had almost reached their zenith when the Great War broke out, which in its fearful course, its terrible end and its sad consequences, threatened to destroy the whole of Germany, and, with it, the Catholic organisations which at least became shattered and weakened, both within and without.

I wonder if you realise the conditions. A nation, exhausted to the utmost degree, crushed, robbed almost entirely of its faith and hope, distrustful of every kind of guidance, and in its misery only too apt to throw aside all its own traditions and put its trust in Russian methods! It must be said to the honor of the Catholics that in spite of this terrible state of affairs they lost neither their heads nor their courage. The German Revolution came to a standstill when it reached the Catholic parts of Germany. It was chiefly owing to the earnest work of the German Catholics, which was now taken up with all the strength and energy of former times, that the reformation of these lamentable circumstances was of such a nature that not only Germany, but also the whole of Europe, has reason to be grateful. Catholics helped in an extraordinary way to draw up

the new constitution, which, although not fulfilling all the wishes and all the pressing necessities of the Catholics, was nevertheless acceptable for the moment. Catholics were ever ready with hand and heart in the reformation of political, economical, and social life and in the re-construction of a new Germany. Allow me to mention the names of Erdberger, the Finance Minister, Browns, Minister of Labor, and Wirth and Marx, Chancellors. What Seipel is for Austria, Dr. Wirth and especially Dr. Marx are for Germany. It is not saying too much if one asserts that these men found courage for their difficult, dangerous, and honest work in their Catholic view of the world.

It was not by mere chance that a Catholic, Dr. Marx, the German Chancellor, came to London as head of the party who was to take part in the conferences which proved, in a certain measure, successful. The *Centrum*, which represents the Catholics of Germany politically, has now skilfully adapted itself to the demands of the present time; for it was fully aware that the Catholic Church and the Republic were not essentially opposed to each other. The *Folkscrerein* (The "People's Union") which had its head office in Gladbach, has already regained its former number of members (700,000 before the war), and now works on the salutary equalisation of the different grades of society and the formation of a really united Christian people, by means of study circles, conferences, meetings, and numerous periodicals. The Christian Guilds, organisations for Catholic workmen, merchants, teachers, and also for young men and young women, are again fully alive and energetic, and I wish to make special mention of the great organisations for Catholics who have been University students.

These Catholic men and women have, since the war, become very active and are resolved to train themselves in such a way that in the coming years leaders of the people may be found among both clergy and laity.

German Catholics are much concerned re-

garding the relation between Protestants and themselves. During and since the war, the Protestant Church has lost more influence on the people than the Catholic Church. The reasons are principally of a religious nature but they may also be found in the circumstance that the Protestant Church has lost her exterior primary position by the loss of the Episcopate of the Hohenzollern. Instead, again, of attending to their own amendment, they have, in recent times, been striving deliberately to create national contrast with the Catholics to strengthen their own position and to draw to themselves greater numbers of the people, at least externally: a proceeding liable to produce very dangerous consequences to internal peace, and to make work in union with the Protestants on political, scientific, social, and philanthropic grounds exceedingly difficult. Every further weakening of Germany as a nation will be a pretext for proceeding against the Catholics as bad patriots, and thereby serve to make the condition of Catholics worse and more difficult than it has been, especially in the occupied territories which are chiefly Catholic, and which have had to suffer most under the burden of late years.

And although during this last year, owing to our having again a fixed currency and to the influence of the conference, the conditions in Germany have slightly improved and give promise of a calm and more regular progress, one must nevertheless be prepared for surprises and unforeseen evils.

The Germans, as a nation, were enervated, exhausted, fevered and crushed in an extreme degree; and therefore relapses are inevitable. We German Catholics hope to be able to ward off these relapses from our people; but in this difficult work we rely on the understanding and help of our brethren in other countries.

The German people need a healthy body, and a mode of life which will secure to them more than mere existence; but to obtain these all the efforts of our own country have not sufficed. Further it is imperative to bring back to the German people that self-reliance, that trust in their own powers, which they have so sadly lost, and that other nations should show them at least that respect and esteem which infallibly helps the man who is down to rise again. And does not every man who has been humiliated and crushed require this help very specially in order to raise himself and not to draw others with him into that abyss from which there is no redemption? According to psychological principles, it is impossible that a people numbering more than 60 millions should remain longer in penitential garb, and that in the face of the older nations, without having well-grounded hope that, before long, not only justice but also love should be shown them.

Would that I could make our brethren in the faith in all countries realise what this understanding, this justice, this charity and assistance mean! It appears to me that the ice is now broken between the English and the German Catholics, owing to the example of the head of the Hierarchy in England, his Eminence Cardinal Bourne. May I be allowed to remind you of his Eminence's truly Catholic, international, and, neverthe-