

that they may go to meet death protected by the Heart of Jesus. The Pope wants not only the soldiers but also them who remain at home, and not only individuals but whole families, to share in this devotion and to enroll themselves as members of the great Christian family which has Christ's Divine Love for its centre.

*

The war is the result of forgetfulness of the lessons of the Gospel. If men were mindful of their duty to God there would be no place in the world for the greed and the avarice and the lust of power to which the war and all wars are due. By the sign of love are Christians known to-day, as they were after the Last Supper, when the Saviour in His last discourse commanded His followers to love one another; and by the absence of love are those who are responsible for the slaughter known to be the enemies of Christ. The war is the scourge of God on a sinful people; and not until they have expiated will His hand be stayed. Through the iniquity of others the innocent have been involved in the sufferings, and they will recognise that such pains as theirs are make them more like the Master who suffered so much for the sins of mankind during His life on earth. Their faith will teach them that their wrongs and their pains can be made a bond of close union with Him; and in their dark night of grief for lost loved ones they will be sure that His Sacred Heart is full of compassion for them, and that the waters of bitterness which His own Heart knew in the garden of Gethsemane are an earnest of His sympathy for His children who suffer on earth to-day. He is with the angels and He cannot suffer any more. He sees the Face of God in glory and He is surrounded by the saints who sing eternally in the great white rose of love about the throne of the Father. But the mercy and the love that filled His life when He walked beside the Lake of Galilee are still the same. If His glory was the end of His own time of passion it does not mean that He has no interest in the pain of His children who are still in the world. He has known grief; He has known loneliness; He has known what it is to be punished for the crimes of others; and He is the only One who knowing all this is able to help those who are constrained to walk as He walked and to suffer as He suffered, never afar off, and however small their burden, by a remembrance of His own. "Come to Me all ye who labour and are heavily burdened" is the message which for the wronged and the afflicted; and He offers them the shelter of His Heart and its love that there they may forget all in His sympathy and in His affection. His Heart will be their comfort; and His love will repay them for the love of those whom they shall see no more until they meet them face to face in His presence in Heaven. At all times men and women have found that Heart their sure refuge. Today when the homes of the world are stricken and when universal tears have marked the passing of the Angel of Death the Sacred Heart appeals more than ever to those who mourn and find no human consolation for their sorrow. The men who have fallen with the badge of His Heart on their hearts are with Him now; and the mother who taught their sons to wear that badge and who wear it themselves find in Him a force to sustain them and even a joy in their anguish. On many of the badges are written the words, *They will be done!* Only they who can lean on the Heart of Christ and pray that prayer know what perfect peace His love can bring amid the trials of life.

2

We have said that the war and its sufferings and trials are the result of forgetfulness of God. There is no need to remind Catholics that one of the objects of devotion to the Sacred Heart is to make reparation for such forgetfulness and for the neglect of a world which puts its pleasures and its profits before Christ. The devotion is not only a means of atonement which He Himself suggested to us, but it is moreover the most powerful means of renewing on earth that fervor of love and that intensity of Christian life which our

time needs so badly. Individuals may do, and are doing, much; but as the family is the true unit of society the renaissance of Christian life ought to begin in the home and from there diffuse the spiritual force which can leaven the whole mass. If society is an organic body the families may be likened to the cells that compose it, on the health of which its health depends, the life of which is one with its own life. Every cell counts, and the health of the whole is the health of all the parts. Each Christian family is a power for good incalculable in its ultimate results, a centre of force unlimited by the confines of the earth itself. The special blessing of the Sacred Heart is promised to every family that practises the devotion, and special graces will be given to all the members of the family which consecrates itself to the Heart of Christ. There will be graces for them that suffer, graces for them that are lonely, graces in life and graces in death; and, not less than all these, the grace of doing real efficacious work for God's honor and glory by promoting on earth the revival of that love for Him and for each other which is the one and only secret of happiness and welfare for mankind.

.. NOTES ..

The Consolation of Books

A man may be lonely in a great city, exemplifying the saying, *magnum civitatis magna solitudo*, and a man may find his best company when all alone, bearing out that other true phrase, *namquam means solus quam quum solus*. But the man who has learned to love books and to find happiness among them need never be lonely. What a blessing a taste for reading is, and how much they miss who have it not! And what a secure refuge from the lies of politicians and pressmen is a library of good books! "Not only scholars," says Pater, "but all disinterested lovers of books, will always look to it [good literature] as to all other fine art, for a refuge, a sort of cloistered refuge, from a certain vulgarity in the actual world. A perfect poem like *Eglogues*, a perfect fiction like *Esmond*, the perfect handling of a theory like Newman's *Idea of a University*, has for them something of the uses of a religious retreat."

Reverence for Words

Among the great literary artists there are few noted for verbosity, while the very greatest, like Tacitus, are miserly of their words. Diffuseness, the multiplication of words at the expense of style, prodigality of phrase, may be taken outright as the outward and visible signs of Philistinism in literature. "The artist," says Schiller, "may be known rather by what he omits." Goethe says, "The master is known by his restraint." Again to quote that sublime architect of English style, Walter Pater, "To the grave reader words too are grave; and the ornamental word, the figure, the accessory form or color or reference, is rarely content to die to thought precisely at the right moment, but will inevitably linger awhile, stirring a long 'brain-wave' behind it of perhaps quite alien associations." Measured by the true standards of pure English what is to be said of the modern journalese? Words heaped upon words, seldom the right word in the right place, usually a weak foreign word where good taste would select the little Saxon word which is rejected because it is the common coin of speech, circumlocutions where direct speech is clearer, unnecessary adjectives and meaningless adverbial phrases, involutions so clumsy that even Grammar becomes lost hopelessly among them, form the staple reading of them who learn to write English from reading the daily paper. From journalese going to Newman or Burke is like the passing of Dante from the shades of the *Inferno* into the clear air where he saw the stars again and heard the breathing of the sea—*canobbi il tremolar della marina*.