

the primary purposes of the exercise at Manresa are toward the supernatural, in addition the natural order is benefitted and our State and government are the better as the result of the expansion of such a laudable movement. No man can undergo satisfactorily the experience of a retreat without coming out a better citizen.

In referring to the fact that a mere lawyer should not undertake to explain the beneficial results from such a movement which can be better explained by the clergy, we are reminded that there was a young man some four hundred years ago who intended to become a lawyer. He was one of the first layman retreatants to come under the influence of Ignatius of Loyola. He was Francis Xavier and, in turning him from the law, Ignatius gave to the church and to history one of the greatest saints and missionaries of all times. And the argument which Ignatius used to change Francis Xavier's life was the oft-repeated one:—"What doth it profit a man to gain the whole world and suffer the loss of his own soul?" Four centuries of time have not lessened the import of that question or allowed a different answer to be given. Foundationally and as a doctrine it must have been and must be sound and enduring because the same question asked by the founder of the Society of Jesus four centuries ago is being asked week after week at Manresa on the Severn. And the important—the inescapable fact—is that the answer is just the same.

But to look again at the situation from the standpoint of how far-reaching, how influential for good this movement is, is it not true that our government rests on religion? If it be conceded that the righteous authority of law depends for its sanction upon its harmony with the righteous authority from above, then there will only be such respect for authority, decency and virtue as religion creates in the hearts of the people.

Laws can be passed but long since it has been learned that morality cannot be legislated into the people. While many have been reluctant to admit it, gradually and gradually the majority of fair-minded people are being brought to the realization that the control of human behavior must come from other than legal authority. When they are fair with themselves and face the situation squarely, they are brought inevitably to the conclusion that a deep-rooted religious spirit is the greatest bulwark of any government.

If this is an accurate statement, does it not follow as a matter of course that the more wide spread is such movement, which has as its object the betterment of mankind, the further improved will be the quality of citizenship?

Certainly no period in the world's history ever needed more of the fortifying influence of such a movement than this present day. A nation may seem strong and prosperous and the sentinels of the outposts may report that no peril is nigh. Yet if sensuality, dishonesty, ignorance and irreligious views dwell in the hearts of the people, the strength of that nation has departed. Republics live by decency and virtue. Monarchies and empires may rely on physical force or on the wisdom or goodness of one ruler or of a few, but democracies are ruled by the many, and the characteristics, the principles and the virtues of the people all over the country constitute the very life of the nation.

It is for this reason that you may pride yourself that the movement with which you are so actively identified is bettering the family life of the Nation. And yet to indicate the ever present dangers which beset our day, and how prevalent is the tendency to give formal and official approval to practices con-