## The Catholic Record

Price of Subscription—\$1.50 per annum
United States & Europe—\$2.00"
blisher and Proprietor, Thomas Coffey, LL. D.
Editors { Rev. James T. Foley, B. A.
Thomas Coffey, LL. D. Associate Editors { Rev. D. A. Casey. H. F. Mackintosh.

Advertisements for teachers, situate, so cents each insertion. Remittation the order.

Approved and recommended by Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. The following agents are authorized to receive subscriptions and canvas for the CATHOLIC RECORD: General agents: Messrs, P. J. Neven, E. J. Broderick, M. J. Hagarty, and Miss Sara Hanley. Resident agents: D. J. Murray, Montreal; Cooper, Mewetson, Regina; Mrs. W. E. Smith, Hallit, Miss Bride Saunders. Sydney; Miss L. Heringer, Winnipeg; Silas Johnson, Ottawa and J. A. Hanrahn, Quebec.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion

LONDON, SATURDAY, MARCH 18, 1915

## OFFICIAL

St. Peter's Cathedral, London, Ont. Feb. 22nd, 1915

Dear Reverend Father:—Our Holy Father Pope Benedict XV. has ap-pointed Passion Sunday, March 21st, as a day of expiation and intercession for peace in all the dioceses situated cor peace in all the diocess situated outside of Europe. I enclose herewith a copy of the Decree of His Holiness, and I direct that its prescriptions be faithfully and fully observed in every Church of the Diocese, as well as in the Chapels of all Religious Com-

munities, on the day appointed.
Begging a remembrance in your
prayers and with my most cordial
blessing. I remain,
Yours faithfully in Xto,

+ M. F. FALLON, Bishop of London DECREE

His Holiness our Sovereign Lord, Pope Benedict XV., in deep affliction at the sight of a war which destroys thousands of young lives, brings misery to families and cities, and flourishing nations to the brink of ruin, yet bearing in mind that Almighty God, Whose prerogative it is to heal by chastisement and through pardon to preserve, is moved by the prayers which spring from contrite and humble hearts, ardently that above the clang of arms may be heard the voice of Faith, Hope and Charity, alone capable of welding together the hearts of men in one mind and one spirit. Therefore, while He exhorts the clergy and the aithful of the whole world to works of mortification and piety in expia-tion for the sins by which we have called down upon ourselves the just wrath of God, the Holy Father has ordained that throughout the Catho lic Church solemn prayers shall be offered in order to obtain from the of Almighty God the peace

that all desire. For this purpose it is hereby de-creed that in every Metropolitical, Cathedral, Parochial, and Conventual Church in all European countries, on the 7th day of February next (being the Sunday called Sexagesima) and in all dioceses situated outside of Europe on the 21st day of March (being Passion Sunday) there shall be celebrated special religious functions

in the following order : In the morning, immediately after the Conventual or Parochial Mass. the Most Blessed Sacrament shall be exposed with all solemnity, and duly Miserere mei, Deus (Ps. 50) shall be sung with the Antiphon: Da pacem Domine, in diebus nostris, quia non est alius qui pugnet pro nobis nisi tu, Deus noster, followed by the V. Fiat pax in virtute tua, R. Et abundantia in turribus tuis; and the Collect Deus, a quo sancta desideria, etc. The Most Blessed Sacrament shall

then remain exposed to public veneration till evening; and it is desirable that arrangements be made whereby children also should take due part in the public adoration,

In the evening, previously to the deposition of the Most Blessed Sacrament, the third part of the Rosary is to be recited followed by the annexed prayer, expressly composed by His Holiness in order to obtain the benefit of peace; then the Litanies of the Saints, according to the form prescribed for the devotion of the Forty Hours' Prayer in the Rituale num of the year 1913. Immediately after the Litanies shall be sung the Parce Domine, parce populo tuo ne in aeternum irascaris nobis with versicles and prayer usually recited after the Procession in quacum que tribulatione as in the Rituale Romanum, with the addition of the Collect Deus, a quo sancta desideria The sacred function shall conclude with the Tantum Ergo and Benediction of the Most Blessed Sacrament, more

In the hope that Almighty God may pour forth in yet greater abun-dance His Divine Grace, the Sover-eign Pontiff exhorts the faithful to approach the sacrament of Penance receive Holy Communion, and grants to all those who, after Confession and Communion, shall assist at one or other of the sacred functions as above ordered or shall pray for some time before the Most Blessed Sacrament while solemnly ex posed, a Plenary Indulgence.

PETER CARDINAL GASPARRI, Secretary of State From the Vatican, Jan. 10, 1915.

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope.

O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine Charity, so that discord might end and love alone might reign among men. Dur-ing Thy life on earth Thy Heart beat with tender compassion for the sor-rows of men ; in this hour made terrible with burning hate, with blood-shed and with slaughter, once more may Thy divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inrulers and peoples with coun sels of meekness, do Thou heal the discords that tear nations asunder Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: "Save us, Lord, we perish!" Thou didst answer with words of mercy and didst still the raging waves, so now

tranquility.

And do thou, O most holy Virgin as in other times of sore distress, be now our help, our protection and our safeguard. Amen.

deign to hear our trustful prayer,

and give back to the world peace and

## THE SASKATCHEWAN SCHOOL QUESTION

The Orangemen of Manitoba have a Correspondence Committee, one of whose duties appears to be to see that the press gives wide publicity to what the Committee considers important news-and views. The press does its part.

Last week we gave an accurate an alysis of the judgment of the Supreme Court of Canada on the Saskatchewan School case. It is worth keeping for reference by those who have not a copy of the Judgment.

The Orange Corresponding Committee have blazoned forth through the press of Canada that the Canadian Supreme Court decided, two Catholic judges alone dissenting, that the Saskatchewan amendment to the school law was ultra vires, that is, that the amendment went beyond the power and authority the province possesses in matters educational.

The Orangemen go on to point out to the Government and people of Canada that it is dangerous to have on legislation alone was in question. the Bench judges who owe allegiance to a foreign potentate, and broadly insinuate that Catholic judges cannot give a fair decision when the inter ests of the Church are at stake.

There is here a curious perversion of fact. Assuming that our Orange friends are honest-and there is no reason to doubt it - it throws an interesting light on the result of our popular education. Here we have that disregard for accurate information on the part of those who wield the great educative influence of the press, and the easy unquestioning acceptance of what flatters prejudice on the part of the think, so much deplored by those rather than methods of education.

The matter, so far as it concerns the Orange Press Bureau, would hardly be worth notice were it not for the general condition of mind to which we have adverted.

What are the facts?

The Supreme Court of Canada did not decide that the Saskatchewan legislation in question was ultra

Only one Protestant judge expressed an opinion on the constitut onal aspect of the question, and that was not a reasoned opinion Judge Idlington stated simply, think it is ultra vires of the Legislature;" that is all. Chief Justice Fitzpatrick and Judge Anglin considered the Legislation intra vires. Both Judge Davies and Judge Duff distinctly stated that they refrained from expressing any opinion on the constitutional point that the Legislation was ultra vires, the Supreme Court of Canada did not pass on this question at all and only one judge in five indicated, without giving his reasons, that his opinion

would sustain the contention. The Judges of the Supreme Court of Saskatchewan are Hon. F. W. G. Haultain, Chief Justice; Hons. H. W. Lamont, J. T. Brown and E. L. Elwood. So far as we know there is the Supreme Court of Saskatchewan intra vires and that Separate schools minds of credulous and unthinking the calumnies against it.

people are open to the suggestion that our civil and religious liberties are endangered because two Catholic Judges of the Supreme Court of Canada agree in their interpretation of the law with Protestant Judges of the Supreme Court of Saskatchewan!

Then why did the Canadian Supreme Court reverse the decision of the Saskatchewan Supreme Court? Not, as we have seen, that the Saskatchewan legislation is ultra vires as our Orange friends and their callow readers suppose.

Not because the legislation is un just or unreasonable. It is eminently just and reasonable that the two ets of schools should share in proportion to their assessment in the taxes of corporations whose directors do not exercise their right to decide between them. No court in Canada has decided otherwise. The reason for the Supreme Court's decision is given in last week's RECORD. The amendment in question affected corporations which previously might, as in Ontario at epresent, divide their taxes between Public and Separate schools in proportion to the stock held by Protestants and Catholics respectively.

The decision was adverse to the laims of the Separate schools, because, in the opinion of the three Protestant judges of the Supreme Court of Canada, the amendment would apply only if the corporations in question were shown to consist of both Protestants and Catholics. A nice legal technicality evidently overlooked by the legislators in drafting the amendment.

And so far as we know, so far as the Supreme Court of Canada knows, the corporations in question may have Catholics amongst their share holders : but the absence of evidence to this effect determined the deci-

It is a matter that can and proba bly will be settled by redrafting the mendment; but the constitutional question, which has not been decided by the Supreme Court of Canada, would remain. It would seem to be desirable that the final decision of the matter should be based on a case where the constitutionality of the

THE QUEEN MOTHER AND SOME OTHER PROPLE

Occasionally some of the vile Amer ican sheets which, under the cloak of zeal for religion, pander to the prurieat minded, fall into the hands of Catholics, who are naturally shocked at their shameless obscenity and reckless mendacity. Now a word or two to such readers. The American Menace is barred from His Majesty's mails in Canada. There is a paper of the same name published in Canada which, though hysterically anti Catholic, is free from the filthiness of readers. It is one of those things its American namesake. It has not that aggravate the lack of serious been deprived of mailing privileges ht, indeed, the inability to in Canada. The identity of name in the two publications has caused some who are concerned with results confusion and consequent misunder standing. Deprived of the use of the chief stock in trade of such publications the Canadian Menace is comparatively harmless. No "ex-priest" or "escaped nun" ever achieved success if their " lectures ' lacked the salacious element which alone will satisfy the religious craving of those who like that sort of religion.

The Menace, (American) however, is only one of many such papers published in the States. The others are equally liable to exclusion under Canadian law. It is useless, there fore, to send us copies of these papers unless accompanied by name and address. Then if we get the necessary information we shall be happy to see that the protection of Canadian law is extended to the unfortunate people whose minds are poisoned and whose hearts are corrupted by obscene sheets which have no right to use the mailing privileges raised. So far, then, from deciding of Canada to carry on their dirty

work. Apart from this corrupting influ. often do good in that they impel decent Protestants to examine for themselves the teaching and practice of the Catholic Church, something always desirable and often leading the honest inquirer to the Newlands, T. C. Johnstone, J. H. fulness of truth. In last week's two daughters, one now a nun, havreceiving instruction preparatory to were entitled under it to a share her reception into that Church in the taxes of the corporations whose teaching this Baptist family in question. But the receptive was led to examine on account of

Contrast is one of the conditions governing the association of ideas ; hence in this connection comes to mind the autograph letter written by Queen Alexandra, who is President of the British Red Cross Society, to the Sister Superior of the hospital at Bethune to express her recognition of the devoted work of the Francis can Sisters who have charge of the numerous hospitals in the North of It is an axiom of our day that kings

Her Majesty's letter is as follows: Madame la Superieure, — I have learned through Dr. Martin of your noble and heroic devotion to rave and unfortunate wounded sol diers, and it is with a heart full of gratitude that I beg you to accept my warmest thanks. I pray that God nay reward you for the angelic care which you have lavished on our poor oldiers, and I shall never forget that it is to you, Madam, and to Sisters that they undoubtedly your their life and the restoration of their health. I beg you, Madam, to accept the assurance of my highest esteem. ALEXANDRA.

FRATERNAL INSURANCE

The Toronto Saturday Night has information or advice is given to those who seek it. Notwithstanding the fact that the interest in life insurance is very general it is precisely one of those things on which there is not only a lack of information but a mass of misinformation and miscon-

The following questions by persons presumably of average information and the answers by one who has at least mastered the principles of insurance may be useful as well as interesting to our readers :

Fergus, Feb. 1915.

Editor, Concerning Insurance : Is the report which appeared in certain paper a short time ago correct, that the C.O.F. had liabilities of \$35. 000,000 against their assets of \$5,000 000? I am a member of the above society, age twenty four. If the C.O.F. is not sound, I will take out insurance in something else. How about the A. O. U.W.?

I have not seen the report to which you refer. So far as I know there is no way of telling if the C. O. F. is \$30,000,000 behind or \$30,000 hind, because the society not on an actuarial basis. A.O.U.W. is no better, probably worse I advise to not insure in either. Buy insurance that insures-at your ag buy a twenty pay non participating life policy.

Brantford, Ont., Feb. 1915.

Editor, Concerning Insurance : I am insured in the C. M. B. A. and the Catholic Order of Foresters for \$1,000 each. Having been told by an agent of an old line company that the rates on both of these policies will be increased in the very near future, I was also told that the assets per \$1,000 of insurance in both orders were under \$25. If that statement s correct would you advise me to continue the policy or take insurance with the old line company? I am forty three years of age. agent's statements are correct, will you kindly give me some information as to what the assets should be to make policy the same without any

The assets of the Catholic Order of Foresters per \$1,000 of insurance are \$25.45; those of the Catholic Mutual Benefit Association \$20.15. It would be impossible to say what assets would be required to make them safe because they ignore their actuarial liabilities, and neither they nor any oody else know anything except that they are unsound.

I advise you to buy a straight life policy, non-participating, for just so much insurance as you need for pro tection of dependents. You are too old for endowments or twenty payment life.

To some the term "actuarial liabilities" is a mystery, to others, some sort of clap-trap used by old line companies against fraternal insurance. But until the term is understood discussion of insurance is so much waste of time.

SOCIETY, THE PAPACY AND PHACE II.

In the long interval from the break up of the Roman Empire to the Lutheran schism the Church had a golden opportunity to exercise her ence on young readers such papers mission of peace. She was everywhere regarded as the executor of justice, the guardian of liberty, the avenger of wrong doing. She held the scales evenly between subject and ruler, between princes and people. The poor and oppressed looked to her for protection, and Catholic Notes the RECORD gave a never looked in vain. The full force case in point. Judge Kimball of of her authority was ever exercised not a Catholic amongst them. Yet Texas was received into the Church, on the side of Right. With Might she would make no alliance. The decided that the Legislation was ing preceded him; and his wife is pretensions and ambitions of haughty conquerors were as nothing in her eyes. Wrong doers learned, with world has very much perfected its good reason, to fear her, but the that the world was then a Utopia the X-rays, and the flying machine. what he himself termed the "wild out- sion.

where the lion lay down with the We have also the zeppelin, the sublamb. War there was, and strife there was, and injustice and evil and wrong-doing, but the Church was a power to be reckoned with, and she was able to make that power felt and eventually obeyed.

In these democratic days it is hard for us to estimate at its proper value the task then essayed by the Church. reign but do not rule. But those were the days of absolutism when rulers reigned as by a right divine, ere yet the "rights of man" had been trumpeted into the ears of kings and princes. The Church was the one power that dared stand between the defenceless masses and their over · bearing masters. At a time when democratic principles, as we understand them, were as yet undreamt of, she preached the rights of the people and the duties of the ruling classes. She championed the people's cause when they had no other champion. And she made that cause respected. It is easy now to be a democrat. To be on the people's side is to be with the crowd. Then an Insurance page through which it was different. We hear much talk of the Church being in politics. She was in politics in those days and probably there were those who denounced her for it. We feel sure the kings and emperors whose exactions she gainsaid, so denounced her. But she went about her task unheeding, the task that had been entrusted to her by her Divine Founder, the task of making Justice the rule of conduct between man and

> man. We of this day of Armageddon speak disdainfully of those days as the "Dark Ages." How much have we improved upon them? Were the Church but now conceded the position and authority she then exercised would the present reign of anarchy be possible? Yes, the Middle Ages may have been dark, but there was a beacon light that shone above the darkness, pointing the way to Right and the path to Peace, and that beacon light was the Catholic Church. "After the fall of the Roman Em-

pire and during the Middle Ages,"

writes Guizot, "the Papacy which, notwithstanding the violent discord of the times and its own misfortunes, was the interpreter and defender of the rights of nations, is that power which alone, in the name of religion and morals, of natural rights and of humanity, or of the general interests of Christianity, intervened between states, between princes and people, between the strong and the weak, to record and recommend justice, peace, respect for obligations contracted, duties and mutual obligations, thus setting the principles of international right against the assertion of might." The Papacy was the police force and the judiciary of Europe. "What a blessing it was," wrote Renan, "to have a central authority which arbitrated in the central disputes of nations." If the Middle Ages were this is the fulfilment of the primal, "dark" how much darker they would have been were not the Church ever ready to give a lead to humanity by fostering and upholding law and order and justice? Without her civilization would have disappeared, the power of pure brute force. Had she ago who would have ventured to prebeen permitted to continue her mission of peace, what might she have not accomplished? But the "Reformation" put back the hands of that this is but the seed time which the clock, and the Church's hands will ripen into a harvest of promise, for many others. The "Threshold of were tied. Authority was set at naught. The laws of conscience were laughed out of court. Force was again enthroned as the principle of human conduct. Luther successfully defled the Church, and since his time there have not been wanting those who looked upon his deflance as a milestone upon the road to human freedom. In truth it was a millstone tied about its neck. The Papacy was the one institution that dare challenge the arbitrary proceedings of kings and Governments. So long as as it could speak for a united Christendom its challenge was heeded and its admonitions respected. Just so long and no longer. Luther broke the unity of Christendom, and proud kings and emperors, chafing under the restraints imposed by the mouth piece of right and justice, gladly availed themselves of the opportunity to eject the bit from their mouths. No more could the Vicar of Christ summon the delinquent before the court of conscience. His jurisdiction was denied.

The "Dark Ages" are supposed to have ended with the "Reformation." And truly since then the

marine, and the modern siege gun. Yes, we have made great progress in the civilizing arts. We can now kill thousands where formerly we could only kill hundreds. We can regard international obligations as a "scrap of paper," and if anyone dare chal lenge our action we can order out our battalions. Modern civilization is truly a grand and noble science. Well may we smile disdainfully at the thought of other days when men looked upon a treaty as a sacred trust, and the voice of an old man in the Vatican could stay the march of many armies. How we have advanced! Long ago, ere man was yet civilized, he fought his opponent with the crossbow and stone spears. Now we annihilate our enemies with sixteen inch siege guns. Long ago it took months and months to reduce an enemy's strong places. Now we can blow them to pieces in a week. O blessed civilization! O pitiful

Dark Ages !" Luther cleared the path of human advancement. We have travelled the Philistines had filled." A defar on the road he mapped out, and what have we achieved ? Answer it, O bleeding Belgium! Answer it, O an American Catholic college, and starving Germany! Answer it, O among the chivalrous defenders of war scarred Austria! Answer it, O the Faith in France is numbered a world trembling on the brink of de- scion of the house of Voltaire. struction! And the world answers it trumpet

toned. We must go back again to have overtaken the memory of the "Dark Ages," for truly they were Ernest Renan. If he left to the ages of light. We must take up the world a legacy of unbelief some broken thread of human action. We must seek other sanction for our by his nephew, Ernest Psichari, who deeds than that of Force. We must after years of reparation has given give God a place in His world. We his life for his country in must learn to see things through His | the present War. Converted many eyes, to estimate them as He esti- years ago through the inmates them, to value them as He strumentality of a Dominican taught us many things, but prin-Him they plan in vain.

And the signs are multiplying that the world is learning its lesson. 'Many are the thoughts that throng the breast of man to day, and the chief of them all is this : God reveals Himself as the Master. The nations that made the attack, and the nations that are warring in self-defence, alike confess themselves to be in the hands of Him without Whom nothing is made, nothing done. Men long unaccustomed to prayer are turning again to God. Within the army, within the civil world, in public, and within the individual conscience, there is prayer. Nor is that prayer to-day a word learnt by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form at the feet of God of the very sacrifice of life. The being of man is a whole offering to God. This is worship, moral and religious law : "the Lord only shalt thou serve." Thus known for his charitable interest in writes the great patriot Primate of the poor, for his sympathetic under-Belgium. And what student of standing of the Irish Question, and current events but feels the truth of for his zeal in behalf of converts. his every word? A few short months To the latter he was ever gracious dict such a revival of spiritual life? Truly God knows how to draw good out of evil. And may we not hope when men shall realise that civilization to be permanent must be truly COLUMBA. Christian.

TO BE CONTINUED 

NOTES AND COMMENTS

A HUNDRED years ago no Catholic priest was allowed to enter Norway, a country like its sister States, Sweden and Denmark, given over unequivocally in the sixteenth century to the Lutheran heresy. Now Catholics there are allowed full liberty, and the right of Catholic parents to determine the character of the education of their children is recognized to the extent even of exempting them from the Public school tax. The fact of itself is a standing reproof to those who on this continent or elsewhere, would, if they had their way, rob Catholics and others of like mind on the subject of education of this sacred and inalienable prerogative.

No NAME in the nineteenth century stood out more prominently among the " heralds of revolt " than Ernest Renan, apostle of neo paganism and member of the French Academy. In him the dual revolt against religown pet brand of "civilization." We ion and the moral code as exemplipeople loved her. We do not pretend have the telegraph, the telephone, fied on the Parisian boulevard, or, professional chairs of that persua-

burst of Epicurean sensuality " which for a generation has ridden roughshod over the soul of France, found its laureate and assumed to find its justification in his well known aphorism that " after all it is uncertain whether vice is not on the side of the nature of things." He it was who in the result of his life attained only to sadness where he had aimed at philosophy, and in his anti-Christian writings clothed in the most radiant of literary styles, left to the world a legacy of untempered blasphemy.

BUT BLASPHEMY is prone to find its nemesis as time its avenger. It has not infrequently happened in the course of human history that a faithless father has been followed by a devout son or that more remote descendants have made reparation in their own lives for the evils wrought by their progenitor. Where the one has committed himself to a policy of destruction the other has been a rebuilder of the walls of Jerusalem, or has "digged again the wells which scendant of Luther died a few years ago in the person of a lay brother in

SOMETHING LIKE this seems to atonement has been made for him values them, to reject them as He re- priest whose acquaintance he had ects them. We have tried to get along made, young Psichari had by reason without Him, and we have miserably of his subsequent holy life, acted the ailed. From henceforth we must part of a missionary to his countryearn to work with Him. There is men for years. He was a Dominican no other way. This world war has tertiary and was preparing to enter upon his studies for the priesthood cipally this, that God cannot be when the outbreak of hostilities ignored. When men plan without called him to the front, and he has paid for his devotion to his country by being killed in battle. One who knew him writes that his talent for literature and his high ideals seemed to mark him out for a great future, and that had it pleased Providence to prolong his life he might have done much by his writings to counteract the evil influence of his uncle. But God has other ways of accomplishing His ends and young Psichari had no doubt fulfilled his mission. His death under such circumstances is, we may be allowed to hope, but another milestone pointing the way to the rehabilitation of France as a Christian nation.

THE MANY converts who have received their first instruction in the Faith from "The Threshold of the Catholic Church" will have heard with regret of the death of its author Archbishop Bagshawe, formerly, (until 1901) Bishop of Nottingham, thy God shalt thou adore, and Him The deceased prelate was widely intimate knowledge of the difficulties through which many of them had found their way into the Church was able to pave the way by his writings has been a helpful book to many and is likely to maintain its place as a manual for intending converts for years to come. Archbishop Bag. shawe will be much missed in many circles in England and more especially by those who knew him best and by the poor of Nottingham where he presided as Ordinary for seventeen vears.

> MR. ALEXANDER Fraser, Provincial Archivist, delivered a lecture in Trinity College, Toronto, a week or two ago, on "The Celtic Church in Scotland," at the conclusion of which he is reported to have said that "claims are made by both Anglicans and Presbyterians as to which are the descendants of the splendid foundation of the Church of St. Columba." This is a fair illustration of the loose thinking and looser canon of interpretation of history which is so characteristic of a certain school in our day. It is part and parcel of the modern continuity theory of Anglicanism, and of the senseless identification of themselves with the teaching of St. Patrick on the part of Presbyterians which is voiced on occasion from pulpits and