

The Catholic Record

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Approved and recommended by Archbishops Falconio and Shearitt, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, AUGUST 15, 1914

A ROMeward TENDENCY

I have completed my second Confirmation tour in the four years I have been Bishop here, and in that time I have administered Confirmation to 8,969 souls, of whom 662 were adult converts.

Faithfully in Christ, M. F. FALLON, Bishop of London.

NEARING THE GOAL

The campaign for St. Peter's Diocesan Seminary, which I inaugurated two years ago, is drawing to a close, and it is no exaggeration to say that it has been a most remarkable success.

Faithfully in Christ, M. F. FALLON, Bishop of London.

A PURITAN FAMILY

The half century or more that has elapsed since Newman regretfully recognized that English literature was impregnated with Protestantism has seen a marvellous development of Catholic literature in the English language.

Anthony Norris, a young Puritan lad, is about to go to Cambridge. "Anthony himself was eager to go. If the truth must be told, he fretted

a little against the restraints of even such a moderate Puritan household as that of his father's. It was a considerable weariness to Anthony to kneel in the hall on a fresh morning while his father read, even though with favor and sincerity, long extracts from 'Christian Prayers and Holy Meditations' collected by the Reverend Henry Bull, when the real world, as Anthony knew it, laughed and rippled and twinkled outside in the humming summer air of the lawn and orchard; or to have to listen to Godly discourses, however edifying to older persons, just at the time when the ghost moth was beginning to glimmer in the dusk, and the heavy trout to suck down his supper in the glooming pool in the meadow below the house.

Isabel was very different. While Anthony was cheerful and active like his mother who had died ingiving him life, she, on the other hand, was quiet and deep like her father. She was growing up, if not into actual beauty, at least into grace and dignity; but there were some who thought her beautiful. She was pale with dark hair, and the great grey eyes of her father; and she loved and lived in Anthony from the very difference between them.

But in the deeper things of the spirit, too, there was a wide difference between them. As Anthony fidgeted and sighed through his chair back morning and evening, Isabel's soul soared up to God on the wings of those sounding phrases. She had inherited all her father's tender piety, and lived, like him, on the most intimate terms with the spiritual world. And though, of course, by training she was Puritan, by character she was Puritan too.

But the very centre of Isabel's religion was love of the Saviour. The Puritans of those early days were very far from holding a negative or colorless faith. Not only was their belief delicately dogmatic to excess; but it all centred round the Person of the Lord Jesus Christ. And Isabel had drunk in this faith from her father's lips, and from devotional books which he gave her, as far back as she could remember anything. Her love for the Saviour was even romantic and passionate. It seemed to her that He was as much a part of her life, and of her actual experience as Anthony or her father.

This delineation of Puritan character is a welcome relief from the stern, unbending and fanatical types so often presented. Beside the Puritan Norris household was the Catholic family of the Maxwells. Between Hubert Maxwell and Isabel Norris there was an intimacy growing up. "It would be an intolerable thought to this sincere Puritan, with all his tolerance, that his daughter should marry a Catholic." On Isabel's return from the Hall (Maxwell's) we have the following tender and sympathetic picture of the scholarly Puritan father and his motherless daughter:

"Isabel heard her father call from his room as she passed through the hall; and went into him as he sat at his table in his furred gown, with his books about him, to bid him good night and to ask his blessing. He was a tall slender man, surprisingly upright for his age, with a delicate, bearded scholar's face.

"Wall, my daughter," he said, looking down at her with his kindly grey eyes so like her own, and holding her hands. "Have you had a good evening sir?" she asked. He nodded briskly. "And you child?" he asked. "Yes, sir," she said smiling up at him.

"And was Sir Nicholas there?" She told him what had passed, and how Sir Nicholas had been fined again for recusancy; and how Lady Maxwell had sung one of Sir Thomas Wyatt's songs. "And was no one else there?" he asked. "Yes, father, Hubert."

"Ah! And did Hubert come home with you?" "Only as far as the gate, father. I would not let him come further."

"You must take care," he said gently. "Remember he is a Papist, born and bred; and that he has a heart to be broken, too."

"You will be prudent and tender, I know," he added. "I trust you wholly, Isabel."

Then he kissed her on the forehead and laid his hand on her head, and looked up, as the Puritan manner was. "May the God of grace bless you, my daughter; and make you faithful to the end." And then he looked into her eyes again, smiled and nodded; and she went out, leaving him standing there.

The domestic affairs of Ireland naturally fade into the background and will not again be heard of until peace follows the gigantic struggle now in progress. If, as is very probable, foreign enemies believed that the Irish situation would embarrass the Government in the face of danger from without, they have egregiously deceived themselves. The bitterness with which we may at times carry on our domestic quarrels might well lead a foreigner to think our differences were irreconcilable.

Sir Edward Grey, Britain's providential Foreign Minister, in his great and statesmanlike speech vindicating for friends and foes at home and abroad Great Britain's position, did not overlook this important consideration:

"The one bright spot in this whole terrible condition is Ireland. (Loud cheers.) The general feeling throughout Ireland, and I would like this to be thoroughly understood abroad—(loud and prolonged cheers)—does not make that a consideration which we have to take into account."

Following Winston Churchill, who declared that there was no doubt as to the readiness and efficiency of the forces, John Redmond spoke for Ireland:

Wild cheering from all parts of the House greeted John E. Redmond, the Nationalist leader, when he assured the Government that every soldier in Ireland might be withdrawn at once, and the coasts of Ireland would be defended against invasion by her armed sons, the Catholics of Ulster, the south and the Protestants of Ulster.

Mr. Redmond said: "There was a possibility that from the present situation might arise a result which would be good for the future welfare and integrity of the Empire."

Yes, the hostile camps of Irish volunteers may be a providential preparation for the greatest struggle in our history. Fighting side by side and shoulder to shoulder, Orange and Green, Unionist and Home Ruler, Democrat and Aristocrat, it may well be that the issue of the conflict with a foreign foe will conduce to the welfare, the solidarity and the integrity of the Empire.

CANADA AND THE WAR

When even the morning and evening papers are issuing extras, it is impossible for weeklies to keep abreast of the news, such as it is, in a time like the present. However unreliable the reports and contradictory the rumors they are eagerly read. The feverish avidity for news is natural when such momentous issues tremble in the balance of a war unprecedented in its magnitude in the world's history. There are, nevertheless, questions of great moment to Canada that call for calm consideration and deliberate decision.

When England is at war Canada is at war. The question as to Canada's right to decide whether or not she will take part becomes one of merely academic interest in face of the tremendous issues at present involved. The Government is actively and energetically preparing to render effective aid. The leader of the opposition has left no shadow of doubt that he will heartily co-operate with the Government:

"The policy of the Liberal party under such painful circumstances is well known. I have often declared that if the mother country were ever in danger, or if danger even threatened, Canada would render assistance to the full extent of her power. In view of the critical nature of the situation I have cancelled all my meetings. Pending such grave news there should be a truce of party strife."

The question, then, is entirely confined to the course to be pursued in rendering assistance. For the first time it is asserted that the Canadian militia is liable for active service anywhere outside of Canada.

Section 69 of the Militia Act reads: "The Governor-in-Council may place the militia or any part thereof on active service anywhere in Canada, and also beyond Canada, for the defence thereof, at any time when it appears advisable so to do by reason of emergency."

To interpret this clause as empowering the Governor-in-Council to order the militia to take the field wherever the interests of the United Kingdom, or any part thereof, are involved is a radical departure from Canada's theory and practice in the past. It confers much larger discretionary powers on the Government and entails much deeper obligations on the militia than was ever hitherto conceded to or claimed by the most ardent imperialists. It implies a change in the status that Canada has maintained ever since Confederation. It imposes obligations on militia which they had no reason to

believe they were assuming when volunteering for service for the defence of Canada. It may be that in the future the bonds of empire will be drawn closer between the home countries and the over-sea Dominions. It may be that the latter may participate in privileges and responsibilities from which they are yet excluded. But with public sentiment feverishly excited it is not the time to make any radical departure from the established principles on which the self-government of Canada is based. Nor is it fair or decent to place Canadian responsibility for active aid on the shoulders of those who enlisted in our militia with the distinct understanding that they were liable for service only for the defence of Canada.

There is no doubt that many of the militia would voluntarily assume the obligation that in some quarters it is sought to impose on them; and that the places of those on whom service abroad would entail severe hardships would be quickly filled by volunteers. It would seem, then, that the voluntary method employed in the case of South Africa would be quite as effective as if all the militia men were compelled to place themselves at the disposition of the British War Office.

Section 71 of the Militia Act provides that "whenever the Governor-in-Council places the militia or any part thereof on active service if Parliament is then separated by such adjournment or prorogation as will not expire within ten days, a proclamation shall be issued for the meeting of Parliament within fifteen days."

At the forthcoming session of Parliament we may expect to have the meaning of the section of the Militia Act clearly defined, and we hope that the voluntary system of aid to the motherland will not be departed from, unless it can be clearly shown that departure from it is necessary in order to render that prompt and effective aid which all Canadians are at one in considering an imperative duty.

Since the above was written an official memorandum of the militia department announces that for overseas service enlistment will be absolutely voluntary for all ranks—officers, non-commissioned officers, and men. This removes the only possible ground for disagreement. When Parliament meets our representatives with one heart and one mind will show a warring world that Canada is ready and willing to assume her full measure of responsibility as an integral part of the British Empire.

GIVE A DOG A BAD NAME

"The war won't, perhaps, be such an unmix'd evil, as reports say that drunkenness, which appears to be Russia's national pastime, has almost disappeared in St. Petersburg since the struggle began."—The Ottawa Citizen.

According to statistics compiled by Dr. G. Bertillon for the last Alcohol Congress held recently in Paris Russia consumes 5.21 litres of pure alcohol to Great Britain's 7.77 litres per capita of their respective populations. A German drinks 9.44 litres as compared with a Frenchman's 18.18.

THE CHRISTIAN BROTHERS

To Catholics who are interested in the education of youth no more welcome news could be given than that the new English-speaking province of the Christian Brothers, with headquarters at Toronto and jurisdiction over Ontario and English-speaking Canada generally, is about to erect at Toronto a Mother House, at a cost of \$200,000, for the training of candidates for the work of the schools. We publish elsewhere the cut. Rev. Brother Edward, the first Provincial of the new province, will have the goodwill and cordial co-operation of all lovers of the rising generation, and prayers that God will bless his new undertaking. His Grace the Archbishop of Toronto, with an eye single to the interests of the Church, has given the work his heartfelt blessing and, as a tangible token of his interest, donated for the work twenty of the one hundred and fifteen acres that comprise the property. There will be accommodation for one hundred and twenty students in the projected building. The need of male teachers for boys is recognized to-day more keenly than ever; and the Brothers have undoubtedly an immense field open to their zeal and enterprise. The RECORD joins heartily in the hope that they will, like the mustard seed of the Gospel, grow and multiply and fill the land.

LOYAL DISLOYALISTS

The postponing of the Home Rule controversy and the speech of the Irish leader in the British Commons should dispose for all time of the oft-repeated charge that Irishmen are disloyal to the British connection. Nothing could better illustrate the great change that has been effected in the relations between Ireland and England. After centuries of cruel persecution, when constitutional reform was denied, and when, one by one, all their hopes blossomed only into disappointment, what wonder that Irishmen turned to the policy of despair, and that the historic dictum of Parnell became the national watchword—"England's difficulty is Ireland's opportunity." But in these latter years England has examined her conscience, and finding that there was a big debt account owing to Ireland, has set herself to redress the injustice of bygone days. Slowly, it may have been, at first, but gathering force with the passing years, the movement towards reconciliation made headway, until to-day, when Britain finds herself engaged in a titanic struggle with the Germanic powers, the last traces of enmity are obliterated, and Ireland rallies as one man to the defence of the flag that for long ages was to her the emblem of oppression, but is soon, thank God, to float side by side with her own beloved Green as the symbol of her new-found liberties.

The developments in Ireland during the last few days are of historic import. But recently the Irish people beheld, the British army arrayed against them in their struggle for legislative independence. Irish Nationalists were shot down in the streets of Dublin because they dared to challenge the enforcement of a law that Sir Edward Carson derided with impunity. Nationalists were shot down whilst Sir Edward Carson is invited to a Conference in the palace of the King. A wave of angry resentment swept across the country. The nation demands that justice must be done. The European storm-cloud breaks. The treachery of the British army is forgotten. The blood stained streets of the capital are ignored. The bitter differences that divided north and south are obliterated, and Redmond, the so-called separatist, rises in his place in the Commons and tells His Majesty's Government that they may withdraw every British soldier from Ireland, and that Irishmen will see that the Kaiser's minions are repelled from their country's shores. Surely in the face of all this the charge of disloyalty is laid for ever.

History inevitably repeats itself. When the American colonies revolted against Britain; when the greater part of the British Army was out of the country; when American and French privateers scoured the seas and Ireland was in imminent danger of being lost to England, her sons, under the leadership of Charlemont and Grattan, rushed into the Volunteers, and in those dark days when England was beaten to the dust, it was the Volunteers that saved Ireland from invasion and preserved the British connection. To-day, when, it may be, England is fighting for her place in the sun, when the might of Britain is challenged and when the democracy of Britain is to be tested, Ireland is once more in line in defence of the flag that means so much to the civilization of the world. When the British army marches across the continent the sons of Ireland will keep step with Scot and Briton, and the strong right hands of the Fighting Race will safeguard the "Old Grey Mother" from attack on her western flank. Canadian Irish rejoice that it is so, and are happy to find in such a condition of affairs the supreme justification of their advocacy of a liberal measure of justice to a people that have ever contributed their share to the glory and the strength of that great federation of free democracies that is known as the British Empire.

COLUMBA

NOTES AND COMMENTS

A SHORT TIME ago our Roman contemporary, Rome, assembled some interesting information regarding Ireland's part in the life of the Eternal City, which we had marked for comment at the time but for the moment lost sight of. The subject, however, is seasonable always. Nobody, it is remarked, has apparently ever thought of making an Irish census of Rome in the twentieth century, and we are not aware that the Italian decennial census takes cognizance of nationalities. The Irish population, therefore, cannot be

even approximated, full of interest as facts and figures would be.

LEAVING THE lay element out of consideration for the present, it is worth while taking a glance at the ecclesiastical. Irish nuns, for example, are to be found by the score in Roman convents, and students of Irish blood by the hundred in the national colleges—in the Italian, French, German, English, Scots, North American, South American and Canadian. Irish religious abound in curias and the mother houses of religious Orders and Congregations, and Irish novices and scholastics in their studentates or houses of study. If one visits the Prati and sees between four hundred and five hundred boys pouring out of a handsome new school, where but a few years ago was a barren waste, enquiry will elicit the information that the school belongs to and is presided over by Irish Christian Brothers, whose work in reclaiming so many drifters has won praise from the ecclesiastical authorities and from the Holy Father himself.

AGAIN, THE camera of young religious, we are told, who at any time may be seen entering or leaving the new church in the Ludovisi quarter, are Irish Augustinians going into their own church of St. Patrick, a splendid edifice erected as a memorial of Ireland's devotion to the See of Peter. And any morning or afternoon in Rome you may watch files of students from the Irish College wending their way to lectures at Propaganda. Then Irish priests are in charge of that most central point in Rome, San Silvestro in Capite, and at St. Isidore's Irish Franciscans have been in possession for centuries, and the great names of Fathers Luke Wadding and Patrick Fleming, who served there in the sixteenth century, are still illustrious in that city of illustrious men. Finally, what more suggestive or inspiring sight, it may well be asked, is there than that of the Irish Dominicans passing under the shadow of the Coliseum to their home at San Clemente? Ireland has indeed her part in the Eternal City, and the allegiance of her sons to their own native land nestles close to their spiritual allegiance to him who, imprisoned in the Vatican, reigns none the less securely over the Seven Hills.

THE GREAT European war, so long predicted, has yet come to the average citizen like a bolt from the blue. Its ultimate outcome no man can foretell but that it will usher in a new era and effect vast changes in the map of Europe and of the world may be safely predicted. The prudent will forbear moralizing at this stage of the conflict, and leave the issue to an All-Wise Providence who is able even from distress and tribulation to bring forth good. The race like the individual is to work out its own salvation in fear and trembling.

IT is interesting to contrast the present death struggle with that of a century ago and with the wars that have intervened. A hundred years ago all Europe was engaged in a devastating conflict out of which were born nations that have since yielded a world-wide influence. France was then the storm centre and the dominating figure a man of almost universal genius and a Conqueror before whom the whole world trembled. Against him was arrayed practically all Europe, Great Britain and the Teutonic states out of which has grown modern Germany, being in close alliance to withstand him. Now France and Britain have joined hands to resist the encroachment of Napoleon's German imitator, and Russia, which was then also in alliance with Prussia, is now in the combination against her. Later, in the War of the Crimea, Britain and France were again allies, with Russia as the aggressor. And it is singular that while for two generations Great Britain has watched with jealous eye the encroachments of Russia in Asia, she is now the Muscovites ally in resisting the restless ambition of the German Kaiser in Europe.

ANOTHER CONTRAST which will have presented itself to the many in this upheaval of the nations is that in Russia and Japan it has thrown enemies of yesterday into practical alliance. For, while Japan has proclaimed her determination to remain out of the sphere of conflict in Europe, she will keep her undertaking under treaty to defend British interests in the East. So that, should Germany make any demonstration in that part of the world, she will find arrayed

against her both Russia and Japan, whose one ambition it was but a few years ago to destroy one another.

WHILE THE Catholics of Germany are a very considerable element in the population as the Iron Duke found to his cost, Germany is regarded as a Protestant power. It is indeed the birthplace and home of Protestantism. It is interesting then, while the eyes of the world are upon her, to inquire as to the effect Protestantism has there produced. It is said by The Missionary that judging by church attendance the Kaiser's capital is the most godless city in the world. According to a census taken in Berlin's churches on a recent Sunday to ascertain how far the "church leaving" crusade had actually effected attendance at places of worship it was shown that less than three per cent. of Berlin's Protestant population go to church. And there are but seventy-two Protestant churches for a population of over two million. This is rather a poor showing for the land of Luther and for the citadel of his teachings. Manifestly the Wittenberg hero has not been able to take care of his own.

HERE IS AN incident regarding the Slovaks, a Slavonic people in Hungary who in consequence of their location are involved in the big European War. These Slovaks are a peaceable, law-abiding people, mostly of the Catholic faith. In front of the Catholic church at Postyev, says the Wide World, may be seen an ancient stone pillar reminiscent of the punishments of other days, for it is in reality a stocks. Fastened to this pillar in the centre is a large iron clasp, and at the base two smaller ones close together. These clasps fitted around the waist and ankles of offenders, and when a man or woman had been guilty of theft they were made to stand in these shackles holding in their hands the stolen article. This punishment usually extended over the Sunday and as worshippers came to Mass the culprit had to submit to the trying ordeal of being thus held up to public retribution. The post bears this quaint inscription: "I do not ask you to come, but if you come I receive you."

ENGLISH EXCHANGES bring intelligence of the death of Rev. Edward Ignatius Purbrick, S. J., who, by reason of his tenure of office as visitor of the Canadian Province in 1879, is not unknown in this country. In the United States he was quite well known, as, after serving as Provincial of the English Province for eight years he was, in 1897, appointed to the same office in the Maryland-New York Province. It was during his term that the Novitiate was removed from Frederick, Maryland, to St. Andrews-on-the-Hudson—a change that necessitated the terminating of venerable historical traditions. Father Purbrick is credited with being instrumental in the establishment of Catholic Halls at Oxford and Cambridge, a project that was dear to the heart of Cardinal Newman, but which he was not destined to see realized in his day. Father Purbrick was a convert, having been received into the Church in 1850 while an undergraduate at Oxford. His death took place in July at the Holy Name Rectory, Manchester, and he was buried at Stonyhurst, of which college he had been rector from 1869 to 1879. He was the author of "May Papers" and of a volume of "Sermons." R. I. P.

DEGREE FROM TRINITY

Rev. Clarence E. Woodman, C. S. P., who is a convert from Episcopalianism, is the only priest on whom Trinity college, England's greatest Anglican school has ever conferred a degree. He is at the head of Newman Hall a unique institution conducted by the archdiocese of San Francisco in connection with the University of California at Berkeley, Cal., just across the bay from the Golden Gate.

Father Woodman was converted to the Catholic faith in 1875. He was a student of Trinity college, England, and was just on the verge of receiving holy orders from the Episcopalian Church when he decided to become a Catholic. He was one of four members of the Trinity class in 1875 who were converted to Catholicity and who later became priests. The other three were ordained Episcopalian clergymen before their conversion. Much surprise was occasioned among scholars all over the world when Trinity college a year ago decided to confer the degree of Doctor of Letters on Father Woodman, as this was the first time such an honor had ever been given to a Catholic priest by the school.