

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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GETTING TOGETHER

We hear much talk of getting together. We believe in it, but we must have something more stable than a platform of "hot air." Unity must be compacted of principles, clear sight of our just rights and of enthusiastic resolve to secure them by reasonable means. It means a realization of our duties as members of the Christian family and what these duties entail. Unity of action is not born of desultory talk. It comes not haphazardly, but in orderly fashion by intelligent and persevering endeavors and by submergence of selfishness with its train of cliques.

SOMETIMES

We see occasionally in the newspapers references to the increase of the drug habit. Young and old purchase surcease of pain in a dose of pleasurable sensations with a drug. We are of the opinion that some get an acquaintance with this habit through the medium of physicians, who succumb too easily to patients pleading for delivery from suffering, and when they recover they remember the key that opened for them the land of dreams. The results are often moral and physical degradation.

SOMETHING TO CRUSH

Some broad-minded people have a condescending pity for those who deplore the circulation of magazines which find their market among the morbidly curious and slaves of the flesh. Because they have no standards of dignity and worthiness and because they can neither see nor smell corruption, they wonder why decent people protest against this plague of printed pollution. Not believing that moral bonds regulate and perfect human freedom, they can claim partnership with the fool "who is lifted up into pride and thinketh himself born free like a wild ass's colt."

These sex-problem novels, dirty stories, unclean maunderings of scribblers are for the many who deny that the flesh should be subject to the spirit. They eat of the flesh of the tree cultivated by Luther. His reformation was amply styled the "Emancipation of the Flesh." The logical sequence of his principles and system was that the Flesh should throttle the spirit and walk in contradiction to right, reason and God's law. However, most of us will agree that purity is a national asset. Why, then, not abolish anything that can possibly endanger it? Our legislators who encourage fly-swarming in the cause of public health, and our up-lifters, male and female, who counsel and guide us from the cradle to the grave, should inspect some of our book-stores and then disinfect them. Let them start a crusade against the agencies that make for moral deterioration. Fighting against social evil that lurks in the streets and shows its hideous face in places of amusement, they should combat the recruiting grounds of this evil.

OUR OBEDIENCE

It is bewildering to hear some people condemning us for our obedience to spiritual authority. Being ignorant they term it timid and slavish, and they refuse to listen to the reasons of our obedience. But they follow any self-constituted authority. They crook the knee at the behest of patent-medicine vendors, or of professors who have dug out of over-heated imaginations a new way of going heavenwards. A short while ago we glanced over reports of the conventions held to nominate a candidate for the presidency of the United States. The speeches were lengthy and saturated heavily with piffle and puerility. Liberty and independence were served piping hot to the delegates, but the delegates were controlled by the "bosses." They thought and spoke as the party bade them. They were merely phonographs to play the favorite tunes of the organization. Neither their opinions nor their actions were their own.

We can understand why our obedience is called into question. Outside the Church everyone can follow his own private judgment. It may lead him into the desert and leave him there; it may lure him into the chaos and uncertainty of wrangling sects. With himself as guide he stumbles into quagmires, congratulating himself the while on his liberty and independence. He never seems to realize that he is in bondage. Catholics, however, do not obey blindly. They use their reason and see for themselves that any sect disclaiming infallibility cannot demand the assent of any rational man. And we wonder why divines, learned perhaps, blandly command their followers to subscribe to a creed which may in a year or two be relegated to the domain of absurdity. An exhibition of credulity indeed to obey men who can only guess the way to the stars.

THE WHY

We, however, know why we obey. Brownson—and we quote him because he knew every brand of Protestantism and is the greatest philosopher America has yet produced—says: "It is not the Church that established spiritual despotism; it is she who saves us from it. Spiritual despotism is that which subjects us in spiritual matters to human authority whether our own or that of others—for our own is as human as another's—and the only redemption is having in spiritual matters a divine authority. The Church teaches by divine authority; in submitting to her we submit to God and are freed from all human authority. She teaches infallibly; therefore, in believing what she teaches we believe the truth which frees us from falsehood and error to which all men without an infallible guide are subject, and submission to which is the elemental principle of all spiritual despotism."

DR. JOHN B. MURPHY

MADE KNIGHT OF ST. GREGORY THE GREAT

Chicago Tribune, June 16

Dr. John B. Murphy, Chicago surgeon, became Sir John B. Murphy last night.

Knighthood in the Order of St. Gregory the Great, one of the highest honors that can be bestowed by the Holy See on any layman of the Catholic church, was conferred on him by Pope Benedict through Archbishop Mundelein. The ceremony took place during the opening of a new hospital building at Mercy hospital, of which Dr. Murphy is chief of staff. Archbishop Mundelein, who wore his robes of office, spoke as follows: "I have come here as an uninvited guest, and for a purpose."

"Ever since my arrival in Chicago I have been impressed by the loyalty of the Catholic laity. I have been desirous of showing recognition of it, but for some time was somewhat in doubt as to the form this recognition should take."

"But long before I came here I had heard of Dr. John B. Murphy."

"The mention of the doctor's name brought forth a prolonged ovation."

"I had heard of his skill in surgery," continued the archbishop, "his many discoveries in science, and his untiring energy in humanity's cause. I know also of his deeds of charity, his inspiration to younger men, and his vivid devotion to his faith and the Church."

"And so I concluded that I could find no more fitting way to express recognition to those of the faith in Chicago than to honor this man, who had brought such honor and distinction to the Church. I wrote all this to the Holy Father, asking for a signal proof of his paternal favor upon this man."

"The Holy Father at once bestowed one of the highest honors that can be conferred upon a layman. It is so much greater because it was asked for without the knowledge of his friends—the first time that it has been asked by an archbishop for a layman in Chicago, and the first favor I have asked of the Holy See since I came to Chicago."

"The Holy Father has made Dr. Murphy a Knight Commander of the Order of St. Gregory the Great, and so I, therefore, invest him in the collar and cross of the order. I express my most heartfelt congratulations and good wishes to the new Sir John B. Murphy."

Chancellor Hoban of the Chicago archdiocese then stepped forward and read a papal brief in Latin conferring knighthood in the order on Dr. Murphy. It was signed by Cardinal Gasparri, the Papal Secretary of State. The parchment, together with the crosses and silver star, were sent to Chicago by special envoy from Rome.

At the conclusion of the reading, Dr. Murphy knelt before Archbishop Mundelein, who placed the red and gold ribbon of the order, from which was suspended the major cross, about his neck. Dr. Murphy then kissed the Archbishop's ring, and the ceremony was completed.

In making his address of appreciation, Dr. Murphy made reference to "the inspiration and long years of devotion and love which Sister Raphael had given the hospital. Her words brought tears to her eyes and to those of many of his hearers."

Many distinguished prelates of the Church witnessed the ceremony.

BLESSINGS IN DISGUISE

Religious bigotry not seldom overreaches itself. Such apparently was the case when recently it culminated, at St. Augustine, Florida, in the imprisonment of three Catholic Sisters under the heinous charge of having taught colored children in their Catholic school, the knowledge and love of God. The act of violence, perpetrated under cover of the law, in a city where three and a half centuries ago, in 1565, the first Mass was said, can hardly fail to be without its good effects. The bitter intolerance which stretched out its hands against virgins consecrated to God and the service of their neighbor inevitably led to a decision of the Circuit Court freeing the Sisters and declaring unconstitutional the law under which such an abomination had occurred. It could hardly fail, moreover, to arouse intelligent interest in the Catholic Church. The words of the Bishop of St. Augustine, quoted in the New Orleans Morning Star, tell of an experience that does not surprise us:

"During my two years as Bishop I have given confirmation in many places, in fact, all over the State, and your readers will be glad to know that I have never yet administered the Sacrament without having converts to the Faith in the class. Here's a paradox for you: some of those converts trace the occasion of their first turning to the Church to the campaign of vilification now going on. They started to inquire; they read Catholic books; they discovered the truth of the Church and the falsity of the tramp spouters, and today those searchers after truth are Catholics. I have told the bigots already and I tell them again, that we Catholics know no fear. When they are all dead and gone and absolutely forgotten the Catholic Church will be here doing God's work as she is doing it today. She worries as much about them as does the silvery moon about the barking puppy on the porch."

Doubtless much harm can be done during their brief day by anti-patriotic cliques of the Guardians of Liberty stamp and by weather-vane politicians such as the Governor of Florida who enforced unconstitutional law against defenseless women who are revered by angels and men. Yet by God's power these evils can often be turned into blessings. They can help to unite Catholics, to stir them to action, to inflame them with zeal and, through the interest created, to bring the truths of the Church to the knowledge of many who are groping toward the light.—America.

HOPE FOR UNITY

Many of our Protestant brothers are building great hopes for a quick return to Christian unity on the action of the Methodist and Presbyterian general conferences. Both denominations have declared, through their highest ruling body, in favor of a union of two diverging branches.

Every genuine Christian heart longs and prays for a return to unity among the Christian peoples of the earth. The Catholic prays for it every day of his life. In a spirit of love for unity and respect for the sincerity of our separated brethren we would point to one thing they must bear in mind if they would make any move towards a real Christian unity. That Jesus Christ intended His Church to be marked by unity is a truth so clear that even the sects from under whose feet it cuts the ground have made the most desperate efforts to show they are still united. They have had recourse to the theory of fundamentalism, and finding the footing extra-rotten they have fallen back on the equally treacherous "branch theory." Both these theories contradict Scriptures, common sense and the very practice of those who frame them. Here is a point which must be honestly faced by the advocates of Church union if their efforts are to be constructive.

They must seek a church union that is not built on a branch theory or fundamentalism but a real organic union. If they seek a union on mere utilitarian lines then the supernatural is eliminated from religion. If union is urged because Christ wished and prayed that His church should be one even as He and His Heavenly Father are one, then are involved questions of

supreme moment both historic and dogmatic.

The unity that Christ wished and prayed for His Church was to be the marvelous manifestation of His Divine character. If this unity was to manifest to the world the Divine character of the Christian Church, then church union must have existed for the last nineteen hundred years. To say the contrary would be to deny the efficacy of our Lord's prayer and therefore His Divinity. The world was not to wait for nineteen centuries for the unity that was to show the Divinity of His mission. The sign must have been given from the beginning and must have continued through all the ages, otherwise there would have been a time when the world could not have recognized the Divine character of Christ and Christianity.

Our Protestant brethren can get back to unity in about two minutes if they are in earnest. A little prayer and thought will bring the realization that the one Shepherd of the flock still lives, if Christ's promise meant anything. Under the Shepherd there was Christian unity for fifteen hundred years and there can be unity again if Protestantism will only put away pride and prejudice and submit like little children. God speed the day when the wish of Christ will be fulfilled and there shall be one fold and one Shepherd.—Intermountain Catholic.

THE GALLANT 69TH

CROWDS CHEER IRISH-AMERICAN REGIMENT

FIRST TO RESPOND TO COUNTRY'S CALL—RECEIVES BLESSING FROM BISHOP HAYES

New York Evening Post, June 21

New York said good-bye today to the Sixty-ninth Infantry of the National Guard, the first complete regimental unit to leave for the mobilization camp at Beekman. Crowds lined Fifth Avenue and the side streets through which the column passed on the way from the armory, at Lexington Avenue and 28th Street, to the New York Central yards at 60th Street and the North River, and the hand-clapping and cheering were continuous. Here and there along the curb, stood a woman weeping openly. Before the men left the armory they were blessed by Bishop Hayes, and as they passed by St. Patrick's Mgr. Lavelle stood on the steps and reviewed them.

Throughout the demonstrations over the regiment's departure there ran an underlying note of seriousness and restraint. The applause was earnest, but never hysterical. It was as if people knew that the prospect was one to be considered calmly. An old woman on the Cathedral steps summed it up when she said:

"God send it won't be war, but if it is there's many of them poor lads will not be coming back again, and what will their mothers do?"

The men of the regiment slept in the armory last night, and when the bugles blew "assembly" at 7 o'clock this morning, the ranks of the companies were filled. Later came breakfast, and afterwards an interval in which to bid farewell to the friends and relatives who succeeded in passing the two corporals who stood at the great gates on Lexington Avenue with menacing, bayonet-tipped rifles. Then the bugles blew again and the regiment was mustered for inspection. Final instructions were given, and the battalion drew up in a hollow square. Bishop Hayes stepped forward in the centre and raised his hand in the brief Apostolic blessing.

THEN THE BAND STRUCK UP

Outside somewhere a clock struck 9. The drum-major raised his baton, the band struck up, the adjutant belled an order, and the regiment was off. The advance-guard that fled through the gates between the rigid sentinels was a little group of officers' wives and daughters, who were crying and wringing their hands. Then came Col. Louis D. Conley and his staff. The band was playing "The Girl I Left Behind Me" as it marched up Lexington Avenue and turned into 26th Street. A roar of applause went up from the dense crowds that jammed the sidewalks and the roofs and windows of every nearby building, in greeting to the olive-drab column that poured through the gateway and formed by platoons in the road.

"We're with you, Sixty-ninth!" "You're the boys!" "Oh, you Irishmen!" "Ah, there, Danny, an' how does your rifle feel?" "Hey, Morris, don't ye know a feller?" "That will be Pat—the tall guy with the marks on his sleeve. Oh, you Pat! Give us a fist!" "Hats off to Father Duffy!" These were a few of the greetings shouted from the sidewalk. All along the line of march in the lower section traversed, members were obliged to grin acknowledgment to the hail of friends, who had no respect for military discipline.

As the regiment tramped along behind the band many a young rookie in the ranks cast an eye up at the huge granite slab inset at either end of the mediæval facade, where the Sixty-ninth's battle honors are

graven deep, and found inspiration in the stirring roll—"Bull Run, Fair Oaks, Malvern Hill, Antietam, Fredericksburg, Chancellorsville, Gettysburg, Wilderness, Cold Harbor." And the sidewalk crowds looked curiously at the staff of the national colors as they were borne past. The wood was completely covered by dozens of little silver rings, upon each of which was inscribed the name of a battle, siege, or campaign in which the regiment had served. It is a proud boast of the Sixty-ninth that it has never lost a flag.

IN DAYS OF OLD

Inevitably the mind harked back to that other day, now eighteen years past, when the Sixty-ninth marched from the drab old building on Cooper Square—whence had marched the Seventh thirty-seven years' before that, in response to Lincoln's first call for Volunteers in 1861—then used as its armory, to service in the war with Spain. People knew less about war in 1898 than they do today. The crowds that shouted themselves hoarse in '98, along the same route that the other side of the water, and when you cross the ocean you are still 'going home.' Hence, blood, which is thicker than water, will quite naturally stir your feelings in all matters, be they political, social, or intellectual, which affect Great Britain and Greater Britain.—Saturday Night.

SOME COMMON SENSE

They have the right idea of the training of youth in Germany. A score of boys and girls between the ages of thirteen and sixteen were arrested recently in Cologne for being on the street late in the evening. Some of them were arrested in a picture show.

When the case was called before the court of correction, the parents of the children contended that the boys were young men and the girls young ladies and should not be treated like children. The court held that the accused were children and that in respectable communities children should be home after dark. Some of the parents contended that the children had gone to the picture show with their permission and therefore had a perfect right to be there. The court answered that children had no right to be alone on the streets in the late evening, and warned the parents to take better care of their children in the future. The court said:

"Children are inclined nowadays no more to be children but assume the prerogatives of grown folks as soon as they can waddle and before they are competent to carry the responsibilities of the adult. Time was when life was a mystery to them. Now a lot of twelve often can tell his elders what even they have never learned. This precocity is harmful as the children are not able to discriminate and simply have their curiosity whetted before they are physically competent, which fact will lead them into unnatural sensationalism. As for shows a child must not be forced to witness the intricacies of adult life before he is mentally competent to judge the sickly from the healthy, the weed from the wholesome plant. Such things only excite unhealthy imagery without furthering mental growth."

There is a whole lot of common sense in this warning to parents. There is not a large city in our country that is not confronted with the problem of keeping children off the streets at night.

If parents had the proper sense of their duty to their children the problem would be solved. In many homes the parents have little knowledge of the way their children are occupied during the day. In vacation time the boy gets his breakfast and disappears till noon time when he comes home for lunch. He is gone till dinner and off again, not to sleep till bed time. He eats and sleeps at home and that is about all. The mother does not know where he is during the intervening hours. It may save the mother lots of trouble but in later life she will pay for her neglect.—Intermountain Catholic.

CONVERTED TO THE FAITH

REV. J. E. DYSON AND THE COUNTESS MARKIEVICS RECEIVED INTO THE CHURCH

Two recent conversions to the Church are reported. The first is the Rev. J. E. Dyson, B. A., who was received into the Church at Birmingham, England. He was formerly attached to St. John's College, Oxford. Being married, and therefore debarred from the priesthood, he has taken up the teaching profession, and has received an appointment at the Oratory School, Edgbaston. The second is a lady whose name has become famous during the past few days, the Countess Markievics, the young Irish beauty who was one of the leaders in the recent uprising in Ireland. The countess is under instruction in her cell, and will shortly be received into the Church. She declared some time ago that she admired so much the courage and character of her "Irish boys" that she must become a member of the Church which could mould such characters.—The Monitor.

CATHOLIC NOTES

Of the 270,000 Indians in the United States, about 100,000 are Catholics.

There are thirteen vacancies in the College of Cardinals, twelve of whom have died since the accession of Pope Benedict XV.

Bernard Holland, a British writer, son of a Canon of Canterbury, and contributor to some of our leading reviews, has embraced the Catholic faith.

To be a princess, a Catholic and a centenarian is not given to every one. Princess Leonville de Saxe-Wittenstein, born May 9, 1816, has just celebrated her one hundredth birthday.

There are many Tertiaries of St. Francis in Holland. The Friars Minor have 160 fraternities numbering about 23,000 under their direction and the Capuchins have 65, with about 16,000 members.

Father Askew, a frequent contributor to the London Catholic Universe, has recently completed a Shakespeare War Calendar, which has received favorable commendation both from the War Office and the Minister of Munitions.

Rev. Lawrence H. Soest, pastor of the new Immaculate Conception Church at Milan, Mich., has received two beautiful statues, one of St. Joseph and one of the Blessed Virgin. They were the gifts of Dr. E. S. Pyle of Milan, a Protestant.

The President of the French Republic has been pleased to confer the Officer's Cross of the Legion of Honor on Monsignor William Keatinge, C. M. G., senior Catholic chaplain with the British Army in France.

When the Most Rev. Dr. Bilshorow is invested with the Pallium as Archbishop of Cardiff, he will create a record, for it will be the first time in history that the Pallium has been received in Wales. The see of Cardiff has two Cathedrals.

The will of the late John Deery, a pioneer Dubuque attorney, who died recently, shows that the estate is valued at \$85,000. Half of this sum is bequeathed to Very Rev. Dr. Gorman, president of Dubuque College, for the support and education of aspirants to the priesthood.

As a substitute for Mgr. Locatelli, Titular Archbishop of Thessalonica and Internuncio Apostolic in the Argentine Republic, who has been recalled to Rome to fill another position, the Holy Father has nominated the Most Rev. Alberto Vassallo, Titular Archbishop of Emsa.

The big barracks formerly occupied by the British school garrison in Navan, County Meath, Ireland, will shortly be used for a holier and more useful purpose than housing the British red coats. The barracks has been purchased by the De La Salle Brothers who will convert it into a school for the youth of Navan.

Sister Loretta Vaughan, formerly of St. Mary's Hospital, Milwaukee, Wis., died recently in Utica, N. Y. She was a relative of the late Cardinal Vaughan, and of Father Bernard Vaughan, S. J., of London, and a lineal descendant of Daniel O'Connell. She celebrated her fiftieth anniversary in the Sisterhood of Charity two years ago. She was in charge of St. Mary's hospital for twelve years.

The Most Reverend Enos Nuttal, Archbishop of the West Indies, died June 1 at the episcopal residence at Kingston, Jamaica. The whole island is in mourning, part in its educational affairs and it was mainly through his instrumentality that the British government made a large loan to rebuild Kingston after the earthquake.

On May 15, 1891, Pope Leo XIII. published the encyclical which more than any other marks his place in the world movements of his time. The nations of the world have taken his doctrine to heart, more or less fully, sooner or later, with and without acknowledgement. The encyclical, after twenty-five years, has not by any means spent its force. It continues to be the inspiration of Christian democracy.

The Rev. J. O'Reardon, a member of the faculty of Mount Angel College, Mount Angel, Oregon, and one of the most brilliant priests in the state, died recently. He was sixty-five years old. Father O'Reardon was a native of Ireland. He was a graduate of Maynooth, attaining many honors through his scholarship in many branches. At one time he was a missionary in Australia, and was editor of the Catholic Sentinel for several years.

The Rev. John B. de Ville, who, as the Chicago Herald's envoy, brought three hundred and twenty Belgian refugees to American relations, left Chicago recently for Belgium on a similar mission. Following the success of Father de Ville's first trip, Belgians in all sections of the country have appealed to have relatives in Belgium located and brought to this country.