The Catholic Record

LONDON, SATURDAY, JUNE 17, 1916

APPROPRIATE

G. Wells calls Bismarck a beery, obstinate, dull man with a heavy lics-certainly the vast majority of almost froggish face, etc. He them—do not wish to get rid of us. even for the advantage and aid of trampled on ten thousand lovely Why, then, may we not strive for a things and a kind of malice in the common ground of brotherhood and louts who followed him made it of wise and Christian toleration? pleasant to them to see him trample. Why insane and endless suspicion?"

The present German diplomatic and military chiefs may be gross and heedless ears. For Orangemen heavy, but they have built up a declare that any mandate of Parliahighly organized nation which has ment, if antagonistic to the policy of no means withstanding. an abundant store of misapplied the Lodges, is but a scrap of paper to mentality. It borrows the vesture be torn up and scattered to the of civilization, but keeps ready plan winds. The democracy of the world and scheme and knife to stab civiliz- is behind the Home Rule Bill; Irish

withered arm or hate the memory of A strange phenomenon. his mother for it. Were he a strong man he would not have opened the flood-gates of hate and bloodshed. The men around him, fed on false activity, played upon his vanity and made him signal his hordes to begin the work of world domination. If these strategists had had to pass a day in a smelly, frozen trench with sickness of an hour-if any one were machine-guns and cannon playing the hymns of death, they would have seen things as they were, and not through the glamour of a war organized by them and for themselves.

Perhaps, however, when men remember the dead and see the maimed and broken and the tearstained faces of the women, and hear the weeping of the children, they will refuse to be the playthings of bemedalled buccaneers years in which we were sick and saw does not make the monk, yet it is meet that clerics always wear coswho dice with them and all they pain and sorrow." hold dear.

WHY NOT ?

We were astonished to read the account of the meeting at which some of New York's learned and eloquent jurists gave England the excoriation.

We suppose that under their ermine throbbed hearts which were superior to emotion, cold as the statue of Justice. And our supposistatue of Justice. And our supposis statue of Justice. And our supposition was not without a measure of
propriety. For hard by the doors of
those elegent Catholics their these eloquent Catholics their must refer to the souls, and the latbrothers in religion are writhing in ter to the memories, of the gallant and rank, and in accordance with the the hands of those for whom God is a phantom and religion a name. Catholics assuredly will order and command of their own bishop, can and ought to be punished Churches desecrated, robbery unashamed and wholesale, religious women subjected to indescribable indignities, tyranny cruel and relentless—this is a chronicle which has been before their eyes for some time. And so far as we know they have adhered to the maxim that silence is golden. They might have embarrassed the Government, whose policy seems to be Government, whose policy seems to be all-write, or perchance they deemed had its beginning of inviting Cathothese matters too insignificant to force them to say their little pieces.

THE IMPLACABLES

Mr. Asquith on a pilgrimage to placate the Ulsterites will stimulate ian. He may whisper dulcet promises for this or that pious work. into the ears of the leaders who measure patriotism by selfish standards, prefer the prejudice and bitterness of years to amity and concord, and live in darkness hugging the Priests of the churches.

large measure to blame for this state of affairs. Some Catholics have also contributed their quota of obstruction to Home Rule. Sir Stafford Northcote, and Lord Randolph more they enacted thus: "We com-Churchill after him deliberately aroused the savagery of Orangeism. His "Ulster will fight" is echoed to-day by his worthy successors.

Some years ago when Lord Rossmore repudiated Orangeism he said that it appeared to him that Orangemen were following blindly the lead of some few professional politicians, again to prevail, yea, and to spread whose advice seems invariably to be into the neighboring Dominion of the result of a contemplation of their

ists of both sides who mean the best | very for themselves and their country are standing in their own light and in the way of genuine necessary progress. We should not wish to root out In the "World Set Free" Mr. H. Roman Catholics, and if we would we could not do so. Roman Catho-

These reasonable words fell upon manhood is in the trenches battling Witness the Kaiser. A versatile, and dying, and the Orangemen are brilliant man, withal a poser and a burning incense before their little weak man. Were he strong, he gods of disunion and hatred. And would not be ashamed of his they must be soothed and satisfied.

FROM AN OLD BOOK

The men around him, fed on false philosophy, delirious with the world is getting better. Let ordered by the common law as the every one make himself better, and only one to be worn in sacred funcmany departments of human he is doing his share to make the world better.

Of one thing be ye well assuredthat a harsh word ye bear with pati- usu] by the Quebec Fathers. ence or a single day's weariness or a to offer to buy one of these from you at the Day of Judgment, that is, if one were to offer to buy from you the reward that rises from it, ye would regards this second prescription, it is not sell it for all the gold in the world. For this shall be your song before Our Lord: "We are glad, now, O Lord, for the days in which Thou didst humble us with the wrongs we suffered from men: and we are glad now, O Lord, for the we are glad now, O Lord, for the

REST IN PEACE "

the soldiers who lost their lives in the -Catholic Herald.

DECREE

CONCERNING CERTAIN DANCES IN THE UNITED STATES AND CANADA

In the last century, in the United lic families to dances which were wont, with feastings and other amusements, to be continued throughout many hours of the night. For this, the reason and cause were assigned, that Catholics, to wit, might become mutually acquainted and might be the more intimately united in bonds of love and charity, and at the same the imagination of the future histor- time that funds might be procured who were wont to convene these assemblies and preside over them, were generally the presidents of some pious organization, and not the very Rectors and Parish

while partizan hatred to their hearts. But the local Ordinaries, although they did not doubt of the worthy Professional politicians are in a object of those who promoted these considered it their duty to proscribe them; and therefore in canon 290 of mand also that priests exercise care that the abuse, whereby feasts with dances (balls) are organised for the promotion of pious works, be wholly

abolished. But, as often happens in human affairs, what was most justly and wisely ordered in the beginning begun gradually to pass into oblivion | 1914, has decided : and the custom of dances had begun Canada.

Knowing these things the Most personal interest and hardly ever the outcome of a desire for peace and the outcome of a desire for peace and the constant of the Consisterial custom, having taken a vote of the

"I venture to suggest that extremate of both sides who mean the best or themselves and their country are of themselves and their country are of themselves are decided that the prescriptions laid or the prescriptions are decided that the prescription are decided that the prescription are decided that the prescription are decided that the prescripti with the approval of Our Most Holy whether secular or regular, and all promote or favor the aforesaid dances, object whatsoever; and that all clerics are forbidden to be present at these dances, if perchance be promoted by laymen.

The Sovereign Pontiff has ordered this decree to be published and to be religiously observed by all, all things whatsoever to the contrary by

Given at Rome, from the Offices of the S. Consistorial Congregation, 31 March, 1916.

+ G. CARD. DE LAI. EP. SABINEN. Secretarius. THOS. BOGGIANI. ARCHIEP. EDESSEN,

Adsessor. II.

CONCERNING THE USE OF CLERICAL COSTUME IN THE DOMINION OF CANADA

By the Plenary Council of Quebec two clerical costumes were recog-It is idle to speculate on whether which is proper to clerics, and is tions; the other shorter, which, if it be black, reach to the knee and be united to the Roman collar, was allowed for ordinary use [pro civili

It was also added, as regards the use of these costumes, that the custom of the place was to be

But as at present certain doubts which are expedient for the right

The Tridentine Synod enacted the does not make the monk, yet it is tumes befitting their Order, so as by propriety of external garb to mani-LORD ROSEBERY'S "MAY THEY of morals; but so great at the present day have the temerity of some and their contempt of religion The ejaculation of prayer for the departed, so familiar to Catholics, seems now to be almost taken for costumes, planting their feet in different costumes, planting their feet in different costumes, planting their feet in different costumes. The ejaculation of prayer for the grown, that, making little account of ferent spheres, the one in the divine, benefit of invective and merciless recently, at the unveiling of the Cross the other in the carnal; for this in Rosebank Cemetery in memory of reason all ecclesiastical personages, how exempt soever, who shall be in Gretna disaster, Lord Rosebery fin. Orders, or who shall have obtained any ecclesiastical dignities, personalities [personatus], offices or benefices whatsoever, if after they shall by suspension from Orders and office and benefice, and from the fruits, revenues and receipts [proventibus] of their benefices; and also, if having been once corrected they offend in this matter, by privation also of such offices and benefices, the Constitution of Clement V. published in the Council of Vienne, beginning Quoniam, being renewed and ampli-

It is therefore the proper and inherent right of the Ordinary, within the limits laid down by the Sacred Tridentine Synod, to determine the manner and form of eccles astical costume, each one for his diocese. This right the Quebec Fathers wisely made use of, when they approved and enacted two costumes in the entire Dominion of

Canada. And another prescription of the Council regarding the use of one or other costume is this, that the custom which actually prevails in a place is to be observed, which pres cription, as any one will easily understand, is not and cannot be absolute and perpetual, but of its nature conditional and transitory. Customs, to wit, by lapse of time and the advent of new circumstances, may become subject to change. When this occurs, it is expedient that the costume also whatever exactly it may be, should be adapted and made to conform to the new circumstances, provided it be always ecclesiastical.

Nor can it be supposed that the Council wished in this matter, of itself of lesser moment and fleeting, to take away or circumscribe the inherent right of Ordinaries; for that would have been neither prudent

These matters having been considered, this S. Congregation, in conformity with the Letter dated May 5,

1. That the custom prevailing in a diocese as regards clerical costume ought not to be changed without cause; that Ordinaries, however, the outcome of a desire for peace and prosperity of Irishmen.

Eminent ratners of the Consistorial custom, naving taken a vote of the Congregation, having consulted chapter or of the Diocesan Consultors, and the if new times and circumstances

down by the Third Council of Balti-more are to remain in force; and, wear the costume of his diocese,

even though it differ from that Lord Pope Benedict XV., they have decreed that all priests whomsoever, of the two prescribed by the Quebec Fathers; and this as long as he has other clerics are utterly forbidden to not acquired a domicile or quasidomicile therein. 3. As in case of the law of fasting

ous works, or for any other pious and abstinence and other such matters it is lawful for sojourners (pere-grinis) to follow local custom, so in like manner the power is to be safe-guarded for every cleric of conforming to the customs of the place to which he passes, without allowing his Ordinary to reprehend or punish him forethis reason alone. Our Most Holy Lord Pope Benedict

XV. has ratified and approved the decision of the Most Eminent Fathers, and has ordered it to be published, so that it may be observed by all concerned, all things whatsoever to the contrary by no means withstanding.

Given at Rome, from the Offices of the S. Consistorial Congregation, 31 March, 1916. G. CARD. DE LAI, EP. SABINEN,

THOS. BOGGIANI, ARCHIEP. EDESSEN,

EARLY FIRST COMMUNION

Now that we are in the season for First Communion, the theme timely interest. We have seen the fruits of Pius X.'s decreesopening our taber-nacles to the Catholic child everywhere: we wonder why children were allowed to grow up from seven to twice seven years before receiving the Sacrament into their young hearts.

meet to bring together some things innocence to commend it to the favor of the living loving Lord of our altars understanding of the law and the preservation of peace.

And yet innocence was withheld from the innocent. On what plea for sooth? more words in defining our faith, but have we any more thought than they? When all is said, is it not so that we know very little and that little more than outweighed by the young and affectionate heart of the dear reveren-

tial little boy or glrl?
Our last dear Pope, for having given the Catholic youth of the world their early and heavenly Breakfast could have no more fitting emblem upon his tomb than the golden key of the altar's tabernacle. Christ is no longer locked from the people, but walks with them in Holy Communion, even as once did He with His disciples in the shades of evening on the road to Emmaus. He plays with the child; He thinks and feels with the old and hallows Christian homes with frequent visits and all this through frequent and early Communion by the great strong Pope with the child's heart, that recently guided the destinies of the Church.-Intermountain Catholic

THE MONTH OF ROSES

The month of June is consecrated a special manner to the practice of devotion to the Sacred Heart of Jesus. The celebration of a special feast in honor of the Sacred Heart, to be observed on the octave of Corpus Christi, was extended to the whole world by our late Holy Father Pius

It was a timid, humble nun in a small town in the South of France that Heaven marked out to be the apostle of the Sacred Heart. In the beginning the devotion was scoffed at as an innovation and met with a storm of opposition. Blessed and fostered by the Church, it ultimately spread to every land and the fruits which it produced were the best evi-

dence of its heavenly origin.

Devotion to the Sacred Heart is most touching. It reminds us of God weeping, suffering, laboring and dying for us. It is a most consoling devotion since it shows that our own sorrows existed long ago in the Sacred Heart of Jesus. The devotion to the Sacred Heart touches the most responsive chord of our nature. It demands love for love. The brain of man is the instrument of intellectuality. The right arm of the knight, painted on his shield, betokened his strength. The heart is the abode of affection and love. The great rays of light that originate in the Heart of our Saviour shine across the world in unabated fervor and undimmed brilliancy for all time. They speak to us not of God's judgment, but of the sacrifices and the generosity of God's humanized love and the debt of gratitude which we owe Him for all that He has done for us.

The Sacred Heart of Jesus is the our King, Who has heaped upon us infinite benefits. It is the Heart of Jesus still filled with that goodness and mercy to which we owe our redemp-That Heart still feels keenly

GOLDEN SAYINGS OF HILL

PITHY EXPRESSIONS OF A TRULY GREAT MAN

Following are some of the sayings of James J. Hill, called by many America's greatest man, and the King of Railroad Builders, as he was called

"I do not expect to have a pocket in my shroud.

"I have more money than I ever expected to have, and more than I'll ever need. Money's only use is the power it gives to do things.

"The young man we meet in the business world—the young man underfed and overeducated—are failures because they lack training, or else because they lack a capacity to be trained. "I have no complaint against a

college education. It is a good preparation for a business career. But one must have training to go with it. and the young man can only get training while out kicking for himself in the business world.

"The door of opportunity is as wide open to-day for the right kind of open to any for the right kind of England? It is very doubted that young man as ever it was. Notice the majority of Irishmen consider

"A great many young men are like

Easter hats—mostly trimmings.
"If a boy wants to succeed—and there's always room at the top—he's got to be more than indifferent. and laziness never went together and they never will."-N. Y. Freeman's Journal.

THE IRISH REVOLT

From The Bulletin, St. Paul

Father Cremin of the St. Paul seminary has returned to the defence Irish "rebels." In a rather ong letter, published elsewhere on that the recent uprising in Dublin is indefensible from the point of view of Catholic theology.

He is too much of a theologian to deny the cogency and validity of our argument that the supreme test of a justifiable rebellion is "the hope or probability of a successful outcome out he tries to minimize its force by asserting that "our ablest theologians" hold that there is an alternative justification, namely, "the prudent fear of greater public evils to follow." We are inclined to think that if he studies the language of the theologian whom he cites, without reference to the commentary of the "distinguished American ecclesias-tic," who was "decorated" by Leo XIII., he will find that this "prudent fear" is not put forth as an "alternative justification" but as a subsidiary one. For if there be no well-founded hope of success, a rebellion based solely on a "prudent fear of greater public evils to follow" is worse than futile; it is criminal and destined to an inevitable failure which will beget Consistorial Congregation and that alleged in justification of it.

But even if we grant that the

prudent fear of greater public evils" be an alternative justification for rebellion, what, it may be asked. are the evils to be feared in the case under consideration? Father Cremin supplies the answer. They are con scription and a burdensome taxation after the war. Are these public evils, then, so greatly to be feared as to justify an abortive uprising against lawful authority? Is not a nation justified in having recourse to conscription if it be necessary in defence of her rights? It is a heroic measure ure, it is true, but not ethically wrong. And if the British Empire has to constrain her subjects to take up arms in defence of national honor, why should Ireland be treated differently from any other of her dependen The Sinn Fein movement was, he tells us, organized to defend "constitutional Home Rule against Orange attacks," If constitutional Home were an accomplished fact, would not Ireland be supposed to support the Empire in time of war? Again, no one denies that a nation has a right to tax its subjects to defray the costs of war. In such an event, should not Ireland bear her share of the burden as any other part of the British Empire? Does Bishop O'Dwyer say that, because there will be increased taxation after the war, the Irish people should rebel? Why cite the statements of congressmen catering to Irish voters in America in proof of these so-called evils. We do not look to them for our theology for the ethical principles applicable in the case under consideration.

We are, surprised that Father Cremin should cite Belgium's resistance to German invasion as a parallel of Ireland's case. Belgium was a sovereign nation, free from the domination of Germany, while Ireliving Heart of God Himself. It is the Heart of our Saviour, our Friend, Ireland stood in the same relation to Ireland stood in the same relation to England that Belgium did to Germany before the war, the Dublin uprising would not be an act of rebellion against lawful authority, but an act all our miseries. It still burns for discount was fully justified in petently preside over this charitable love of us upon our altars. Often during the beautiful month of June tions Beigium was fully justified in attempting to repel an unjust aggressor. Nor is there a parallel between placed in charge.—New World.

bay, just as the First Minnesota Regiment at Gettysburg stopped the enemy's advance in one direction while General Hancock was getting ready to meet them. We must not forget that the moral canons justify-

ing war are different from those which apply to rebellion. Further on in his letter Father of Cluny, at Madagascar, in recognition of her ability as an educator. movement had the "support and sympathy of at least 70% of the Irish nationalists." If this be true, is it not strange that it has never been able to elect a single parliamentary representative although it has tried to do so? The Sinn Feiners like to persuade themselves that they are the exponents of the real sentiments of the people of Ireland when, as a matter of fact, they were organized to oppose Redmond and the other duly elected representatives of

the Irish people. Granting that the Sinn Fein movement had the support of the 70% of the Irish people in defending "con-stitutional Home Rule against Orange attacks," by what right did it assume that it would have their help in establishing an Irish republic independent of, and separate from, England? It is very doubtful that that I say the right kind of young separation from England a thing to be desired, much less fought for, under present circumstances. Bishops and clergy of Ireland opposed the uprising with all the moral forces at their command; and we prefer to accept their judgment rather than that of any "American ecclesiastics" no matter how "distinguished" or "decorated" they may be, or how close they imagine themselves to be to "the heart of Erin."

In conclusion, we deny that we failed to sympathize with the Irish "rebels" in the solemn hour when they paid the great price for loving Ireland "not wisely but too well." In our first article we expressed our sympathy with them and declared long letter, published elsewhere on that we did not "for a moment doubt their sincerity." But we did not allow sentiment to warp the judgment of right reason. Furthermore at no time in our reference to the uprising which Bishop Kelly of Ross, calls "that mad campaign," did we refer to it as "the rabid, insane, and criminal folly of the rebels," Father Cremin implies by putting these words in quotations in his letter. We do not know why he thus marked them off. We do know of the entrance to Wade Park. that they were never written by us.

DEATH OF CARDINAL SEVIN

GREAT LOSS TO CHURCH IN FRANCE Paris, May 13, 1916.—France ourns the death of Cardinal Sevin, Archbishop of Lyons, who passed away last Thursday in his sixtyfifth year after an operation for appendicitis. The attack was very sudden, coming on the previous Sunday just as he was preparing for his visitation of the archdiocese. Cardin-al Sevin was a member of the Sacred greater public evils" than those of Studies, and was known for his championship of the rights of the the lamps before the main altars. Church. He had only returned a few days from Rome, and his last work was a treatise on a subject of the war. commissioned to write by the Holy Martin's Church, Cascade, Iowa, the Father. He finished this work in Easter week and it is now on its way to Rome. Only a few days before his death he had the happiness of receiving an autograph letter from the Pope thanking him for the splendid French flag which he had presented, and promising it should hang in the courtyard of San Damaso, on the first occasion of a French fete or pilgrimage. The cardinal was a great supporter of the Catholic press. lucid works to La Bonne Press, Paris, for publication, and it was largely through his instrumentality that the journal of the priests in the trenches was started. Les Pretres aux Armes circulates to every priest mobilized and helps him to continue his studies and to lead his sacerdotal life even in the midst of war.—New

SPANISH BIGOTS FORCED TO BOW

RADICAL MINISTER FINDS SISTERS ALONE CAPABLE OF CONDUCTING DEAF AND BLIND SCHOOL

Madrid, May 12, 1916.—An unwillng tribute has been paid to the work Catholic religious by the Minister of Public Instruction in Spain, who is an ally of Romanones, the infidel premier. Another amusing fact that the tribute has been called forth by the infidels themselves. In reorganizing the National School for Deaf Mutes and Blind in Madrid, the minister called to his aid the Sisters of St. Joachim and placed the school in their hands. Immediately a shout of protest went up from the governent supporters. the minister apologized for his action by assuring the objectors that he

CATHOLIC NOTES

In Philadelphia, 1,298 adults were received into the Church last year.

Thirty negro converts were baptized on a recent Sunday in St. Monica's church, Kansas City, Mo.

The French Academy has awarded prize of \$200 to Mother Zenaide, superior of the Sisters of St. Joseph of Cluny, at Madagascar, in recogni-

seventh year, had been fifty-three years in the Society of Jesus. Right Rev. Thomas F. Brennan, formerly Bishop of Dallas, Texas, which see he resigned in 1892, died

few days ago in Rome, where he has since resided. The Pope has conferred the Grand Cross of St. Gregory on Baron Nelidow, formerly Russian minister to the

Holy See and at present Russian minister to the king of the Belgians. The Archbishop of Westminster, Eng., has received a large legacy for the education of students for the priesthood from P. W. Lavery. For the present \$25,000 will be made

available and \$60,000 ultimately. The Italian Government has requisitioned for war purposes the old St. Michael's Monastery belonging to the Irish Dominicans in Rome. The monastery will be used as a

military barracks. Sister Caroline Eck, of the Sisters of Charity, who died recently in St. Joseph's College and Academy, Emmitsburg, Md., had the remarkable distinction of having nursed wounded soldiers of both the Civil and the Spanish-American wars.

Rev. Ralph Hunt, diocesan super intendent of schools in the arch diocese of San Francisco, is in the East to make a survey of the educa tional methods in vogue here. It is planned to establish a Summ school for the teachers in the California parish schools.

The Rev. Dr. James J. Higgins of St. Rita's, Long Island City, has been appointed by Bishop McDonnell to have charge of the Cathedral College of the Immaculate Conception Brooklyn as the successor of Archbishop Mundelein, of Chicago.

It was recently announced that a new cathedral for the Catholic Diocese of Cleveland is to be erected on Euclid avenue, immediately east new cathedral, as now contemplated, will be of granite and is to cost \$1,000,000 or more.

Governor Fielder of New Jersey has signed the Iobst Bible-reading bill making it compulsory that five verses of the Old Testament be read at the opening exercises of school each day. The original bill provided for Bible reading, but the objection of Hebrews led to amendment providing for Old Testa-

ment verses Pope Benedict XV. on March 11th made further concessions due to the war by issuing a decree permitting Catholic churches throughout the In rare cases even electric lights will be permitted until the end of

While celebrating Mass in St. rector, Rev. L. Roche, was stricken with apoplexy and fell upon the steps of the altar. Physicians were ummoned and when their ministra tions resulted in restoration of con-sciousness, Father Roche insisted upon completing the Holy Sacrifice. Supported by physicians at either side, he finished the Mass and again collapsed.

The Honorable J. T. Ryan, Premier gave all his own learned but and Attorney General of Queensid works to La Bonne Press, land, Australia, was born at Miltown, Clonoulty, Ireland, in 1870 and was educated by the Christian Brothers. Since 1897 he has been editor of The Catholic Press, Sydney, and and for some years he was Australian representative of the Westminister Gazette. Leo XIII. conferred on him the Cross Pro Ecclesia et Pontifici.

Cardinal Gibbons was among the callers who congratulated the Rev. John H. Greene, Philadelphia, on his ninety-fifth birthday. Father Greene has not done any active church work for several years because of his advanced age. He is now living at St. Joseph's Hospital. He was born Tipperary, Ireland, in 1821. He did not become a priest until 1875. He had been a journalist in Ireland, England and the United States when he gave up newspaper work to study law and later became a priest.

Captain Shaughnessy, of the 16th Canadian regiment, who was killed in battle, will have a unique memorial dedicated to his memory, says the Sacred Heart Review. His father, Lord Shaughnessy, president of the Canadian Pacific railroad, it is learned, is preparing the establishment of 1,000 completed farms in Western Canada for soldiers after the war. The immense amount of work, and the great expense will be borne by Lord Shaughnessy. On each of the 1,000 farms will be a house, a barn and a well.