# The Catholic Record

LONDON, SATURDAY, OCTOBER 23, 1915

A MYSTERY

We know not the reason why some Catholic parents entrust the education of the boys to secular institutions. It may be that their friends favor this decision, it may be that listening to the voice of prejudice they are persuaded that the Catholic college is not a factor in the domain of education. So far as their friends are concerned we advise them to be guided by the Church. And the Church bids them to safeguard the faith of their children and to place them in an environment that will be a barrier to onslaughts against their

Parents are reminded again and again that if for children they are the representatives of God : they are to be for them depositaries of His authority, teachers of love and law and models by imitating which they may be made perfect as their Father in Heaven is perfect. You are to watch over the purity of their faith and morals with zealous vigilance and to instill into their young hearts principles of virtue and perfection She tells them that they have received a divine command to teach and guide their offspring. How then does the opinion of friends harmonize with these admonitions? It may happen that one who calls himself a Catholic may, in order to conciliate the bigot or to further some personal scheme, place himself in opposition to the traditions and teachings of the Church on this subject. But such a one is not a guide for those who have even an element. ary conception of the priceless value of the faith.

It is said that secular institutions never countenance any attacks on religion. Let that pass for the moment. But is it reasonable to expect that students, breathing in the atmosphere of indifferentism and having the language of the world. can emerge from these institution with their faith's vitality unimpaired. Is it too much to say that they will adopt another standard of life's values? We know that they are exhorted to be good and strongwishy washy stuff that can afford no help in days of stress and storm.

Protestant educators of repute admit this. The facts are plain. Something is wrong with their system. Prussia is too much in forefront to be ignored. shameless application of the dictum that might makes right is sufficiently indicative of the public her during the centuries. With blassentiment throughout the land. Its phemous effcontery they put out the morals are worthy of its ration- lights of heaven, that no longer see. | churches. alism and materialism. And so ing the stars France would forget her aducators are doing some soul ancient glories and become a tawdry searching and are endeavoring to discover why, after a lavish expenditure of money and of unwearied devotion to the purely secular system. so many well schooled men are living without God and without hope in the world.

# A QUESTION

But we are asked sometimes : Can our colleges equip a student to compete with others for the prizes which Canada has to offer ? Can they satisty the legitimate demands of the present day? In the first place the Catholic college aims to turn out men. And a man who has been taught to control the devil within him is a more likely winner than he who relies only on his own strength to conque his pride and passions. A student assumed name should exhibit an all around development. He knows the ologies but he also knows reverence for God and man, for authority, for his own body and soul. A man who has been trained to run according to schedule can be trusted to reach the terminals far sooner than the man who while aware of his destination has no orderly plans of arriving

We are not so heavily endowed as the great secular institutions. This may be due to the fact that some of us who have means have as yet not been persuaded that the college worthy of the name is the great there are glimmers of light here and neck, comes down in the usual way.

there. In Halifax, N. S., for instance, St. Mary's raised \$40,000 in a week. St. Francis Xavier's in Antigonish, N. S., has been helped by the generosity of friends. And let us say that the Antigonish hall of learning is an object lesson of what ceaseless toil and enduring energy can accomplish.

It is an asset of the Church in the

Maritime Provinces, No educator,

however prejudiced and antagonistic,

can deny its claim to scholarship.

With each recurring year our colleges are so increasing in power and influence that they who erstwhile regarded us as negligible factors in the domain of education are acknowledging reluctantly, perhaps, our worthiness and merits. And the reason is that they stand on solid ground. Catholic to the core, they Church. And because of this some of our colleges, while reverencing the past and holding fast to its traditions. live and work in the present; and show how Catholic principles are in

They insist on having competent men : men who have had the necessary special training in their staff. The Carnegie Foundation was right when it said that the college which could bring half a dozen first class men into its service would shine in the educational firmament like a star of the first magnitude. The institution with men of proved and acknowledged scholarship as its professors is already in the forefront of progress and civilization. And we soul encompassed with it into a likehave that kind of college.

consonance with science and are

alone able to solve our problems.

#### WHICH

A contemporary says that "Protest tantism condemns false doctrine and clings to every word of the Lord." This statement is an echo of the days when the Bible was in honour with our separated brethren. But who is to say what false doctrine is? The Presbyterian believes that baptism should be given to intants: a Baptist believes that it should not. Which is the true doctrine? It is generally admitted that Protestants cling fast, not to the Lord's words, but to the interpretation they are pleased to put upon it. And this is why the multitudinous sects, all based on the Bible which they accept blindly as divinely inspired, are the reproach of Christendom.

COMING BACK

This war will, it seems to us, cure France. For years it has been afflicted with a political sickness. The men who ruled tried to banish the Church which fostered and nurtured thing bedecked with gauds fashioned by the bitter-minded men who had a quarrel with God. The war, how ever, has made her think. The soldier may know little of his country's past but he does know that the priest hard by him in the trenches is a good comrade and a loyal Frenchman. Seeing him at the altar, noting his superb disregard of self in ministering to others, he begins to understand in some measure the tactics of the politicians. He sees how these politicians have weakened France. He is finding out the cause of his own listlessness and apathy in regard to religion. In a word, he is getting out of the rut furrowed by the Government and going back to the Mother who moulded the soul of France and made it the abiding place of glory and saintliness. The France of Joan who has been given real education of Arc, of Sts. Louis and Vincent de and not a heresy sailing under an Paul, of Bossuet, of Corneille and Racine may well spring forth from the field of battle.

# MIXED MARRIAGES

To a correspondent who deprecates the tone of our remarks on mixed marriages, we beg to say that if he had looked into the literature on this matter he would have deemed our comments as mild as a summer zephyr. Our correspondent says that he has seen mixed marriages that have led to no unfavorable results. But they are the exceptions. A man may jump from a skyscraper and suffer no injury, but the average source of enthusiasm and truth. Yet individual, not courting a broken

The Church says that there is great danger in mixed marriages. She has always opposed them. Every priest of experience knows that they are the prolific source of indifferentism and irreligion. In order to avoid greater evils the Church tolerates a mixed marriage; but before she grants the dispensation the non-Catholic party must promise not to interfere with his future wife in the exercise of the Catholic religion; and to allow the children to be baptized and educated in the Catholic faith. Even then she has no blessing for a mixed marriage-nothing that can gladden

these sorrowful nuptials. Marriage, as has been said so often, means a union of souls as well as bodies. Is such a union possible in a mixed marriage? St. Ambrose ignore nothing that can serve the answers with another question : "How can there be union of affection where there is discord of faith." And Brownson asks : " How can the heart that loves God above all things consent to form the closest of all unions with one who she knows has no sympathy with her religion, no Holy Mary ?"

Sometimes the non Catholic is not a church goer. He is very tolerant -that is he is dead to all supernatural life. His influence is far more pernicious than that of a bigoted Protestant. Bigotry may awaken antagonism in the children and thereby defeat its purpose : but the tolerance of the unbeliever moulds the ness of himself. It saturates the atmosphere of the household to the destruction of the things that are worth while. Oftimes the non-Catholic party agrees to everything without having the slightest intention of keeping their promises. Is it any wonder that priests are as hard as flint against these marriages ? They deprecate them because they spoil God's ideal and because in mixed marriages many of the children are lost to the Church. Wealth and position may and do beguile some of the household; but the Catholic who heeds the admonitions of the Church will prefer single-blessedness to a union that means discord

# KIKUYU AGAIN

The Rev. Leighton Pallan is dissatisfied with the Archbishop of Can terbury's recent pronouncement in with the name of the Bishop of Zanzibar. He is specially severe upon the passage in which the Archbishor gave sanction in certain circum stances to the admission of Noncon formists to Communion in Anglican

"Let us now consider what is the most serious passage in this dooument. I mean the passage which sanctions what is sometimes called, I think somewhat profanely called spiritual hospitality.' That is, giv ing the Sacrament of Christ's Body and Blood to persons who are separ ated from the Church, without re quiring them to renounce their to make any such profession of faith s would prove that they 'discern the Lord's Body.' At this point it would be difficult to say whether a greater menace to the constitution of the Church has come from the Archpishop or from his 'Central Consul tative Body. Which is better, to do what the Archbishop does—to ignore the grace of confirmation except when quoting a mediæval rule which he does not observe, or to do what the Consultative Body does— to admit without hesitation that confirmation is an Apostolic means of grace.' and then to urge that it need not be required? I will not attempt to decide which is the better. But there is an ominous sentence in the opinion of this Consultative Body which warns us of rocks ahead much nearer than Kikuyu. It is urged that in this matter of dispensing from confirma-tion the discretion of the Bishop 'may well be exercised, especially, though not exclusively, in the mis sion field.' The persons to be dis pensed are those who from pec ircumstances are deprived of the ministrations of the Churches to which they belong.' Study this in connection with the situation, and it scomes obvious that these so called Churches' include the denominations represented at Kikuyu, such as Methodists and Presbyterians Quite logically, the Consultative Body holds that if we destroy the tence round the Lord's Table in Africa, we ought to destroy it in England.

Mr. Pallan likewise disapproves of the liberty allowed to non-Anglican themselves to the people, and Pius

separated from the Church is separated from it because he does not accept the doctrine and discipline of the Church. Otherwise he is an impostor. And so long as he continues in this state of separation he ought not to be invited to preach to a congregation of members of the Church. His case is totally different from that of a lay-man whom a Bishop licenses to preach. The latter, by his member-ship in the Church, witnesses to his belief that he is not a minister and has not the authority of a minister. But the minister of a separated body must, if he is true to his convictions speak as if he had the authority of a commissioned representative of the Church of Christ. Whence came this theory which separates the min istry of the Word from the ministry of the Sacraments? It certainly did not come from the English Ordinal. There the Bishop at one and the same time says to the priest, 'Take thou authority to preach the Word of God and to minister the Holy Sacraments.' Did this theory, then come from the New Testament? I need only ask you what St. Peter or St. Paul would have been likely to say if even a Christian prophet love of God in his heart, and one had come to one of them and said, I who despises her own sweet and dislike your Sacramentalism, and I have no intention of placing myself under your instruction, and I have built a church in which to preach my own opinions, but I respect your goodness, and I am ready to accept an invitation to address your con verts.' . . Every preacher ought to be the divinely appointed minis-ter of a tradition which he has received, and to which God has set His seal. He then speaks with the one voice of the one religion. And to speak thus is a greater thing than to peak as one whose originality and independence extend to a rejection of any part of the original tradition. -London (Eng.) Tablet.

#### QUIRINAL PALACE NOW ITALIAN HOSPITAL

Special Correspondence of Toronto Daily News Rome, Sept. 20. — The King and Queen of Italy have turned their own residence in Rome, the Royal Palace of the Quirinal, into a hospital for the Italian wounded. The transfor-mation has taken place under the personal supervision of the Queen Not only the many smaller and unmportant rooms of the vast palace and the connecting buildings within the grounds, but the magnificent State apartments, including the Throne Room, have all been converted into wards, operating and other rooms essential to a first-class

hospital.

The hospital comprises the entire first floor of the palace, with 11 halls having accommodation for 206 pati ents. It was suggested that these halls benamed after the Royal Princes, but the Queen decided to give them the names of the soldiers who were the first to be decorated by the King for acts of special valor. The Sale of the Balcone (the balcony on which the King and Queen have been accus tomed to appear on State occasions)
has been arranged, together with the Serra" rooms, for operations, and disinfecting halls. A complete radilogico cabinet is in full working order and renders splendid service Iwo large halls are set apart refectories, one of which is the famous Sala Battaglia, capable of seating 150 guests. This salon is socalled on account of the three large battle paintings which adorn the walls. phonograph, a gift of the Royal children, is the source of no little satisfaction to the convalescents.

# INTERDICT REMOVED

The beautiful chapel of Guido Reni. was built in 1610 by Pope Paul V., and which takes its name from the picture of the Annunciation, by Guido Reni, has also been placed at the service of the soldiers. This chape was reopened for worship about a month ago. Since 1870 until August 2nd of the present year, no priest had the Guido Reni Chapel of the Quirinal in 1870 still held good. Now the excommunication has been litted.

A part of the Royal kitchens has sen turned into a hospital kitchen, and the Queen herself sees that the supplies of fruit, eggs, milk, cakes, etc., are properly provided. The "Don Quixote" salon, so-called from its tapestries, and formerly occupied by Queen Margaret, is now the radiolog. ico room, while the ancient bedroo of Pius IX.—the Quirinal was until 1870, one of the residential palaces of the Popes—until recently an armoury, having been thus transformed by the late King Humbert, is used at present time as a pharmacy for the nospital.

USED BY THE POPES

The Sala of the Balcone, above mentioned, is also of great historic interest. From its balcony, over the great gate of the palace, fronting on the Plazza di Monte Cavallo, the newly-elected Popes used to show

ministers to preach from Anglican pulpits.

"Now a minister of religion who is separated from the Church is separated from it because he does not accept the doctrine and discipline of the Church. Other-

mei. The Throne Room of the present was that also of the Popes when they had possession of the Palace, and the throne and canopy now used former-ly served for the Dukes of Parma. The frieze of this room was painted by Borgognone, and represents scenes from the life of King David. The Papal Ambassador's Hall, now also used for the wounded, has frescoss by Maratta and an interesting Mosaic pavement from the historical villa of Adrian, at Tivoli.

#### FOREIGN MISSIONS

From The Field Afar

Shortly before his death, Father Buren, who had gone to Kisumu for medical treatment, sent us this letter. In publishing it now, we feel it will inspire additional interest from the fact that the writer, like the two heroes of his own story, has laid down his life in the Master's service One rainy evening, when the pastor of Kisumu returned from a sick call my eye was caught by a simple little crucifix lying in the case that he had left open to dry. The iron cross was bent, all the wood was gone, and the figure of Christ

"What do you think happened to that crucifix?" the pastor asked. I replied that it might have been

iron threads.

astened to the cross by thin

an accident—a collision.
"No," he said, "it was burnt." And then he told me this story, which transpired in Uganda less than

twelve years ago.

During the persecution under King Mwanga, a number of catechumens were seized and condemned to be burned alive. Encouraged by their catechists they sang hymns in honor of Our Lord and His Blessed Mother. and as the fire was set about them, they started the Te Daum. Before they finished it, the flames had ended

their lives.
When the report of their martyrdom spread through the Christian communities, one of the bravest catechists went to the scene in the early morning. Among the ashes be found this little cross, which he recognized as the property of a friend. With anxious care he took the treasure and put it around his neck, that that he, too, confessed the one true

After the days of persecution were past, new missions were opened, churches built and schools erected. Our catechist returned to his village and offered his services to the missleeping-sickness broke out and the bishop proposed to give the faithful catechist a dowry, so that he could marry and live at peace, safely removed from the danger of contagion to which his missionary journeys would expose him.

But the boy would not listen to this. "I do not wish to marry," he said. "I want to work entirely for God, like your priests. I do not fear the sleeping sickness; probably it has already taken hold of me while I have been attending our many sick Chris tians in their hiding places.

So the bishop gave him his bless ing and sent him to a remote mission post where many people were dying every day of the dread disease. Here the zealous apostle worked untiringly, going about from place to place to prepare the way for the missioner. When the latter arrived at a central station, he would hear the confes-sions of the Christians, instruct and baptize the sick, and early the next morning say Mass. In the mean-while the good catechist had pre-pared a list of the villages where there were sick people unable to come, and faithful guides stood ready to accompany the priest to them Returning from such a day's worl the missioner would find his tent erected, a fire kindled, his food prepared and his camp bed ready. Por-ters were waiting to carry him on the morrow to the next station, whither the catechist had already

But one day the Father was startled by hearing a loud yell, and turning, he saw his catechist stretched on the ground. Suspecting that something was wrong, he went towards the unfortunate youth, who jumped up and began to wrestle with the priest. There could be no doubt of the truth now. The beloved catechist was in the last stages of sleeping-sickness, which commonly ends in fits of madness.

Later the sick man regained his senses and two nights afterwards he said to the missioner: "My end is near. Please stay with me, for my syes will not see the light of to-morrow's sun." Then, pointing to the crucifix on his breast, he added, This cross, the history of which you knew, is your property after my death, but I beg you to replace it by

Not many hours afterwards God called this faithful soul to receive its

sternal crown. The priest eagerly took the little cross, substituting for it a larger and more beautiful one, and this precious treasure, a relic of two

#### HOLY NAME PARADE

SIXTY THOUSAND MEN AND WOMEN KNEEL AND PRAY IN THE SHADOW OF THE WASHINGTON MONUMENT Baltimore American, October 11.

Washington, October 10.—The annual Holy Name parade held here to-day was one of the most notable and impressive pageants ever staged in the nation's capital. It is esti-mated that 20,000 men, bearing aloft the banner of religion and godliness marched down Pennsylvania avenue —the traditional route of Washington's historic parades—while thousands cheered along the whole line. From start to finish it was a bril-

liant pageant and it remained for the closing touches of the day, when the sun was sinking in the west, to add the last coloring to a picture that those who were privileged to witness it cannot easily forget. Seldom has such a thrilling spectacle been witnessed on the American continent as that presented on the White House eclipse, in the shadow of the monuknelt for the Benediction of the Blessed Sacrament, and when the official hymn of the Holy Name Society was sung by that vast throng.

The parade was reviewed from the balcony of the New Willard Hotel, which was draped in the American flag and from which floated two smaller flags surrounding the yellow and white papal color by several dignitaries of the Catholic Church The prelates who reviewed the parade were the Bishop Giovanni Bonzano, Apostolic Delegate to the United States; Bishop Shanhan, of the Catholic University; Bishop Owen B. Corrigan, of Baltimore Bishop D. J. O'Connell, of Richmond Russell, of St. Patrick's : Mansignor Lee, of St. Matthew's, and Monsignor O'Brien, of St. Peter's, together with several priests and officers of the

At the close of the parade the lines disbanded near the monument and the vast throng was addressed by Very Rev. Father Meagher, provincial of the Dominicans and founder of the Archdiocesan Union of the Holy Name Society. He made a remark effects on civilization. In the name of the Catholics of the United State he sympathized with the President and promised and pledged the support of the Catholics in the event of any international crisis. He made strong appeal for a better treatment of the Mexican question and ended by severely criticising Socialism, anarchy, materialism and divorce as the great evils of the day.

IN JERSEY CITY-FIFTY THOUSAND KNEEL BEFORE BISHOP O CONNOR

The Holy Name Societies of New Jersey held their annual parades and exercises as a demonstration against blasphemy yesterday afternoon in being in Jersey City, where three the Gesu, which will be erected in divisions, estimated by the police to the grounds of Loyola university, number nearly 25,000, paraded. New Orleans as a memorial to the they were reviewed by Bishop John . O'Connor of Newark and other lergymen in West Side Park.

The different divisions marched through the streets with bands, banners and police escorts, thousand after thousand of sturdy, welldressed young men and men of middle life, and swept down Belmont Avenue into the park and past the

reviewing stand.

Every man carried a little blue flag with the initials of the Holy Name Society upon it. The side walks were lined ten deep with spec-

Bishop O'Connor introduced the Rev. Father Sebastian, C. P., who preached a short, patriotic sermon in which he urged that the thousands of men who had marched past the stand carry the enthusiasm displayed into their daily lives and make them plifting and ennobling examples of Christianity to the whole community

Standing before an improvised altar in the park and surrounded by a crowd that Inspector Leonard of the Jersey City Police estimated at 50,000 persons, Bishop O'Connor pronounced the benediction upon the kneeling hosts after they had joined in a prayer for peace.

# A BOGUS "WHITE FATHER"

Rev. Anthony Smoor, W. F., super ior of the mouastery of the African White Fathers, Quebec, Canada, has written to the Brooklyn Tablet, in response to an inquiry about the identity of a certain Rev. Wardell, who is going about the country posing as a member of that community, soliciting Mass intentions and offerings for that Order. Father Smoor brands "Rev. Wardell" an impestor, who Rev. Wardell" an impostor, who has deceived many Bisheps and who last year posed as a Dominican in Canada.—Union and Times.

#### CATHOLIC NOTES

A Sofia dispatch to Reuter's Telegram company says: "According to private advices from Constantinople, the Turks are expelling all Catholic priests from that city.'

St. George, the Martyr and Patron of England, suffered martyrdom in 302, and not long afterwards a church was dedicated to him in Rome. The Cathedral of Southwark, England, has a relic of him.

The war has closed the historic monastery on Mt. Carmel in the Holy Land, and many Carmelite Fathers, who had been leading a contemplative life within its hallowed walls have returned to Italy and Spain.

From the time the Sisters of Good Shepherd came to Omaha, Nebr. until the present they have housed and sheltered 1,400 girls, all this without asking or receiving any state aid as other reform schools of the state have received.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons under instruction for Catholic baptism.

Four Protestant ministers occupied platform seats on the occasion of the dedication of St. Patrick's parish school, Glen Coe, Staten Island, on Monday, Sept, 6, Bishop McDonnell officiated. The building is a magni-ficent structure, \$150,000 having been

The University of Detroit has been presented with \$50,000 by John and Michael Dinan to apply on the new engineering building which is being erected opposite the present university building on Jefferson avenue near St. Antoine. The same benefactors had previously given \$15,000 for the same purpose.

Those interested in the unfortun ate lepers will be rejoiced to learn that the devoted apostle, Brother Dutton, is still at his post at Kalawao. He has not left his charges since April 15, 1893, twenty-two years ago. He is a busy man and not much given to writing. His whole attention is given to his work and the lepers love him for the transformation he has wrought in their condition.

Information has been received that the Russians could not remove the magnificent library of the University of Warsaw in time to prevent its falling into the hands of the Germans. The library is probably the largest university library in Russia, containing at the beginning of 1913 over 570,000 volumes, and nearly 1,400 manuscripts. It is particularly rich in Polish literature and works on Polish history and Polish law.

Those interested in Catholic education will be pleased to learn that progress has been made in Cincinnati in the Catholic education of the deaf. farm has been purchased contain. ing 245 acres, of which 140 acres are bottom land. On this property are three houses sufficiently large to be utilized for school purposes. The houses will be renovated and readapted in the near future and are expected to be ready for school about the middle of October.

A grand and noble edifice will be late Thomas McDermott, an old and honorable resident of New Orleans. The memorial is the offering of his sister, the late Miss Kate McDermott It will be remembered that upon the death of her lamented brother, some three years ago, Miss McDermott made the offering of \$150,000 to the Jesuit Fathers of Loyola university.

The Southern University, New Orleans, La., opened recently with an enrollment of over two hundred colored pupils of both sexes, under the direction of Sisters of the Blessed Sacrament. As announced some months ago, this institution was taken over by Mother Katharine Drexel and, under the patronage of St. Francis Xavier, will be conducted as an institution for the higher edu-cation and industrial training of colored youths.

Irish exchanges chronicle the appointment by the Holy Father of the Very Rev. Joseph MacRory, D. D., Vice-President of Maynooth, to the vacant See of Down and The new Bishop is a native of Tyrone. His first studies were ma Armagh, whence he proceeded to Maynooth. He was ordained in 1885. He is the author of an important book on "The Gospel of St. John," and he has contributed many learned articles on theological and other sub jects to leading Catholic periodicals.

Father Schoener, the Wizard of Brooks, Oregon, has produced a "rose apple," a small fruit produced by crossing the Spitzenberg apple with the wild rose of Oregon. The fruit is useful in making marmalades and jellies and the tree which he has secured is pronounced one of the mest ornamental types for lawns. From experiments conducted the