The Catholic Record

LONDON, SATURDAY, AUGUST 8, 1914

WAKING UP Every community has the good people who are its self-constituted official advisers. They speak wisely if betimes overmuch : they have a remedy for every ill and comment upon those who talk not because they have no time. Good advice is betimes timely and necessary, but people who dole it out too persistently achieve garrulity which is dreaded by all who are aware of the fleeting quality of time. Their safeguard is to transmute counsel into action. We are not, we know, what we should be; but the official advisors should take us as we are and propel us to the goal which they assure us should attract all human endeavor. It does not help us to tell us that we should do this and the other-to protect our children from getting under non-Catholic agencies. Just a question. Are these advisors of the same spiritual family as these children? Assuming that they do not repudiate their family connection with all that it entails, are they doing their duty by merely lifting up their voices in exhortation? Can they, with never a twinge of conscience, do nothing but talk while the cause of Christ is calling for workers, for men ently they become the centres of and women who are willing to give a little time out of their abundance to the protection and guidance of those for whom Christ shed His blood? There are opportunities on all sides. There are little ones to be shepherded while their mother's must work to gain bread for them. Through our apathy in this regard these children are placed daily in charge of non-Catholic social workers. The boys who, while yet in their teens, go forth to do battle with the world are exposed to the peril of bad companions, to the myriad influences of the

streets. What about them? They may " cheek" you; they are, many of them, heedless, untractable, ungrateful, but they can be strengthened and protected by those who are not ingloriously wrapped up in their own selfishness. Sympathy can bridge a way to their hearts; and when cnce that is done you can begin the fash. ioning of manhood. There is nothing new about this: we mention it in the hope of arresting the attention of our readers. If the German Catholics had had contented themselves with talk shout what should be done they would be to day in a state of isolation. But because they recognized the necessity of united action and saw that the interests of the peasant concerned the man of wealth-that no Catholic lives to himself alone, they worked and planned together with the result that they formed and consolidated the Centre Party, which is enthusiastic in its devotion to the Church and to the Fatherland. If they had had but talked of their grievances they would have remained in the wilderness made by legislation. But instead of waiting for miracles to happen, or of some kind hand to ease their burdens, they drew out of their own manhood the forces that set their feet on the highway of prosperity. They came into their own by the way of co-operation and unity and they still hold it by the same means.

To day the world is governed by the spirit of concentrated energies. Even sport is on plane of high tension. Clubs of all kinds exhaust energy and claim unwavering fidelity. There is one club which seems to be an exception and that is the family club. The father is too busy with his manifold activities to time of death. busy himself with his duties in the club and the mother's activity is sometimes devoted to bridge-whisting or to keeping up with the fashions. The children are attired in gorgeous raiment but they do not get the influence and example—the blessing and strength that emanate from the parents who remember that every home can be as another home of Nazareth. Placing the family club on a firm basis and filling it with the light of eternity is a passport to though they had inherited the spirit happiness not only here but here of med wval schoolmen. In the musi-

COME AND SEE

One of our Protestant exchanges, commenting upon a Catholic Bishop's appeal for vocations to the priestgood, and assuming from that that there is a lamentable shortage, gives this explanation: "It lies in the spirit of the time and the evident belief of the newer generation that the churches-and here the Roman Catholic organization is soon to suffer more than the rest-are not in touch with the shift in human emphasis. Rome, which boasts that it never of vast resources, as yet unaware of changes, may yet have reason to envy the looser and more adaptable Protestantism." A little investigation would show our contemporary that the newer generation is as steadfastly Catholic as the old. One of our critics says the Church is becoming too strong, another thinks it is becoming weak. We would advise these people to visit our thronged churches on Sunday and see for themselves how near we are to envying loose Protestantism.

LOOKING IN

Now and then we meet Catholics who assume a fastidious tone in general conversation, hinting the extreme unsatisfactoriness of things and affecting disdain for commonplace convictions. These people are very tired, and they tire others. Frequminute circles which distil the crude spirit of discontent out of the materials life and letters supply. The times are out of joint, they say : but they are sublimely unconscious of their own decadent habit. Their susceptibilities are so ultra refined, their delicacy of sentiment is so uncommon, that they look for special consideration and resent its absence. As lights in a world of gloom they hold their heads high and look down upon simpler mortals. Some of them add insolence to their outfit and gird savagely at those who are bearing heavy burdens of public duty. These small coteries contrive to fill a large space on the small stage of affairs; but their presumption and conceit and lack of geniality doom them to oblivion at last. There is nothing so boring as the cant of culture. Smatterers of every kind lose their hold on essentials and wander among details until the mode obscures the man. For the most part, however, men and women whose minds and hands are fully engaged with the world's work pay little heed to these wouldbe reformers.

THE COMFORTER

We are all egotists when investe with the pomp of woe. The crape that swings at hundreds of sad doors, that grim decoration so indicative of the scene within, has made small impression upon us in the past. Death and destruction daily stalk before us, a pageant of horrors, in the newspaper. But when the crape is hung at our own door, how very different? It seems the first instance in history—the ene and only tragedy. Friends may do what they can to comfort the forlorn thus afflicted, but after all there is but one comforter. God help those who have not Him to listen in the hour of bitter need! Only the saint can rise supreme above bereavement - and saints are far rarer on this planet than one might thoughtlessly be led to be lieve. But when faith is strong, the habit of a life time, it comes forth at the crisis as a consolation whose place nothing else can take. This is often the blessing of the very poor. Their daily misery makes them live very near to God. Death levels all distinctions, but they who have had no real friend but God all their lives truly feel His help at the torturing

FADDISTS

Society has little or nothing to gain from those persons who are always displaying a morbid taste for the most extreme symbols, the most extravagant attempts to create superior standards of merit. To day a jargon of pretentious terms assails the intelligent reader of the news. papers and magazines; there are Faturists and Post Impressionists, Symbolists and Cubists, and they denounce or deprecate each other as

able circles. In short there is no department of modern life which has not been invaded by this swollen craze for pretentious innovation. Those best qualified to judge tell us that most of these tendencies to excess are due to a hunger and thirst for singularity which, so far from nourishing personal talent and power, is but a by product of that imitative habit which is fostered by an age its new duties and increased respon-

WHO SHALL OWN MEXICO'S OIL?

The real trouble in Mexico, accordlng to J. M. Kennedy, who gives his op nion in the Fortnightly Review ndon), is whether England or the (London), is whether England or the United States will control the oil interests in that country. He up-sets the old tradition about the soothing properties of oil, and pre-sents it as an irritant between England and the United States. Both nations are anxious to draw oil from Mexico, not to pour it on the troubles of that country, but to convert it into cash. Just where the Mexicans come in we can not make out. Mr. Kennedy is rather absent minded in regard to their claims— that is, if they have any claims.

"When we mention oil," he says, we come, perhaps, to the most deli-ate aspect of the whole question, but the only aspect that will adequately explain it." There are about 150 oil companies in Mexico. possibly 100 are American, and 20 are English. The Standard Oil Company and an English company known as the Mexican Eagle control between them, it is said, from 70 to 75 per cent. of the whole output. Though America has more money invested there, England is the dominant foreign power in Mexico politically and economically, this writer

"To speak frankly, though it is seven years since I travelled through the country, I do not doubt for a moment that the American commercial and financial interests are en deavoring by unfair means to oust the long-established English inter-ests in Mexico, Chihuahua, which contains innumerable unexploited silver mines, and Sonora, which is soaked in oil, like a vast sponge, are States likely to excite the cupidity of a nation which wishes to expand and has never shown many scruples about its methods of expansion. In addition, the proximate opening of the Panama Canal renders it politically economically and strategically desir able that the United States should have a strong position in Central America.
That is the preliminary step to the
waging of a great trade battle."
Mr. Kennedy recalls a petroleum

deal in Colombia which was lost to the English through alleged Ameri-

can interference. We quote:
"It is in case we should aim at making up in Mexico for what we have lost in Colombia that the United States Government is now support-ing General Villa. Its control of the exican Government, added to its already established control of the governments of Nicaragua and Colombia, together with its virtual proover Panama, will enable the United States practically to control the entire oil supplies of the American continent."—Sacred Heart

DIFFERENT MEN, DIFFERENT VIEWS

"The Mexicans are an inferior race, they feel our superiority and resent it," Mason, who is special correspondent in Mexico, for the Outlook. He goes on, (in the issue of May 9):

We need not put ourselves on the back for this superiority; it is slight cause for self-congratulation to be superior to a savage, and the Mexi-cans, by and large, and granting the presence of an educated upper stratum among them, are a race Their art is the art of savages, their religion is filled with the superstitions of a primitive people. Eighty five per cent of the population of Mexico is illiterate."

To corroborate this statement he quotes another American journalist in Mexico, who told him cans are Indians who think like mediaeval Europeans." Mr. Mason refers to the methods of civilizing the Mexicans that are used by some of the "superior "Ameri-

cans. We quote: Several American wholesale employers of peon labor in Mexico frankly admit that they prefer ten years of anarchy followed by good old days of peon labor " to in-tervention of any kind which would mean the restoration of peace and a higher wage scale. It is such men who frequently pay as low wages as per day, and it was prex ' they who flim flammed their employees with all sorts of "hospital taxes" and other devices for reduccal world Wagner is now too ortho- ing actual net wages until the revo-

look there is a description of the conditions in the strike region of Colorado, where further proofs of "superiority" are given, by another special correspondent. The miners are principally Italians, Mexicans, and slavs. The land in the villages is owned by the companies, who also own the saloons, where men squan der their earnings in drink gambling. "Thus we see that here is as nearly a moral and social desert as is possible to imagine in a civilized country," comments the writer.

Perhaps conditions are exagger-ated. But it would seem that Mexicans at home or abroad are not helped by the kind of American superiority they are subjected to. They seem to have gone off dreadful ly since Mr. Frederick R. Guernsey made his admirable studies of them in their own country (1899 1900), and through the pages of the Boston Sunday Herald presented the Mexicans as he found them. We quoted freely in the Sacred Heart Review from those letters. Thus on Feb. 10, 1900, we reprinted this comment

made by Mr. Guernsey:
"A contrasting point of Mexican
and American small towns is that here we have no hoodlums or toughs. People are too polite to be disagreeable. The insolent swaggerers of the pavement, the tobacco-spitting brutes of the street corners and the small bad boys, old in deviltry, are not in evidence in the Mexican small town. Even the poorest peon you meet answers a salute with the grace of an old hidalgo. We wear out hatbrims in a continual saluta

"The Mexican woman is reposeful and religious. She is a home god dess, still believes in her ancient faith, and is the cheerer and coun-

seller of the men."
Mr. Carpenter noted also that old age is honored, that all the women and many of the men are diligent in church attendance: "On Sunday mornings the town turns out to Mass, and the church at every Mass is full of men, women and children. Furthermore, the clergy "are pro-foundly respected." They are zealous men, and are as essential to their people "as food and drink."

Compared with New England towns in morality, home comfort and every essential of well-being, the Mexican towns make such a good showing that Mr. Carpenter exclaims:

"Religion is not decadent here, and there

there is a general courtesy worth imitating. And yet we read of the lack of true civilization in Mexico! Rubbish. That will do to talk ocean cavalrymen, not to men who know Mexico as it really is. — Sacred

EUCHARISTIC CONGRESS OPENED AT LOURDES

Lourdes, France, July 22. - Cardinal Granity di Belmonte-Gennaro, who represents the Holy Father at the International Eucharistic Congress, opened the first session to day with a speech of welcome to the delegates and read a rescript from the Pope. He expressed his pleas ure at seeing such a large represen Villa. Its control of the tation from foreign lands, and alludto the delegations from the United States and Canada.

Among those present at the gathering were ten Cardinals, including Cardinal Farley, of New York, and 200 Archbishops and Bishops from

all parts of the world.

Services will be held in ten lan guages, in every church, chapel and hall in Lourdes. A choir of 200 priests will intone the chants and another great choir of 1,000 voices will make the music an important eature of the congress.

The congress will came to a close on Sunday, when the Cardinal Legate will celebrate Pontifical Mass at the Grotto, after which the great closing procession of the Blessed Sacrament will take place.

NO DIVORCE

Some weeks ago the New World printed a reply by Judge Petit to Judge Gemmill who had attempted to defend divorce and had gone so far as to call it an institution of the Chrisian church. Judge Petit's reply wa copied by Catholic editors both in nagazines and weekly newspapers throughout the country. He gave convincing figures which showed how truly great was the evil and commented on some of the sad consequences. The American people probably deal so leniently with divorce because they fail to appreciate what a widespread contamina tion it has come to be. Judge Petit's

Daily, however, the divorce question is forging ahead as one of the problems that must be solved. The question is how will the American people attempt to solve it? Will it Lord. take long years of experimentation, testing the theories of crank reformers, regarding uniform divorce legislation, restricted legislation, the knowledge of letters may have legislation of all kinds, but all with reached Ireland a short time prior to they legislate against? If that is so time will be wasted, and results there find from the fact that this great ton.

dox to suit the hyper-cultivated pro-fessionals who sway some fashion. In the same number of the Out-sple circles. In short there is no deone way. Wipe from the statute book of every State every divorce Neither must there be one on t e federal statutes. Let one de-cree go forth from the legislature. "There is no divorce in the United States."—Chicago New World.

GOOD LESSONS FROM SOCIALISM

However threatening Socialism is to public morals and the very foundaions of society and good government it cannot be denied that its advocates display a zeal and enthusiasm worthy of the most admirable cause. The activities of the leaders of Socialism are incessant, vigilant, persistent. They must be honest and sincere in their work; otherwise they could not manifest so much energy and enthus-iasm. If they are gaining ground it is because of their zeal—misguided and destructive no doubt—but never

theless real and eyer active. Father Bernard Vaughan, speaking

"I think Socialism always and everywhere is coming in like a tide, and if you tell me we don't notice it the reason is because it is so ubiquit-ous. I think that Socialists have done two great things for us; that we owe a double debt of gratitude to Socialists, first, for setting us an example how to work with sturdy enthusiasm and self disinterested ness in a cause ; and, secondly, they have put us under an obligation by revealing to the world itself many social sores, which, but for them might have been kept hidden away from the public. Personally, I have great sympathy with Socialists, but I do not believe in their scheme of

If the priests and laity of the Catholic Church were to show but one-half of the interest and enthusiasm of Socialists, the latter would not make so many converts to cause. on the subject all along the line. Something must be done for the straightening out of social disorders more than a mere expression of sympathy and interest. Action and not words will count.-Intermountain

OLD IRISH MANUSCRIPTS

FAMOUS BOOK OF KELLS OFTEN

ATTRIBUTED TO ST. COLUMBA It is interesting to note that the It is interesting to note that the early Irish Caligraphy appeared in two forms—the round and the pointed. The former bears a close resemblance to that employed in the Latin manuscripts of the romanos countries of the fifteenth century; indeed, a comparison of the earliest deed, a comparison of the earliest surviving Irish manuscripts with specimens of the Roman writing, as seen in the manuscript of Italy and France of the same date, leaves no room to doubt the origin of the

The finest manuscript of this style unquestionably the famous copy of the four Gospels known as the Book of Kells, in which both text and ornamentation are brought to fact, the very perfection of the writing, and the elaborate detailed the art that adorns its pages, constitute an argument against the belief by some that it was the work of St Columba himself.

Such a belief cannot be sustained for, though we read in the life of the Saint that "diligence in writing" was one of his most noted character stics, leading the active life he did -a life so strenuous that every noment must have been filled with missionary labor of some shape or orn-it is scarcely reasonable to pose that he could ever have ound time for the leisure to train the hand and eye that executed the marvelous decorations in "the great Gospel of Columba"—a name probably given to the book, not because Columba wrote it, but because he founded the church in which it was used. Even without accepting the ascription of the Book of Kelli to Columba, we have evidence of his diligence as a scribe in the Annals of lonmacnoise, wherein we read that he wrote three hundred books with his own hand. They were all New Testament. He left a book to each of his churches in the kingdom.

The book was preserved at Dur-row, a small town where St. Columba founded an abbey in the year 546, and it is interesting and pathetic at this distance of time, to read, at the close of the first and apparently the oldest portion of the manuscript, the tion it has come to be. Judge Petit's following prayer: "I pray thy article did much to reveal it in its blessed, O holy presbyter Patrick, true light. into his hands may remember the writer, Columba, who have myself written the Gospel in the space of twelve days by the grace of the

It is not surprising that many of such books were ascribed to the early Irish Saints; for, even though not have been widely diffused, as we

and in the history and laws of Ire-land were purified and written, the writings and old books of Ireland having been collected and brought

to one place.
Another famous scribe was Dimma. who wrote, it is believed, at the re-quest of St. Cronan, that copy of the Gospels known as "Dimma's Book."

This precious manuscript belonged to the Abbey of Rosecrea, founded by Cronan; but both it and the shrine in which it was enclosed disappeared at the time of the dissolution of the monasteries. In the year 1789, however, some boys, hunting rabbits discovered it, carefully preserved and concealed among the rocks of the Devil's Bit Mountain, County Tipperary; and, having passed through the hands of various private persons, it was eventually purchased for the library of Trinity College of Another book which, from very

early ages, was treasured in County Leinster, and which its ancient case, or cumdach, has come down to us from the ninth or tenth century, is that called the "Book of St. Moling." This interesting volume contains the Four Gospels in Latin, with a form for the "Visitations of the Sick," written in double columns in a fine neat hand.—St. Paul Bulletin.

A VICTORY FOR DECENCY

The election in Rome recently resulted in a sweeping victory for the Catholic candidates. It was a crushing defeat for ex-Mayor Nathan and his followers. Prince Colonna, the Catholic candidate, headed the list with over 6 000 votes. Nathan, who brought up the rear, barely got his name on the list with 82 votes. These figures are indicative of the latent power of Catholics in the Eternal city. They show that that power, if exercised, would be able to put to rout the enemies of the

It was through the inaction of Catholics that it was rendered pos-sible for a rabid anti-Catholic demagogue to be elected Mayor of Rome. agogue to be elected Mayor of Rome.
We know how he used his official
position to insult grossly the Father
of Christendom. The Italian Government, in its turn, has insulted
Catholic Americans by sending him
to represent it officially at the Exposition to be held in San Francisco
next year. The result of the recent
election in Rome shows in what estimation he is held in the city of timation he is held in the city of which he would never have Mayor, if Catholics in Rome had been organized properly. It is earnestly to be hoped that the election is the beginning of the end of what may be called Nathanism.—N. Y. Freeman's Journal.

GERMANY AND THE FREE PRESS An event which has excited some

interest tn Germany is the convic-tion, on July 22, of Herr Scholz, editor of the Berlin Socialist organ, the Worwarts. The conviction is the result of Scholz's editorial comment on the stormy scenes which marked the close of the last Reichstag. In an article of considerable bitterness, Scholz compared the ordinary courtesies which were exten occasion to the Kaiser, and in which the Socialists refused to join, to "the blind adoration of a pagan prostrate before his idol." phrase in particular which aroused the resentment of the Governmen and brought on the indictment and subsequent conviction. Herr Scholz will retire to prison for six weeksno novel experience, as he has more than once served similar sentences as a result of his intemperate writings. Herr Scholz and his friends protest that these prosecutions mean the abolition of the freedom of the press. This, of course, is far from true. They simply indicate that the Government intends to put a stop to the wanton attacks made authority in Church and State by Socialist publications. Such action preserves rather than destroys liberty, which can not exist unless the rights of all are scrupulously safeguarded. A free press is not a press which is privileged to indulge in scurrility, propagate libel, and disturb the peace of the community. Liberty does not concede this to the individual citizen. Nor can it grant any such immunity to the press.

THE VALUE OF THE ATHEIST

"It was Huxley and Herbert Spencer and Bradlaugh who brought me back to orthodox theology. sowed in my mind my first wild doubts of doubt. Our grandmothers were quite right when they said Tom Paine and the Freethinkers un settled the mind. They do. They unsettled mine horribly. The ration alists made me question whether reason was of any use whatever; and when I had finished Herbert Spencer I had got as far as doubting (for the first time) whether evolution had occur-red at all. As I laid down the last of Colonel Ingersoll's atheistic lec tures, the dreadful thought broke in loop holes that permit the very evil the coming of St. Patrick, it could to my mind, 'Almost thou persuadest me to be a Christian."-G.B. Chester-

CATHOLIC NOTES

One of the largest schools in the diocese of Westminster (London) is that of the Ursulines at Forest Gate.

The late Senator Tocornal, of Chile, South America, left \$600,000 for the Catholic press.

Three hundred Catholic Sisters have offered their services as nurses to the War Department, should they be needed in Mexico.

There were 580 non Catholics received into the Church in the Archliocese of Milwaukee during the past

The non-Catholic business men of Mitchell, in the diocese of Sioux Falls, have contributed over \$6,000 for the new addition to Notre Dame Acad-

Interesting statistics have been published recently regarding the Catholic press of the German empire. There are 1.241 Catholic newspapers now appearing in Germany, Austria, and Switzerland.

The appointment of Hon. Henry F. Ashurst as chairman of the Senate Committee on Indian Affairs, puts this high office in charge of a Catholic for the first time since the committee was established in the Senate.

Bishop Koudelka has 4,000 Catholic Indian converts in his diocese of Superior, and many German, English, French, Italian, Polish, Bohemian and Hungarian Catholics. One of his priests is an Indian.

A long and strict decree has just been issued by the Sacred Congregation of Rites in which electric lights are absolutely forbidden on or over any altar containing the Blessed Sacrament or the relics of a saint.

Rathfarnham Castle, a magnificent fortress-like structure just outside Queen Elizabeth's time by Archbishop Loftus, will probably become the Jesuit Novitiate in Ireland. There is an extraordinary move-

ment of conversion among the people in China. Within ten years, the number of Catholics in the province of Pekin has increased from 80,000 to

Father Anatole Ghestin, S. J., an nounces that 5 important villages near Monts'uenn, in the Vicariate of Southeren Tcheuli, China, are eagerly studying the Christian doctrine, and ne expects soon to baptize 6,000 catechumens.

The Oberammergau Passion Play will not take place until 1920. Pressure was brought to bear to have it performed every five instead of ten years; but the village authorities decided to retain its decennial perform-

14th to the General Synod of the Reformed Church of the United States in session at Lancaster, Pa., to have "I believe in the Holy Universal Christian Church," instead of "I believe in the Holy Catholic Church."

No doubt it will surprise many to learn that there are 19 convents of native Sisters in the Vicariate Apostolic of Central Tokin, with over 450 Sisters, which shows that religious vocations are not lacking in this territory. On the contrary, in spite of its bloody past, Tokin has produced many exceptional souls.

In the recent death of the Right Rev. Monsignor Croke Robinson, M. A., Catholic England has lost one of her greatest preachers. Monsignor Robinson was received into the Church by Cardinal Newman in 1872. He was for some timea clergyman of the Establishment, and a Fellow of New College, Oxford.

Among those who attended on the 29th ult., the ceremony of the conse-cration of the church built in honor of the Venerable Oliver Plunkett at Drogheda, Ireland, were Count and Countess Plunkett, and Sir Henry and Lady Bellingham. The Count and Sir Henry was also present at the foundation of the church thirtyhree years ago.

For the first time in the history of the kingdom, Holland's Upper House of Parliament has a Catholic for its presiding officer. On the death of the former incumbent Queen Wilhelmina recently appointed Major General Baron Van Voorst tot Voorst president of the Senate. Baron Van Voorst is a descendant of the few noble families in Holland whose Catholicity antedates the so called Reformation. Catholics forming the numerically strongest portion of the Senate's present conservative majority, the appointment, regardless of creed or party.

Mr. Joseph Chamberlain died on July 2nd, at his London home, sur-rounded by his family and friends who for some days had been expecting the end. In his long career carrying the mind back to the palmy days of Disrael and Gladstone, we have the rise, decline and fall of the most remarkable public man of our day in England. It was from the very ginning a checkered career, full of violet changes and political surprises, quite as tragic in some respects as that of his distinguished contemporary, Mr. Charles Stewart Parnell.