## The Catholic Record

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THE MAGNA CHARTA

June 15th, 1915, was the seven hundredth anniversary of signing of Everywhere the press referred more or less adequately to the great document which has become the firm basis on which the great superstructure of liberty throughout the Englishspeaking world has been reared Indeed its influence extends much

"It is still the keystone of English liberty. All that has since been obtained is little more than as confirmation or commentary; and if every subsequent law were to be swept away, there would still remain the bold features that distinguish a free from a despotic monarchy.

Thus writes Hallam whose judgments carry the greater weight when we remember that he was the author of the Constitutional History of England. Though naturally biased by the prejudices and necessarily affected by the limitations of historical research of four score years ago Hallam was one of modern pioneers in recognizing the unity that obtains throughout the ages in the development of Christian civilization.

Commenting further on the Great Charter Hallam says:

"An equal distribution of civil rights to all classes of freemen forms the peculiar beauty of the Charter. In this just solicitude for the people, and in the moderation which infringed on no essential pre rogative of the monarchy, we may very unlike the selfishness which is sometimes rashly imputed to those ancient Barons.

But much as is due to the Baron it is not solely, nor even chiefly, to them that we owe the Great Charter of our liberties.

Sava Professor Green :

(John) returned from defeat (in rance) to find the nobles no banded together in secret conspiracies, but openly united in a definite claim of liberty and law. The author of this change was the new Archbishop whom Innocent had set on the throne of Canterbury. From the moment of his landing in England, constitutional position of the Primate as champion of the old English customs and law against the personal despotism of the kings. As Auselm ithstood William the Red. as Theobold had rescued England from the lawlessness of Stephen, so Lang-ton prepared to withstand and rescue country from the tyranny of n. At his first meeting with the King he called on him to swear to the observance of the laws of the Confessor, a phrase in which the whole of the national liberties were he protested against the royal homage Pope; and when John threat ened vengeance on the barons for their refusal to sail with him to Poiton, Langton menaced him with excommunication if he assailed his subjects by any but due process of

As Primate of England, Cardinal Langton was the recognized spokesman and champion of the people's rights. As a strong and forceful personality, conscious of the duties as well as the dignities of his high office, he might have bearded a tyrant king and "withstood Peter to his face." He would then have been a great man and an example and inspiration to others; but he would not have left the impress of his genius on the institutions of half the world.

"Far, however," continues Green, "from being satisfied with resistance such as this to isolated acts of tyranny, it was the Archbishop's aim to restore on a formal basis the older freedom of the realm."

Langton was more than a freedomloving Englishman, more than a fearless and conscientious Primate, he was the statesman of the movement which he directed until on June 15, 1215, the Great Charter of liberties was signed at Runnymede.

Picturesque and illuminating are the glimpses we have of life and its conditions at this time in Catholic England.

At a meeting in St. Paul's the great Cardinal so infused the gathering with his own dauntless spirit that he was able to swear every man present to "fight for their liberties, if it were needful, even unto death."

At another secret meeting, under retense of observing a saint's day, Langton, standing at the altar in the Church of St. Edmund, read the statement of the rights to be demanded from the King. "Then, one by one, in the order of seniority, the Barons advanced to the altar, laid their hands upon it, and swore, each man of them, before the Cardinal, that if these rights were denied they would forswear their fealty to the King and make war upon him until he should sign a charter granting their liberties."

It is unfortunately impossible, here, to do more than indicate how intimately the Catholic Church in those far off times entered into the the Magna Charta by King John. life of the people and into the civilization and political development of England.

Though happily passing almost entirely from historical scholarship, there is a surprising vitality in the popular and ignorant superstition that the Reformation marks the beginning of the era of personal and civil liberty.

Yet, speaking of the century of England's history which gave us the Magna Charta, Freeman says :

"In the root of the matter in ou law and constitution itself those changes have been made which wrought the body politic of England into a shape which has left future ages nothing to do but to improve in

It cannol too often be insisted upon that the liberties which we enjoy, the institutions of which we boast, the constitution in which we glory are all rooted deep and firm in those formative centuries when England was Catholic, when great Churchmen were the great statesmen. when bishops and abbots drawn from the people sat by right amongst the nobles and championed the equal rights of all against the usurpations of classes and the tyranny of kings.

On this 700th anniversary of Magna Charta there is in progress a mightier struggle than that which culminated in wresting from a despotic king the Charter of our liberties; and there is a peculiar similarity in the question that still hangs on the issue of the struggle. Though to the enemy it may now appear that Teutonic civilization is fighting for its life against Slav barbarism and its allies; even however, "for the purposes of this the German historian of the future will admit that the question in issue is essentially the same as that decided for England and the Englishspeaking world in the thirteenth century, and happily preserved through viciesitudes and dangersnone greater than the Reformation and Tudor despotism-to bless half

the civilized world of to-day. Now a danger threatens of tude to Luther's revolt and the despotism of Henry and Elizabeth, God grant that the Catholic foundations of European civilization may yet again withstand the shock, and the nations true to the Catholic traditions of liberty emerge victorious to build again on those foundations broad and deep laid by the United Church before schism and heresy gave birth to the monster of exaggerated nationalism.

> THE VERY REV. DENIS O'CONNOR. V. G.

To the scholarly, zealous and capable Rector of St. Peter's Seminary has come a new honor and responsibility. His Lordship Bishop Fallon has just announced to the clergy of the diocese that he has appointed the Reverend Denis O'Connor his Vicar-General.

Father O'Connor has had a career of unbroken success as a student in High School, College and Grand Seminary. His brethren, the devoted diocesan clergy, who welcomed his appointment as Rector of St. Peter's will recognize in the new Vicar-General many of the qualities that characterized his distinguished uncle. the late Archbishop O'Connor.

As St. Peter's Seminary becomes the Alma Mater of an ever growing proportion of the clergy of the Diocese it will be a holy home influence over the lives of its graduates, and a continuous inspiration during post · ordination years to remain ever faithful to the high ideals and generous zeal of the years of preparation for the priesthood.

It is fitting that the able young Rector of St. Peter's, whose industry and accurate scholarship are known to all, should be brought into that relationship with the whole diocesar clergy which will follow his appointment as Vicar-General of the Dio cese of London.

The CATHOLIC RECORD congratu lates the Very Rev. Father O'Connor the clergy and the Bishop of London on this appointment which we feel sure will be greeted by all as most appropriate and most welcome.

THE SCHOOL TEACHERS'

SUPERANNUATION ACT We have before us a copy of the Bill introduced in the last session of the Ontario Legislature respecting the Superannuation of Teachers and

Briefly it proposes to establish a tund for superannuation of teachers from the following sources :

(1) Every teacher shall contribute two per cent. of total yearly salary received. (2) Every school board shall con

tribute one per cent. of salary paid to every teacher employed. (3) The Treasurer of Ontario shall

out of Consolidated Revenue Fund place to the credit of said Superannation fund two per cent. of total salaries paid in the province.

Existing local funds are to b merged into the Provincial fund.

Provision is made for those who have been employed as teachers or inspectors for forty years or more for a suitable pension, also for those who have been thus employed for fifteen years if physically incapacitated.

In other cases no benefit will be paid until after the expiry of ten years from the date of the passing of the Superannuation Act.

There is no reason at all to doubt that the financial provisions are actuarially sound and adequate.

The Bill defines the term "Teacher as follows :

"Teacher" shall mean a person qualified according to the regula-tions of the Department of Education to teach in a public school, separate school, high school or collegiat stitute, Provincial, normal or model school or a school to which The Industrial Education Act applies.

There is therefore no discrimination against Separate schools nor any exception made in their favor.

Section II. reads thus: It the salary of any teacher or inspector for any year is less than \$550, it shall be taken as being \$550 for the purposes of this Act.

This section would materially and chiefly affect Separate schools staffed by religious teachers. We take it, Act" means that \$550 would be the basis not only of the assessment of contributions to the Superannuation Fund but also of the distribution of the benefits. It therefore is a mat ter of little or no importance.

Lest, however, undue importance be given to this provision of the Act it may be well to consider the fact a prayer for the repose of the soul of that the apparent remuneration—the the late Archbishop Langevin. different kind but equal in magni. of religious teachers is not the whole cost of maintaining religious teaching communities. They must be housed and sometimes in other respects provided for either directly or indirectly. The actual salary paid is in no sense adequate remuneration for the services received from the teaching communities; neither is the full measure of the cost of their maintenance.

But Catholics give these com munities something more than money, whether paid directly or indirectly. They give them their best blood, the zealous young women who consecrate their lives to the work and who alone make possible the perpetuation of the religious teaching rders.

Now, also, we have the Christian Brothers. In sympathy, in training, in qualifications they are now of and for Ontario, free to develop along such lines as will meet Ontario's special educational needs. To these are going our brightest boys, our devoted young men, to consecrate their talents, their training, their work and their lives to the great work of Catholic education. There lies our hope to rescue our Separate school system from the escape for the Pablic schools-the feminization of the education of the

men of the future. The interests of our teaching Sisters and Brothers are our interests; they are one, inseparable, identical.

Religious teachers as well as lay must be maintained, somehow; sometimes at the double cost of re. and Alma Mater.

We are given to understand that the Separate school boards are soon to consider the Superannuation Act. It may be well to point out that the boards pay into this fund one fifth of the total contribution. The Consolidated Revenue Fund to which, of course. Catholics contribute their full quota, pays two fifths.

Should Catholics ask that re ligious teaching communities be exempted from the eperations of the proposed Act there is little doubt that their request would be easily granted But it would be a penny wise pound foolish request. We should forfeit our share of the fund, but should willy nilly pay our quota of the twofifths which is derived from the general revenue of the Province.

It is our firm conviction that it is in the interest of the schools, in the interest of the religious communities, in the interest of the Catholic people that we should bear the burden and share the benefits of the proposed Superannuation Fund.

> THE LATE ARCHBISHOP LANGBVIN

Though not in robust health for ome years Archbishop Langevin quite recently appeared to have recovered his old time vigor and energy. The unexpected news, therefore, of his death at the Hotel Dieu, Montreal, on June 15th, came as a shock to his friends both in the East and in the West.

Louis Philippe Adelard Langevin was born at St. Isadore, Quebec, in 1855 and was educated in Montreal being raised to the priesthood in 1882. Joining the Oblate Order he became in 1886 Director of the Semin ary in Ottawa and Professor of Moral Theology. Transferred to Winnipeg in 1893 he was, on the death of the late Archbishop Taché, appointed to the See of St. Boniface in 1895.

There with his usual energy he worked for his people, and conse crated a magnificent new cathedral in 1908. He succeeded in effecting an arrangement with the Manitoba government which practically restored the rights and privileges with regard to schools in so far as the French-speaking rural parishes were concerned. Many institutions for secondary and higher education testify to his zeal and love for his own people.

With regard to the larger question of Catholic education for the Province of Manitoba he never ceased to protest against the double school tax imposed on the urban Catholic population; and whatever disagreement there may have been as to methods the sincerity of purpose of the late Archbishop was never questioned. Together with his many friends in the East, the scene of his early labors, and with his bereaved people who enjoyed the service of his maturer years, the CATHOLIC RECORD joins in

THE GOLDEN JUBILEE OF ST. JEROME'S COLLEGE

The celebration of the Golden Berlin, on Tuesday and Wednesday such a mess." of last week, was one of the most important semi-public events of the year. The College is one of the leading Catholic educational institu tions in Ontario, and in the fifty vears of its existence has become known far and wide throughout Canada and the United States.

The festivities in connection with the celebration gained particular prominence through the presence of the Papal Delegate, Mgr. P. F. Stagni, from Ottawa, together with the Archbishops and Bishops from Ontario, and hundreds of priests, as the College, some of them occupying the highest civil and professional position.

His Excellency the Papal Delegate reached Berlin on Tuesday noon, and in the evening was welcomed to the city by His Worship Mayor Hett. Later on a magnificent display of fireworks was given from the roof of the main college building, On Wednesday the celebration was danger from which there seems no continued by the solemnization of a Pontifical High Mass in St. Mary's Church, at which Mgr. Kidd of St. judged. Augustine's Seminary, Toronto, preached an eloquent sermon. A Jubilee Banquet in the college for the many guests and the Alumni, brought the festivities to a close. Over three hundred participated in teachers become incapacitated. They the dinner, and toasts were given for

This posthumous work of the be loved Canon Sheehan is not a clerical story on the lines of "My New Curate," nor is it a study of social conditions, as is "Miriam Lucas." As is intimated by its sub title, " A Story of '67," it treats of Irish political movements during the last half of the nineteenth century from the beginning of the Fenian conspiracy down to the introduction of the third Home Rule Bill. It is no condemnation of the book to say quite frankly that it is not in any sense the peer of the author's studies of priestly life. These are in a class apart, and upon them rests Canon Sheehan's chief claim to fame. The present volume, of an altogether different type, is emin ently worthy of a place by their side It has all the Sheehan characteristics. which is the highest praise a reviewer can give it. Those who are interested in the Irish question (and who is not?) will find it full of absorbing interest.

Both Canon Sheehan and Monsig-

nor Benson have shown that an intricate plot is not essential to the making of a capital story. "The Graves at Kilmorna" has no plot worthy of the name. But whereas in Benson's books, although the plot is secondary, there is always a sweet and tender love story, in this book of Canon Sheehan's even the love story is lacking. And yet "The Graves at Kilmorna" is a tale of passionate and undying love, but it is the love of the Gael for the Motherland. The heroes, Myles Cogan and James Halpin, truthful types of the patriots that every generation of Irishmen gives to the Cause, having consecrated every heart throb to the service of their native land, have neither time nor thought left to minister at another shrine. It is a moving story of the personal attachment of the Gael to the grey old hills and the green valleys of the motherland One glimpses in its pages something of that strange magic that this land of sorrows casts upon her children, In this material age it is to wonder and be amazed, and yet one feels the picture is not overdrawn.

The Fenian Brotherhood, as everyody knows, was condemned by the Church as being a secret, oath-bound scciety. And yet, here from the pen of a Catholic priest we have its apologia. Halpin and Cogan, and those associated with them, realized to the full that their attempt at revolution had not the smallest chance of success. And yet they felt justifled in making the attempt, for the Fenians were not soldiers, but preach. ers. The old spirit of patriotism was dying out. The people were becoming "indifferent to everything but bread and cheese." "The country is cultivated a mind." sinking into the sleep of death; and nothing can awake it but the crack of the rifle." They were buoyed up with no false hopes of breaking the connection with England. "We shall rise in rebellion," said Halpin. We shall take out a few hundred poor fellows who couldn't hit a haystack with their rifles; and a few hundred more, who are armed with pikes and blackthorns." . . . "Then, we are nothing short of criminals to drag Jubilee of St. Jerome's College at brave, if ignorant, poor fellows into

'But that is not all," said Halpin stoically. Then a strange light came

into his eves. "You and I will be shot. Our bodies will lie stretched out on Irish heather; our blood will have soaked back into our mother's breast. But the very wretches that handled Holloway's bribes last week and saturated themselves with filthy liquor, will take up our lacerated bodies, and weep over them, and carry them down with every honor to our graves; and the women who shouted aloud, or waved their handwell as very many of the Alumni of kerchiefs yesterday, will snip away bits of cloth from our tattered uniforms, and keep them as relics for their children. . . The political degradation of the people which we shall have preached with our gaping wounds will shame the nation into at least a paroxysm of patriotism once again."

Here, then, from the pen of Canon Sheehan we have the Fenian's apologia. They were not soldiers, but preachers, prophets, and martyrs. And it is as such that they must be

The "Rising" took place just as Halpin had predicted. Halpin himself was shot after a three hour battle single handed against the entire forces of the crown, which feat was really performed by O'Neill Crowley at Kilcloney Wood, near the allowed to disappear with dogma and nation, and it will require the most the Pope, the King, and the Alumni city of Cork. Cogan was captured,

stirring events we see Canon Sheehan at his best. Take, for instance this picture of Benediction in Dartmoor fprison. "He was startled to find the Litany of the Blessed Virgin taken up and sung in admirable time by the entire body of convicts. And as he listened, and heard these poor outcasts, the offscouring of human ity, raising their voices and calling on the "Morning Star," and "The Refuge of Sinners" to pray for them, he realised for the first time the Catholicism of that mighty Church that knows no distinction, nor makes it: but takes all, even the worst of criminals, under its maternal protection, seeing neither the trappings of Kings, nor the vesture of menials; neither the scarlet and ermine of the judge, nor the coarse serge of the criminal—seeing only souls, souls to be gathered through communion with her, into the ranks of the im-COLUMBA. mortale."

NOTES AND COMMENTS

OUR FRIENDS of the Presbyterian have had another had outbreak of the "Romanism" faver. At least that staid and, in the main, respectable organ, has opened its columns to the lucubrations of a militant subscriber upon the encroachments of Rome in Western Canada, especially in the matter of convent education, who raises a warning voice against the "insidious methods of proselytizing work carried on by Romish institu tions." "Not by numerical strength," he adds, "but rather through the channels of an astute diplomacy, does she (Rome) hope to succeed in this supreme effort"-and much more to the same effect.

hope that the reverend editor of the Presbyterian could sufficiently divest himself of hereditary bias to correctly appraise the situation. If he were he could get all the information he required right here in Ontario. The fact that he opens his columns gener. ously to the vaporings of what, from his name, we take to be a product of the infamous methods pursued by his own denomination in Montreal and other parts of the neighboring Province, effectually puts any such prospect out of court. But if he were honest enough to look facts in the face he might realize to what extent he is being played upon by the trick ster and the adventurer. It is astonishing, at least, that the inconsistency of declaiming with one breath of the 'waning power of Rome" and with the other, of wailing of her unceasing aggressiveness and increasing power, does not dawn upon so astute and

A MUCH MORE honest type of Pres

IT WOULD perhaps be too much to

byterian utters in the same issue of our contemporary a warning of another sort. His point of view is benighted, but in the light of Presbyhis side. "In Scotland, at the time of the Reformation." he says, "our selves in strong opposition to the places of public worship then existing, and, to mention one matter of detail, destroyed the stained glass windows of the churches." This are amongst his brethren in the declined. ministry those who will not thank him for it. The general trend of Presbyterian historical scholarship in recent years has been along the line of disclaiming responsibility for the ruthless barbarism and iconoclasm of the sixteenth century-but let that pass. The Rev. Mr. Taylor of Braeside finds in it rather the Kirks peculiar glory. Knox's savage horde is to him the type and figure of all that is best and most ennobling in the history of his country-a cir. Church should give forth no uncercumstance worthy of a place in the annals of psychology.

MR. TAYLOR'S deduction is that the increasing practice among his breth. face the question within their own ren now-a-days of reverting to stained-glass windows and other fanciful adornments is pernicious in the extreme. He would away with every species of adornment, with the kist o'whistles and every other prelatic accessory to the house of God. "Protestantism, and our Presbyterian branch of it," he urges, "should stand for plain, simple, and as much as possible inexpensive places of public the one motive which alone can safeworship." That is the standard of guard the proper end of matrimony the Westminster Confession of Faith is wanting. Materialism has eaten and it should not, in this view, be into the very vitals of the Scottish definite conviction. This, no doubt, and rotted away the best years of his is the logical view, and according to A return to the Faith of their fathers

taining their services after they have "THE GRAVES AT KILMORNA" life in an English convict prison. Presbyterian antecedents, Mr. Taylor line the portrayal of some of these is right. But could be not begin with the travesty of the Mass and other Catholic ceremonies which, in defiance of ordinary decency, Canadian Presbyterianism has adopted in its efforts to deceive the Ruthenians of the North West. Then, he might remove a real reproach from the Presbyterian name.

> A THIRD Presbyterian sign of the times! A contributor to the Edinburgh Scotsman, the leading organ ( public opinion north of the Tweed, indulges in some woful reflections upon the falling birth rate in Scotland. "Large decreases," he says, in the number of their baptisms have revealed the steady diminishing of child life in the homes of the churches." This assertion is made upon the strength of a report laid before the General Assembly of the United Free Church, which says: "It is not the question of a decrease in the number of baptisms which calls for earnest consideration, but the fact that the children are not there to baptize. The Church is suffering, and will suffer more, from causes which are prevalent in our social and family life. It is easy to demonstrate, if these continue, baptisms will deerease, our Sabbath schools will diminish more and more, and eventually the membership of the Church be seriously affected."

THIS IS the situation as it is viewed by one branch of the Presbyterian Church in Scotland. It should be borne in mind that Presbyterianism is there divided into several rival organizations. There is the Establishment, known as the Kirk, the United Free Church, the "Wee Frees" and several other infinitesmal remnants. But. as appears from recently published figures, all are confronted with this same problem of decreasing membership. Here, for example, are a few

1903, Scottish births, 133,525, o 29½ per 1,000.

1913, Scottish births, 120,549, or 251 per 1,000.

In regard to baptisms :

1897. Total births, 128,877. Estabished Church baptisms, 40 478. United Free Church baptisms, 23,490. 1914. Total births, 123,923. Estab. lished Church baptisms, 31,978.

United Free Church baptisms, 16,380.

THE ABOVE figures, which we extract from the Edinburgh Catholie Herald, go to show that whilst the total births in Scotland declined by three and four fifth percent. baptisms in the Establishment on the one hand decreased by twenty-one per cent. and in the United Free Church on the other by thirty and one fourth per cent. Or, to combine the two it shows that while in 1897 Presbyterian bantisms were 49 per cent. of the total Scottish birthrate, they had in 1914 shrunk to 39 per cent .-state of affairs that is not unreasonably termed alarming by those most terian history logic is certainly on vitally concerned. And-a worse feature—it transpires that this Presbyterian forefathers set them. has, according to the writer in the Scotsman, " been steadily going on alongside large increases in membership of both churches." Which can only mean that Presbyterian ideals of morality have in recent years confession has, at least, the merit of undergone a change, and reverence artlessness and honesty, and there for the married state perceptibly

> THAT SOME such conviction has come home to the leaders of Presbyterianism in Scotland is evident from the report on the subject presented to the Free Church Assembly from which these figures are taken. The report says : "In view of the present situation there should be more plain speech on this difficult and delicate subject. Fidelity to mankind and to God appear to demand that the tain voice on the ideal of Christian marriage." "The future of the Scottish race is," says the Scotsman, "at stake, and the clergy must seriously congregations."

IT IS to be hoped that such exhortations will be of service. But one cannot but feel that where the aim and end of a nation is material prosperity, without reference to any supernatural end, and when the Sacramental character of the marriage tie is scoffed at and repudiated drastic of remedies to cast it forth.