

The Catholic Record

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LONDON, SATURDAY, NOV. 8, 1924

THE "SECOND SPRING" IN ENGLAND

"It is surely astonishing that old England—involved, as she is, in an era of inquiry, and submerged, as she is, beneath a deluge of doubt—should yet have had the faith, during the four decades that include the War, to build, either in whole or in large part, three great cathedrals. The first is at Truro, in Cornwall, the second is the Roman Catholic Cathedral at Westminster, in London, and the third is in Liverpool.

This is the opening paragraph of an article by P. W. Wilson in the magazine section of the New York Times. The subject of the article is truly an astonishing manifestation of a faith that is far deeper and stronger than the clamant modernism that appears to dominate the present as it claims the future for its very own.

The writer is profoundly impressed with the challenging significance of the revival of cathedral-building. Whether a Christian or a modernist he understands, and he sympathizes sufficiently to make his treatment of the subject at once illuminating and delightful. We shall pass some excerpts from it on to our readers in the hope that they may give them some of the keen pleasure the reading of the article afforded us. After referring to the general conviction that the age of new cathedrals had passed forever, he says:

"It was true that, assisted by the taxpayer, Sir Christopher Wren had replaced St. Paul's; but otherwise no church that could be classed as a cathedral had arisen for many centuries."

The irony, delicate but deadly, of that sentence is obvious; it is also characteristic of the writer.

"Then came a change. Cathedrals were zealously, if not always wisely, restored. Parish churches were cleaned of dust and plaster and adorned with windows, altars and ornaments. The revival in stone may have been due to the Oxford Movement. Or it may have been Heaven's judgment against evolution. Anyway, with Huxley and Darwin disposing of Gladstone and Genesis, and with our old Herbert Spencer ill-temperedly dismissing the orthodox and the artists and the humorists into the outer darkness of fast-disappearing superstitions, suddenly, as if by the wave of a magician's wand, there rose to heaven three glorious masterpieces of architectural mysticism, churches of a medieval magnificence and symbolic of a piety as fervid as St. Bernard's."

As a further sample of the characteristic irony to which we have referred we can not refrain from quoting the sentence immediately following the above:

"Napoleon said of a nation that it was too stupid to know when it was beaten, and so has it been with these cathedral builders. Whether Anglican or Roman, they were too obtuse to realize the fact that the faith of their fathers had been rendered obsolete by microscopes and museums."

And this:

"As matters now stand, such edifices must be the result of free-will offerings. For the site alone the church in Liverpool paid to the city a sum of \$55,000. The expenditure on the entire scheme has been up to the present about \$5,000,000. And the total needed for completion will be \$10,000,000. A cathedral is thus becoming one-quarter as costly as a single battleship."

"It is only by willing gifts that the Roman Church has enriched Westminster with a vast basilica which as a triumph of Byzantine style ranks with San Sophia.

"This refusal to surrender to the secular is the more disturbing

because England is no longer the unit for a Catholic ideal that she was in the Middle Ages. As the history of the Independents, the Baptists, the Quakers, the Unitarians and the Wesleysans amply demonstrates, we have in England the very nursery of nonconformists who have abandoned cathedrals. What the nonconformist wants is not the altar, the sacrament and the ceremonial for which the cathedral is designed, but the pulpit, the sermon and the Sunday school. For social and institutional work a cathedral is obviously ill-suited. You cannot use it conveniently as a gymnasium or as a swimming pool, and even the Bolsheviks must find that it taxes their ingenuity to transform cathedrals into Communist clubs.

"To build new cathedrals is thus to challenge the spirit of an age that demands the useful. Science is much too wise to waste its acids on such folly. . . . Rising above the roofs of the material in modern life, these cathedrals can best be pardoned as a glorious irrelevance. To quote poor Keats, they are merely a thing of beauty and a joy forever, of no practical value to the motorist—in fact, devoid of garages."

"And yet, amid the sneers of the highbrows, the humdrum folk contribute of their substance to these excrescences of loveliness on an otherwise intelligent civilization. It was the mothers' meetings of Liverpool which paid for the foundation stone laid by King Edward. It was the women of Cornwall who pooled their jewels and so provided for Truro the gold and three hundred gems for what Tennyson, in his dull way, called—if I quote it aright—"the chalice of the grapes of God." And who can enumerate the sacrifices which are clothing the Catholic Cathedral of Westminster with gleaming mosaic and lucent marble? After all, there is something to be said for quiet amid clatter and for an eternal splendor amid the ephemeral sensations of Deauville and Palm Beach."

Many large cathedrals are situated in small cities and even in London and Liverpool, the writer remarks, cathedrals are less valued than they might be. And he adds this penetrating reflection: "The cathedrals are thus an assertion that the individual matters more than the crowd. Let one soul meditate in that solemn space, and a world of trouble and expense has been worth while."

The old cathedrals like Topsy "grew up." They often took centuries in the building. Generation followed generation in loving work; and architect followed architect in dedicating his genius to the guidance of the slow growth.

"These three modern cathedrals, however, are the creations each of a single mind. As St. Paul's is the monument of Wren, so is Truro of Pearson, Westminster of Bentley, and Liverpool of the younger Scott. You have here an outburst of genius never surpassed in the architecture of any single generation. And in all three cases the genius was inspired by faith. 'I will erect a building,' so Pearson used to say, 'which shall bring people to their knees when they come within the doors.' And he did it. Truro is peculiarly the cathedral of piety. The soaring pillars leaping upward to the lofty arches enclose the very atmosphere of an era which sent St. Louis to the Holy Sepulchre and St. Francis to the Cross itself."

That picture of an Anglican cathedral thrills the Catholic heart. This modern cathedral is at once a symbol and a proof of the Catholic revival within the Church of England. Modernism does not build cathedrals; it builds nothing, it only pulls down; it creates nothing, it only destroys. Truro is a pledge that at the parting of the ways the English people will not be led by the negations and futilities of modernism. Latent in many, finding glorious expression in cathedral-building in others, the ancient faith is still deeply rooted in the hearts of the people, whose ancestors St. Augustine Christianized. For the historic causes of the obscuration of that faith, the present generation is not to blame.

But this interpretation of Westminster shows how deep is his understanding of architectural significance:

"Westminster Cathedral is not less fearless because it is frankly foreign. It is the Eastern orthodoxy of the fifth century planted boldly behind Victoria Street. It is the

Roman mission in England, appealing to history as witness of her continuity from the Apostles. What Westminster Cathedral means is that Rome stands where Rome stood, and that it is England which must be converted."

There is a dignity in that short paragraph that is in keeping with the greatness and majesty of the claim that the Catholic Church is the Church founded by Jesus Christ, maintaining her indestructible unity and individuality adown the ages.

To some readers it may be necessary to say that the "Roman mission" is the contemptuous designation that a certain class of Anglicans give to the Catholic Church. Intended as even more contemptuous is the variant designation of "the Italian mission." This sounds better to the nationalist in religion. It implies that religion is national; it flatters the vanity of those who glory in the name of the title: "The Church of England by Law Established." "The Roman mission" is a title too suggestive to Englishmen of the historic fact that it was a "Roman mission" of forty monks headed by St. Augustine that brought their Anglo-Saxon ancestors to the faith of Christ. Yes, "Italian mission" is the more satisfactory designation—if it were not becoming too ludicrous.

But in the last paragraph quoted from Mr. Wilson the use of the term "Roman mission" is not in his usual ironic vein; rather is it a dignified indication of robust contempt for the futility of such contemptuous terms.

Catholics are not jealous nor envious of the achievement of their Anglican friends in building two great churches; they rejoice sincerely. They regard it as the olive branch, showing that "the deluge of doubt" is subsiding. But throughout the Catholic world, and especially that great part of the world that is of English speech, there will be felt something genuinely inspiring in the fact that the Catholics of England, only a generation or two out of the catacombs of the Penal Laws, share so largely in the English revival of cathedral-building.

We shall conclude with the writer's concluding paragraph. In the matter of modern materialistic ideals he ceases to be merely ironic, he is biting if not bitter. But his last reflection, as we take it, is lighted up with a gleam of inspiration, of faith, and of hope:

"Materialism bombards Rheims. And science supplies the shells for this enlightened and modern exhibition of an improved mysticism. How peculiar, then, the obstinacy which persists in erecting yet more conspicuous targets for the enlightened and scientific statesmanship of a yet more suicidal day! That youth should be consecrated to such an obscurantist belief in beauty, as expressed in churches and creeds, is not less amazing. Perhaps it is because only a youth, with life ahead of him, can expect to have time to realize a vision so transcendent."

NOTES AND COMMENTS

IN MOUNT HOPE Cemetery, Toronto, there is a burial plot which bears testimony, all the more eloquent because silent and unobtrusive, to the essential democracy of the Catholic Faith, and to the ultimate equality of all men in the presence of death. In the plot of the Basilian Fathers may be seen three graves, side by side, each marked by a modest stone, identical in size and design, in which repose the mortal remains of three members of the Community.

ON THE right is that of the sainted Archbishop of Toronto, Most Rev. Denis O'Connor; on the left that of the Rev. Dr. John Reed Teefy, sometime President of St. Michael's College, and for many years editor-in-chief of the CATHOLIC RECORD, and between them, lie the remains of Michael Perry, the humble sacristan, who for some thirty years discharged the duties of that office in St. Basil's church. Many visitors, pausing before these graves, must draw consolation from the reflection which they suggest that when the fever of life is over there remains no distinction of person or place in the presence of the Great Judge of all.

ANOTHER INSTANCE of this essential equality which occurs to us centres round the person of Roger Brooke Taney, Chief Justice of the United States, in pre Civil War days, and until the elevation of the late Chief Justice White, the only Catholic who had filled that exalted office. It is told of Judge Taney that standing once in line before a confectioner in Baltimore Cathedral, a young priest passing through the church recognized him and with more deference perhaps than judgment stepped forward and asked the others in line to give place to the eminent jurist. "No, No!" Judge Taney at once interjected, "we are all equal here." This incident which was recalled by Cardinal Gibbons in his sermon on the occasion of the centenary of his cathedral merits more than passing remembrance.

IN THE London Daily Chronicle, a writer of name, remarking on the process of "squeezing out" of the middle classes in England which seems to have made great headway since the War, traces its cause to the habit of "brain-selling." He commits two capital blunders," he says: "We place our ability at the disposal of others, who, thereby, maintain a position in the State which otherwise they could not support. And, largely through a pathetic snobbishness, we refuse to link up with the working classes, who would gladly welcome our aid and leadership."

FOR, HE goes on, "the old aristocracy, which inherited a long tradition of disinterested public service, has been supplanted in our national affairs by a big clan of rich careerists, who employ our brains to win themselves large positions in the State. It is lamentable to think of the numbers of young men and women of the middle classes who place their education at the disposal of wealthy vulgarians. They write for their employers letters, articles and speeches which gain them public commendation and political influence. One has only to listen to the unaided efforts of these people on the platform and in Parliament to realize that they are not only incapable of advancing public business, but that their artificial participation in our national affairs is a large part of the explanation of our State troubles."

IF THIS is true of England, and current events point to its correctness, it has its bearing also upon the public life of this continent. One has but to contrast the secular press of today, for example, with that of a generation ago. It used to be that a great journal reflected a great personality behind it, and its editor directed rather than followed public opinion. But now the great metropolitan journal is but one of a group in the pay or under the control of the big interests, and its policy is shaped not for the good of the people but to bolster up those great aggregations of capital which are the predominant feature of this generation, and which have no parallel in the history of the past. So true is it that the system or the institution becomes more and more while the individual grows less and less, that if for another generation equal progress along this line continues mankind will be landed in a slough of bureaucracy controlled by the strings of capital.

PRIEST-BIOLOGIST OF WORLD FAME JOINS FACULTY OF FORDHAM

New York.—The Rev. Joseph Assmuth, S. J., one of the world's foremost authorities on insect life, formerly Professor of Biology of Muenster University, Westphalian, Germany, and the Catholic Gymnasium in Hamburg, has joined the faculty of Fordham University as Professor of Biology.

Father Assmuth is the discoverer of 64 new species of insect life, most notable of which is the Termitoxemia Assmuthi, which he uncovered after much research in 1900. This fly is the only known insect which has both male and female properties. It lives by absorbing the blood of white ants, and in return injects a fluid into the ant which acts as a stimulant.

The famous priest-biologist received his early education in Germany and entered the Society of Jesus in Holland. After his ordination he studied in England, and in 1910 received the degree of Doctor of Philosophy from the University of Berlin. He then became Professor of Biology at St. Francis Xavier's College, University of Bombay, India. It was while he was professor at the latter university that he made his world famous studies and classification of wood-boring insects.

Father Assmuth was selected by the Indian government as the official authority on insect problems. He was made a Senator from the University, and Government examiner for College degrees. One of his notable works in the government service occurred when the Indian government contemplated the purchase of Japanese oak for railroad ties, on the presumption that it was free from the attacks of wood-boring insects. Father Assmuth discovered that it was not, and saved the Indian government millions of dollars by advising against the purchase.

PRESIDENT OF FRANCE VOICES HOPE THAT PEACE MAY PREVAIL

M. Doumergue, in the course of his first tour of the country as President of France, stopped at Nimes, the principal town of his native department. A delegation of representatives of the clergy called at the Prefecture to pay their respects—an action of some significance, since it might be expected that the narrow interpretation of the Law of Separation, which has prevailed since the advent of the Herriot regime, might prevent the ministers of the various religions from taking any part in official ceremonies, as was the case before the War. The Catholic papers have emphasized, discreetly, the addresses exchanged on this occasion.

The Bishop of Nimes having died very recently, Canon Delfour, vicar capitulary, went to the Prefecture accompanied by a vicar general and an aged priest who was pastor of the village in which President Doumergue was born.

Mr. President of the Republic: In the name of the Church of Nimes, I bring the homage of sincere and profound respect to the chief of the State, the official representative of France who, in the civil order, is the incarnation, in our eyes, of the great and necessary principle of authority. I also greet, in you, Mr. President of the Republic, a compatriot who is instinctively appreciative of the joys as of the sorrows of our southern life. Our wishes as Frenchmen, and as true believers, wishes which willingly take the form of a prayer to the God of Joan of Arc, have the following object: that during your seven-year term of office France may live at peace, both at home and abroad."

M. Doumergue replied: "I am greatly touched by this idea of respect toward the representative of France which you have so kindly expressed. Mr. Vicar Capitulary. You could not have told me anything more agreeable."

"You allude to the message of condolence which I addressed to you upon the death of Mgr. Marty. I appreciated your bishop very highly and I was very familiar with the feelings of the Nimois towards him."

"As for your wishes, they are mine, exactly. Yes, may France, during my seven year term of office be stronger and more prosperous than ever."

It is pointed out that in another speech, M. Doumergue alluded to the necessity of maintaining union among Frenchmen. To some this has appeared to be a direct piece of advice to M. Herriot.

Nimes is a city with a very strong Protestant population. Unlike the Protestants of Alsace, they are very hostile to Catholics and in politics they support the anticlerical sects. Witnesses of the president's tour declare that M. Herriot was acclaimed, and that on the contrary M. Doumergue received a very cold welcome, even though he is one of their coreligionists, which would seem to indicate that they suspect the president of lukewarmness toward the combative policy of the President of the Council.

STUDY FELLOWSHIPS IN BELGIUM OFFERED

New York, Oct. 24.—The Commission for Relief in Belgium Educational Foundation has just announced at its headquarters here that a limited number of American graduate fellowships for study in Belgium during the academic year 1925-26 will be awarded by April 1, 1925. Inasmuch as Belgium is a Catholic country with some of the world's finest educational institutions, and the fellowships were established to promote closer relations and the exchange of intellectual ideas between Belgium and America, in addition to commemorating the work of the Commission in the War, it is believed the fellowships will be particularly appealing to Catholic students.

A candidate, to be eligible, must be an American citizen; have a thorough speaking and reading knowledge of French; be a graduate, at the time of application, of a college or professional school of recognized standing in the United States; be capable of independent study or research; have definite plans for his proposed work in Belgium, and be in good health. Preference in selection is to be given to applicants between the ages of twenty-five and thirty-three who are unmarried and who intend to take up teaching or research as a profession, and appli-

cations must reach the committee, at 42 Broadway, New York, by February 15, 1925.

Each fellowship for 1925-26 carries a stipend of 15,000 francs plus tuition fees and first class traveling expenses to the university from the fellow's home and return. Open to men and women, the fellowships are tenable one year. For 1925-26 not more than six fellowships will be awarded, and they may be held in any of the following subjects: Bacteriology, botany, chemistry, civil engineering, classical philology, Egyptology, electricity, French literature, geology, history, international law, mathematics, medicine, mining engineering, paleography, philosophy, physiology, psychology, surgery and zoology. American fellows will be required to report in Brussels by October 1, 1925, and to reside in Belgium at least eight months. They may choose their own university.

AVERTS DEPORTATION

Washington, Oct. 25.—The Immigration Bureau of the National Catholic Welfare Conference has been able, in a case recently completed, to save the widowed daughter-in-law of the president of the Honduran Congress, a native of the United States, from deportation from this country as an inadmissible immigrant, together with her two-year-old daughter. Quick work on the part of the Bureau prevented the deportation after it had once been ordered, and was on the verge of being executed.

The young woman is Mrs. Clara Munoz, whose family lives at Bethlehem, Pa. The little girl was baptized a Catholic, and Mrs. Munoz, who is a Protestant, has expressed a desire to become a Catholic.

The near-deportation came as a result of a technicality. Mrs. Munoz was married in this country in 1921 to the son of the Honduran legislator. Her husband at that time had been in the United States twelve years, where he had attended Stanford University, but shortly after the wedding the couple went to Honduras. There the baby was born, and it was while they were still abroad, in August of this year, that the young husband died.

Mrs. Munoz after some weeks started to return to live with her mother in Bethlehem. However, when she arrived at Ellis Island with little Soledad, her daughter, it was found she had not been provided with a visa and hence was subject to deportation. She took the customary appeal, and the N. C. W. C. Bureau representatives lent their aid to her at the Island. In the meantime, friends and relatives appealed to the N. C. W. C. Bureau headquarters. Representatives of the Bureau went to the Labor Department, only to be told that the case had been finally decided and that Mrs. Munoz and her baby already were subject to deportation.

Representatives of the Bureau immediately went before both the State and Labor Departments, and urgently asked that the case be reopened. They pointed out that the threatened deportation was admittedly based on a technicality and argued that Mrs. Munoz was entitled to some consideration as a former citizen. The plea was granted, and shortly afterward, a favorable decision was rendered admitting Mrs. Munoz and her child.

Here again, however, only speedy work by the N. C. W. C. Bureau brought the decision into play in time to prevent the deportation. The clearing of the decision to New York through the Government channels would have taken about two days, and that would have been too late. As it worked out, Mrs. Munoz was to go aboard a boat on the afternoon of the day the decision was rendered. A telegram from the Bureau arrived in the morning, telling of the decision, and the transfer to the ship was held up. The decision arrived, and Mrs. Munoz and little Soledad are now with the former's mother in Bethlehem.

SITE OF THE FIRST CATHOLIC CHURCH IN VIRGINIA FOUND

Richmond, Va.—The spot where George Brent, head of one of the earliest colonies founded in America, built the first Catholic Church in Virginia, has been discovered and has been bought by the Right Rev. Denis J. O'Connell, Bishop of Richmond. Brent came to America in 1650 to take up a grant of 80,000 acres conferred by Charles II. of England. An ancient cemetery is the only visible reminder of his high enterprise.

The spot was discovered through the old cemetery, which lies in a deep woods where human beings seldom penetrate. It is near Wayside, Va., fourteen miles north of Fredericksburg. Tradition alone remained to keep the colony in mind, but when the traditions were recounted in a newspaper, Bishop O'Connell bought the property and traced its history, definitely establishing the facts concerning it. He has caused the tract to be fenced, and a shrine may later be built on it. The Brents were a famous family in Virginia history. They built the church and started the ancient cemetery where, it has been found, a daughter of Lady Baltimore and

two sisters of Archbishop Carroll of Maryland are buried. The Misses Carroll married members of the Brent family. The spot in early days was surrounded by famous estates, including those of the Lees and George Mason, cavalier. Wakefield, where Washington was born, is nearby.

HONOR UNKNOWN SOLDIER

HOLY NAME DELEGATES HONOR FALLEN

Following is the address delivered at the tomb of the Unknown Soldier in Arlington National Cemetery, Washington, D. C., by the Very Rev. Ignatius Smith, O. P. F. G., when the Holy Name Society paid tribute to the cemetery to its dead and the dead of the nation in the World War:

"We are assembled here today in this silent city of the dead to do honor to all of our country and to render a special tribute of devotion to our Unknown Soldier and the principals that his dead body represent. This sanctuary of the departed is a most hallowed and sacred spot. Across these roads traveled the great father of our country from his home yonder in Mount Vernon to the Capitol of the Nation that stretches out in unsurpassed beauty before you. Around us are the graves of the nation's dead, heroes of the Mexican War, of the Civil War, of the Indian Campaigns, of the Spanish-American War and the last great World conflict. Close to you stands the mast of the Maine; across the river you see the Capitol of the nation, the Washington Monument pierces the heavens—all of these are silent sentinels guarding the graves of these dead.

"To this hallowed spot have come thousands of distinguished visitors from every corner of the earth and with hushed voices and bowed heads they have venerated the services of the departed through whose deaths these United States have been able to live. From this holy spot, have spoken the most distinguished men of our nation, trembling in voice and with tears welling in their eyes. Here hower the spirits of the departed, blessing us for our devotion and inspiring us to continued service for the sacred supremacy of the nation.

SOCIETY'S SACRED PURPOSE

"There rests the body of the Unknown Soldier representing the sacred and consecrated selfishness of our American people. He may have been a member of our Holy Name Society, we know not. But we have come to honor him in peace just as we supported him in War. To enter within these sacrosanct borders should be permitted only to the holiest of organizations, with the holiest of purposes. The Holy Name Society on this day of national roll call presents the holy credentials for admission.

"The Holy Name Society is a sacred organization. It has nothing but spiritual purposes. With a membership of almost two million in the United States and with seven hundred years of traditions, it stands before the American public today as an organized and public profession of belief in Jesus Christ as God.

"This is our purpose. Our practice is to give living manifestation of this belief both in public and in private life. We aim to take Christ seriously and to have our seriousness demonstrated to our fellow-citizens of the United States in fidelity to our Church, to its sacraments, to truth, obedience and to public and private purity of life. Upon this holy purpose we stand united, we who represent every political party, every social level and every business industrial affiliation. In our organization politics, social ambition and selfishness are also rebuffed by our divinely-guided ambition to reproduce Jesus Christ as God in the arena of American life.

"I have in mind that we are not here to preach religion but to honor the dead. We do not seek to capitalize this sacred occasion for propaganda. We are here to challenge the attention of the dead and in particular, the attention of the Unknown Soldier. We humbly present some testimony of our services in the uniforms of the United States forces during the World War. Would that there were time also to present the patriotic credentials of our Holy Name men in the other great wars of our country. To omit them on this occasion is not to slight them, because they too join us today in recognizing the sacrifices of the members of the Holy Name Society for the cause of American supremacy and international peace.

BUILD SOLID FOUNDATION

"During the World War, as an organization the Holy Name Society was not professedly an agency to collect comforts for the men in the service, even though its members did more than their share of this work. We were as we are now, a distinctly spiritual society, and we did not professedly assume this phase of our national war-work because this work was alien to our purposes, because it was well done by other organizations who accepted the task and because the exclusive spiritual field open to us is greater than any human organization could hope to cover. It became the problem of the national organization of the Holy Name Society to tunnel