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LONDON, SATURDAY, MAY 23, 1925

WHY CAN NOT CANADIANS DO LIKEWISE?

On Friday night, May 8, Washington saw the culmination of an educational movement calculated to influence deeply the national life of our great neighbor to the south. During the past year the boys and girls in American high schools (and of private and parochial schools of the same grade) have studied the Constitution of their country in order to participate in an oratorical contest with that subject as the theme. The process of elimination went on locally until finally at the nation's capital seven survivors competed for the seven prizes which ranged from \$800.00 down to \$80.00.

The judges were Chief Justice Taft and Associate Justices Vandevanter, Butler and Sandford of the Supreme Court, and Attorney General Sargent.

On the stage were the orators, President Coolidge, Secretary Mellon, Secretary Wilbur, John Hays Hammond, who presided; Dr. John J. Tigert, Dr. Broome, Superintendent of the Philadelphia schools; Dr. Ballou, Superintendent of the Washington schools; F. I. Thompson, Josiah Marvel and Professor A. F. Blanks.

In the auditorium was an appreciative and enthusiastic audience of 6000.

A worthy setting for so great an event!

Some extracts from President Coolidge's speech will help us to realize the vital importance and far-reaching influence of this contest which was originated by newspapers to arouse interest in government and develop a wholesome and intelligent patriotism.

The President said: "We are gathered this evening to signalize our approval and attest our interest in what has been, I presume, the greatest competition of its kind ever held in the world."

"I was amazed to learn, as I am sure my hearers will be, how many students have participated in these contests. Last year was the first competition on a nation-wide scale, and no less than 500,000 addresses were prepared and delivered. This year the number has increased to the well-nigh unbelievable figure of 1,400,000. It is certainly a splendid demonstration of the efficiency of our educational system, of the interest that has been inspired in the study of our country's institutions and of the zealous effort that has been put forth by those who have organized and directed the contests."

"I think we are under obligation to acknowledge a debt to those who organized this series of annual competitions. For by what they did they turned the thoughts, not only of the great student body, but of millions of parents and teachers and guardians and mentors, to study of the prime essentials, the spiritual and institutional foundations, of this nation."

There is nothing more certain than this fact here noted by the President. No other means could be so powerful, no other influence so intimate as that exercised by the students on practically the whole population of the country. And this influence on the students themselves and on their "parents, teachers, guardians and mentors" is not to be measured by the addresses, no matter how carefully prepared or how eloquently delivered; but, as the President well observes, in "the studies that lie in the background," and "in the thought and effort devoted to a noble and generous purpose."

Editorially the New York Times thus refers to this great educational contest:

"Last night in Washington the finals were held in a series of

national contests in which 1,400,000 boys and girls, first and last, had taken part. . . . The subject which these 1,400,000 boys and girls discussed was the Constitution of the United States, and this meant that every one of them had to have some acquaintance with it. This mode of instruction gives every contestant a personal interest. He must make it his own possession in order to tell others about it. He becomes a maker and a supporter of the Constitution in his own person. Moreover, many a child of alien parents, or of indifferent native parents, becomes an interpreter of the Constitution to them. It is difficult to conceive of a more effective means of making the rising generation acquainted with that document whose maintenance should be of concern to all."

That is what our neighbors have done and are doing in educating the youth of the nation in the fundamentals of national government and of intelligent patriotism.

Addressing the Convention of the Council of Catholic Women of the Archdiocese of St. Louis Archbishop Glennon suggested subjects for discussion. The first of these, he said, was Civics, by which is meant chiefly the relationship of each citizen with her fellow citizens. The subject included the study of government and the problems confronting the government and especially those which are of particular interest to Catholic citizens.

Later, Mrs. Donovan, in the course of her presidential address, said:

"In Missouri, as Archbishop Glennon told us this morning, we have as yet no antagonisms, so that we can unite more thoroughly at present for our own improvement. Of the four subjects suggested by His Grace—Civics, Education, Religion and Charity—perhaps Civics is the one that we need to give most attention to at this time, for it is not so well covered as the others. In this connection we are planning for a course of lectures on Civics during the year for our 147 organizations."

Now all this points a moral for Canadians. There is much talk—or at any rate loud talk at times—of amending the British North America Act which brought into being the Dominion of Canada. Changes in the B. N. A. Act may be desirable, may even be necessary; or such changes as are sometimes advocated may be inadvisable, even dangerous.

If the British North America Act were studied in its historic setting in the high schools; if, adopting the American plan with such modifications as may be necessary, we could give a similar effective impetus to the study of our own Constitution; then we should be infinitely better equipped to discuss proposed changes in our fundamental law. As a matter of cold fact most of our students leave the high schools knowing little about Canadian history and practically nothing about the British North America Act.

Our American friends have shown us the way to stimulate a keen personal interest on the part of Canadian youth in Canadian history and in that great document that made of the provinces of British North America "a great new northern nation."

THE LAYING OF THE CORNER STONE

May 31, 1925, will be a memorable date in the history of the Diocese of London. On that day will be laid the corner-stone of the new and handsome building that will for generations to come house St. Peter's Seminary. The work of the Seminary itself has already profoundly affected the religious life and growth of the diocese and has a place all its own deep in the hearts of priests and people. And this in itself is an achievement of an importance not easily exaggerated. That the new Seminary was desirable all conceded. Was it possible? That question sometimes obtruded itself on the hopes and pious aspirations of some who were still eager to see the realization of the hope that held such vital promise for the future of God's Church. Now no one doubts. For it has been shown not only that the Seminary is possible; it is actual.

The War and its consequences delayed the erection of the projected building that was to give a fitting and adequate home to this great work; that was to be the very heart

of the religious life of the diocese. And hope deferred maketh the heart sick.

Now, not only is hope revived; it merges into joyous realization. The building is under way; the corner-stone will be laid on May 31. St. Peter's Seminary is founded on the faith and hope and love of the priests and people of the Diocese of London. It is a sure foundation; it guarantees that the great work so generously conceived will be carried through to triumphant completion. The Seminary itself is an accomplished fact; its feasibility and its worth has been proved beyond all question; its maintenance is fully provided for by permanent endowment. What remains to be done is merely to complete the building now under construction that a great permanent work may have an adequate and permanent home.

The laying of the corner-stone of the new Seminary building will be a ceremony of great significance; it will be an event that will stir the depths of religious emotion in the hearts of priests and people of the diocese.

For the boys and girls it is an event that is peculiarly their own. They are the future fathers and mothers; from amongst them must come the future priests and religious teachers; it is because of the boys and girls of today that the Seminary exists; it is the thought of our boys and girls that will fill the hearts of bishop, priests and parents with the holiest emotion, and stir up in their souls the divine virtues of faith and hope and love from which the great undertaking springs.

It is to be hoped that amongst the twenty thousand expected at the great event of May 31 the children of the diocese will be largely represented. To fail to bring the boys and girls would be to miss the deepest meaning of an event that will ever be a landmark in the religious life and history of the Diocese of London.

UNFAIR TACTICS

By THE OBSERVER

When politicians get heated up over an election campaign, they usually forget that any little good there may be in a change of government is dearly bought so far as the country is concerned at the price of stirring up passions between the various classes in the country. Thirty or forty years ago political passion, when it went outside the boundaries of ordinary conflict between one political party and another, took such directions as inciting one religion against another, or one race against another. That was bad enough and Canada has suffered greatly from such unscrupulous appeals to passion.

But, in recent years, another opportunity has been afforded to politicians who are not troubled with the indirect effects of the means they take to get into power and office. The rise of the labor movement has opened new opportunities to politicians who are not over particular as to how they open the road to office to themselves or to those whose dirty work they are hired or are otherwise willing to do. The labor movement, taking it in its broad aspects, is a world-wide movement, and has, as every world-wide movement is likely to have, a great deal of good in it. It has its ideals, and many of its ideals are good. Amongst its leaders, there are good men and bad men; wise men and foolish men; men of calm reflection and men of hysterical impulses; and as one or another kind of leadership is in any given community or at any given time, so the movement will be in such community or at such time.

With these difficulties, labor has to contend; and they are serious difficulties, but not in themselves insurmountable or ruinous. But, there is another difficulty; and it consists in the efforts that will always be made by leaders and workers of the old political parties to turn the labor movement to the service of themselves or the party they are leading or working for. We do not at all say that the labor party ought not to take concessions or improvements or good legislation of any sort which they can get from any of the older parties; but we do say that they ought, in justice of the higher interests of labor, to weigh the probable motives of any party which professes great concern for their welfare but whose record is anything but a record of helpfulness to the cause of the workmen.

In other words, labor cannot afford to allow itself to be used for the mere purpose of making the way to power smoother for people who have never done a single stroke for the interests of labor in all their lives; and they will find plenty of such people smiling on them at or near the time of an election. It will be a long time before a labor party finds itself able to take its own course without counting on the support of another party; and in the meantime it is under the necessity of reckoning with the power possessed by the other parties in the country and with the electorate. When a labor party or group finds itself under that necessity, the obvious thing for it to do is to examine carefully what the other parties have done in the past along the general lines on which the labor cause is likely to proceed whatever its ambitions may be.

For example, a party which has in the past ameliorated the conditions of labor may be expected naturally to do more along that line in the future. A party which has gone some distance, though not so far as the eagerness of a labor party might wish it to go, is more likely to do something for labor in the future than one which is or has been committed to the interests of organized capital.

If all the old parties are equal in that respect, there is little choice between them; but the record will usually show, if considered calmly, that labor has received more consideration from some party than from others. In such a case, we should think that good sense would suggest that labor has little to gain from an alliance with people who have never done anything for its cause, while on the other hand it might reasonably expect still more from people who have done something for it already.

What labor ought to be specially careful about is insincerity of profession on the eve of an election; and it is hard to see how the real interests of labor can be served by any alliance made for the mere purpose of carrying an election. Elections are likely to produce a large crop of insincere professions; and never are election promises more likely to be fraudulent, more likely to be insincere, than when they are made by people who are desperately eager to get their opponents out of office in order to take their places.

NOTES AND COMMENTS

WHAT is considered one of the most important and interesting additions to the Scottish National Portrait Gallery, Edinburgh, in recent years, is the Cobham portrait of Mary, Queen of Scots, which has just been placed on view. It represents the full-length figure of the martyred Queen, standing upon an elaborately patterned rug, and is contemporary with Mary's English captivity. Authorities regard it as undoubtedly of sixteenth century craftsmanship, and the most important portrait of the Queen ever likely to be obtained for a public collection.

AEROPUS REMARKS of last week on pilgrimages to Rome the following from a non-Catholic source, illustrating the diversity of race and language so characteristic of the universal Church, is interesting. "All roads lead to Rome," writes a correspondent of the London Times, "and more travelers than usual wish to follow them in the Holy Year. The last weeks of Lent found the Eternal City thronged with probably the greatest crowd it has known, one that speaks every language and brings every different national character and standard of life to view and to add to that timeless, dateless pageant of civilization which is Rome. A great group detaches itself from the mass: it may be a personally-conducted tour; more probably the badges worn show it to be composed of pilgrims whose prayers for the day have been said and their hymns sung. If so, they are led by a priest, who may speak German, or Czechoslovakian, or French, or English, as he explains the pyramid of Caius Cestius or the obelisk of Thothmes of 1400 B. C., or the unfinished monument to Victor Emmanuel II., with the Unknown Soldier's grave set in its grand white marble and its lightly poised gilded angels. They pass on, perhaps in a reserved tramcar, to see more wonders or to climb the Scala Santa on their knees, strangely pathetic in their tired eagerness that covers such variety of indivi-

dual joy and sorrow, fear and hope and aspirations. So many have come from so far, often after long saving, to give what should be given of adoration, to gain what should be gained, for others as well as themselves."

ROME IS A CITY OF CONTRASTS.

There is what remains of the old classical pagan city; there is the Rome of countless martyrs, and confessors; and there is the modern city erected upon the ruins of 1870. Of this latter the Times writer gives his impressions. The Protestant cemetery, it should be added, is, from its situation, one of the most attractive spots in Rome. To the English-speaking visitor it is likewise interesting as the resting place of Keats and Shelley, and of William and Mary Howitt, the latter a convert to the Catholic Faith who, dying in Rome, was by special permission of the Cardinal Vicar laid to rest beside the body of her husband, who had died many years before.

"SOME CHILL in the air, though, except for a day or two of thunderstorms, blue weather and hot sun have cheered the pilgrims," says the Times. "Under the solemn cypresses of the Protestant cemetery camellias bloom red and white; on the Pincio geraniums and cinerarias are planted out. Here and in the Farnese Gardens peace is welcome after the matchless din of the streets. The Italian provided with a motor-horn is as a child with a new tin trumpet; the world shall hear it! And the defective pavements that shake screws loose add to the noise of all vehicles; have any trams in the world such shrill whistles? Happily the superabundant trams and the taxicabs have not abolished the pleasant little carriages. But what becomes of the melody of *lingua Toscana* in *bocca Romana* when people shriek until hoarse to be heard in the prevalent din? The foreigner longs to acquire the Italian art of talking with the hands. Once more the dome of St. Peter's stands pearly against the sunset that flushes the Carrara whiteness of the new National Monument to a rosy red and dies leaving it in pale magnificence, and the pilgrims pass on to home-bound trains. A tiny child strokes and kisses the marble robe of the agonized Christ of San Giovanni; its eyes are like dew-dripped loes. The oldest and the newest things are incoherently intermingled; the pilgrims learn with amusement of dinner-lifts in the house of Livia. They turn homeward perhaps with a consoling sense of proportion; what matter if our years are noisy, seeing that they are indeed but moments—in the Eternal Silence." It all recalls the "dateless pageant of civilization, which is Rome."

THE MANY references in the press of late to the insecure condition of the dome of St. Paul's Cathedral, London, generally spoken of as the masterpiece of Sir Christopher Wren, and the raising of a world-wide fund for its stabilization or reconstruction, suggests comparison of that edifice with Rome's St. Peter's. St. Paul's was erected in the seventeenth century on the site of the old pre-Reformation Gothic cathedral destroyed in the Great Fire of London. It has always been regarded not only as the greatest achievement of Wren, but as the centre of Anglicanism. St. Peter's came into being more than a century before, it too occupying the place of another St. Peter's which dated back almost a thousand years, and the demolition of which to give place to the greater building, has never ceased to be lamented by historians and antiquarians.

THE FIRST stone of St. Peter's was laid on 18th April, 1506, Bramante being its first architect. He died in 1513, and was succeeded by Peruzzi, who changed the design from a Greek to a Latin cross. During the course of its construction which lasted one hundred years, the design was changed repeatedly by successive architects, but finally settled into the Latin cross by Michael Angelo, to whose genius the great dome is due. He was an old man of eighty-seven when this dome was completed, and it remains in a very special sense his monument.

HERE THEN is a comparison of the two cathedrals in point of dimensions. There can be no comparison

of course in the point of history or traditions. St. Peter's is the world's cathedral, and in the solidity of its structure represents the enduring Church of all ages.

Length within.....	St. Peter's (in ft.)	St. Paul's (in ft.)
Breadth at entrance.....	100	100
Facade.....	350	150
Breadth of the cross.....	442	223
Circle clear diameter.....	335	168
St. of Cupola with lantern.....	432	200
Church is height.....	146	110

As has been repeatedly said, the "Following of Christ" is one of the best known books in the world. It is loved and prized by many devout Protestants no less than by Catholics. Many editions have been issued under Protestant auspices, some of them, sad to say, mutilated or "trimmed" to suit Protestant readers. Even where this has not been done, it has sometimes been said that the devotion of Catholics to the Blessed Virgin does not find support in the "Following" since in that precious book Thomas à Kempis says little of her. The obvious retort is that as a Kempis was dealing with the person of Christ it was not unnatural that his meditations should be confined to that one Object.

UNFORTUNATELY, it has too often been taken for granted that the "Following of Christ" was the sole production of Thomas à Kempis's pen. On the contrary, he wrote much that has never been collected, or at least published in the English-speaking world. One of these, "Quae de Beata Maria Virgine passim scripta Thomas à Kempis," has just been issued in its original Latin, by Burns, Oates & Washburne. Says a reviewer: "We are sorry for those who love our Lady, esteem Thomas à Kempis and do not know Latin. They will miss a delightful spiritual banquet unless some scholarly translator (we trust one will be found) dresses this savoury dish to suit their limited taste. It has been thought and said that Thomas à Kempis had no warm devotion to our Lady, because in his "Following of Christ" he says little of her. But here is a collection gathered by a Dutch priest who, like his great countryman and master, "amat necirid and pro nihilo reputari" (his name is nowhere given) of all the sweet and great and glorious things about the Mother of Christ which are found here and there in the writings of the most beloved of spiritual writers. Everyone is acquainted with the winning style of a Kempis; we find it here at his best. After reading the book one wonders whether St. Bernard can still hold his unique place as the sayer of sweet follies about Mary. Verses succeed prose, and the prose is as full of poetry as the verses, the verses as lucid as the prose."

"THE MOTHER OF GOD"

Monday, May 11, following Mother's Day, the New York Times printed summaries of sermons by several Protestant ministers. Many contained references to the Mother of Jesus. This, it is true, is the most natural thing in the world to expect of Christian ministers speaking on the subject of "Mothers," but not a single one of our readers of the older generation will read such references without a little shock of surprise. For imbedded in the great Protestant Tradition was a blatant and almost blasphemous antipathy to the gentle Mother of Jesus Christ. And few Catholics brought up amongst Protestants but met with frequent manifestations of that antipathy. This, like everything else once held by a prejudice that was stronger than dogmatic belief, has passed or is passing away. It adds, nevertheless, an interest to this Protestant sermon:

"The humblest mother of the poorest family needs no emancipation in God's sight, for she is doing the work of God when she carries on the daily duties of her household," said the Rev. Dr. Joseph R. Duryee in the Middle Dutch Collegiate Reformed Church yesterday morning. His subject was "Jesus and His Mother."

Submission has been the lot of womanhood since the beginning of history; not submission as slavery, but in obedience to the call of duty as maker of the home," he said. "Here we find the perfect woman, the perfect mother, in Mary, and immediately we note the obedience she shows to the will of her immortal Son."

She alone understood Jesus in all the thirty years of His early life, when He was subject to His parents and was preparing for His

work in the world. She, the first and foremost in that series of holy women whose lives have meant so much to this world, knew all during the infancy and childhood, and then in the manhood of Jesus, that He was her God. Though she was His mother, and at various times pictured as superior to Him, she bowed her will to her Son's commands.

"In Jesus we need not consider sex, for He is God; still, if we study the writings concerning His life, we find that He is hailed for the qualities in Him that are generally associated with woman—tenderness, kindness of heart, gentleness and purity. These qualities of womanhood are lauded in every character that can rightly claim them in religious history. The Mother of God sets an example in two of the qualities we hold most highly in woman: unselfish thoughtfulness of others and obedience to superiors."

BISHOP McNALLY'S SERMON
EPISCOPAL FUNCTION LUCIDLY AND FORCEFULLY SET FORTH

At the elevation of Right Rev. J. T. Kidd of St. Augustine's seminary to the bishopric of Calgary at St. Michael's Cathedral, Toronto, the sermon was preached by Bishop J. T. McNally of Hamilton. The full text of His Lordship's sermon is given herewith:

"Exultate et laetamini in Domino deo vestro, quia dedit vobis doctorem justitiae. (Rejoice, and be joyful in the Lord your God: because He hath given you a teacher of justice.)"

These words are taken from the prophecy of Joel, second chapter and 23rd verse. Your Excellency, Most Reverend and Right Reverend Prelates, Reverend Fathers and Sisters, Beloved Brethren:

The craving in man's mind for knowledge, especially of himself and the destiny of his being, springs from his spiritual nature and was implanted in it by his Creator. Made to God's image, capable of reasoning and knowing, the man who desires to live up to the standard of his noble nature, seeks to know the mysteries of his wonderful being. His studies lead him necessarily to the realization of the existence of a supreme self-existent Being, the Author and Ruler of all else that exists. To that Being he turns for the solution of his problems, for in Him he sees a father as well as a creator. The brevity of his life, the cares of the material world, the lack of opportunity, or even inclination, except in rare cases, make it impossible for man to penetrate far into the things hidden from his eyes. To Him, therefore, who had endowed him with faculties above all his surroundings, spiritual in his nature and therefore immortal, he looks for enlightenment as to his destiny and how to attain it.

GOD'S TRUTH IS DEFINITE

And he does not look in vain. "All thy children shall be taught of the Lord," says the prophet Isaiah, "and great shall be the peace of thy children." From the nature of things, as well as from the inspired words of Holy Writ, we know that God wishes that "all should be saved and come to the knowledge of the truth." And it is obvious that truth as taught by Him must be definite, authentic and unchanging. Creeds and definite dogmas of teaching are as essential to religion as words are to thoughts. As man wants firm ground to stand upon on this earth, so he must have well defined truth upon which to base his eternal hopes. There can, therefore, be no divine ministry to man without the gift of sure and certain teaching.

How is this gift communicated to men? God does not write His revelation on the sky. Neither does He send visible messengers from His spirit world. Neither does He make frequent use of the signs and wonders for which men crave. No: His usual method of instructing men is through the medium of other men, chosen by Him, for that purpose. The all-important thing for man is to find, to recognize and to give heed to his lawful teacher.

MAN'S WILL IS FREE

God made man free of will, with abstract power to choose either right or wrong, but with the certain consequence of merit in the choice of right, and loss in the choice, against his better reason, of wrong. In his first test man yielded to temptation and fell, with the result that his spiritual vision to become impaired and weakened. His Eternal Father, in His infinite love and pity, decreed that he should be restored to favor and enlightened in mind, and the mysterious method chosen to effect this was the sending of His Divine Son, one with Him in nature, but different in person, assuming the form of man, to lead man back to grace, and to establish for all time a means of nourishing his spirit with all necessary blessings. After a life previously unknown among men, of voluntary poverty and suffering, and of wondrous works and words, this divine Mediator offered to His Father on man's behalf the supreme sacrifice of His human life, and thereby reestablished man in favor and hope.