The Catholic Record

LONDON, SATURDAY, JUNE 18, 1914

TIRED TO DEATH

Over the border we hear a voice declaring that what we are suffering from is a chronic epidemic of shams, not sham virtues but sham vices and sham alarms expounded and exaggerated by sham radicals, sham socialists and sham reformers. As a remedy he advises the real men to take an interest in public affairs, and until the business man is willing to leave his fireside one or two evenings a month for political meetings and do it all the year round he will not get any substantial improvement either in the character of the laws that are passed or in the way they are administered. Some business men, we imagine, would find uncongenial company in ward politicians. They might also discover that experience and sanity are betimes not regarded as assets of value by the practical politician who depends upon his own peculiar methods to make the wheels go round in approved fashion. He might also be allured by promises of pelf or place into the regions where the party is sacrosanct and its leader infallible. But the business man who knows what he wants and is ceaseless in endeavor to obtain it can have effect on legislation. He can be a factor in the formation of public opinion, and he may be a kindly light to those who are in the morass of blind obedience to party and who but echo the cries of its leaders. He may suffer because he is not "one of the crowd," but he will have the appro-

TOO BAD

val of his conscience.

Rudvard Kipling has written a poem on Ulster. Just what it means we don't know, but we presume that Mr. Kipling wrote it to divert the Ulsterites from thinking too deeply on how and when to disrupt the British Empire. We are sorry for Mr. Kipling. He has lost his grip and is floundering on the waters of very cheap platitudes. He should go back to Mandalay and hear the temple bells and stroll around the bazaars - he should do anything rather than impress upon us that decrepitude has settled upon him.

VERY EASY

Anyone can be a reformer of a stream of talk, however limpid, can wash them away. A little sympathy conjoined with good advice, a little on a business basis. When sane reformers are put through the alembic of unselfishness they reveal but words clipped out of books or fashioned in dreams. Two men who say their prayers, whose hearts are fired with enthusiasm, who do not claim to be supernally wise and are patient when confronted with conditions which are far from being ideal, can revivify a whole community. It

THE PARTISAN PRESS

We have remarked more than once that some partisan newspapers seem to have no conception of the canons of social amenity when dealing with men in authority. They make comment, crude and frivolous, on their actions. They wield the coward's club of personalities. They run the gamut of insinuation and abuse because by some strange mental process they think that only by such methods can political opponents be effectively opposed. It is bad enough to have editors contributing to the stream of corruption, but their greatest crime is to impose upon the gullible their estimate of public men as accurate portraiture, and hence to lessen respect for authority.

GOOD ADVICE

At the annual meeting of the Catholic Reading Guild in England Mr. Philip Gibbs, the distinguished author, reminded us that our Catholic literature has nothing in it of which we need be ashamed. Catholic literature should be placed more on a

at the same bookstall. There is no dead prejudice " against literature of the kind, and the public is not only willing to read the Catholic point of view but anxious to get it. This point is not new to our readers. We have our own writers who have been accorded high rank by competent critics. But strangely enough they are unknown to many Catholics who addle their brains with the best sellers" and seem to think that from the household of faith nothing can come of literary value. They should read just their point of view and get the habit of becoming acquainted with pens which are dipped into the wells of purity and

THE OLD STORY

Some time ago the Bishop of London presented a petition to Convocation asking the bishops to take action against Rationalism in the Church The Archbishop of Canterbury made some vague comment and solaced the consciences of his auditors with a declaration that the danger of unbelief is really less than many think. carried in the drift. It is oceanic, The prelate knows his limitations and is in accord with the compromising manner in which Anglicanism holds all truth and which is uncertain in doctrine as it is feeble in action. How true are the words of Cardinal Newman. Speaking of the Anglican church he said that "it agrees to differ with its children on a thousand points : on one dogma it may surely rest without any mistake, that the Bishop of Rome hath no jurisdiction in this realm. Whatever befalls here is sure footing. Heresy and scepticism and infidelity and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe."

ROOM FOR THEM

To-day, in our Sunday schools there is a very general need for fit teachers. From long experience we know how the efficiency of the classes is often crippled by the lack of competent teachers. There are, it is true, many able men and women who. year after year, freely sacrifice themselves in a task that is very trying. But it is not always the able men and women who offer themselves; and in the absence of a sufficient number of these it has been made necessary to have recourse many a time to young certain type. There are evils, of boys who under proper conditions course, but we do not think that a ought themselves to be in catechism classes. But these have been put in charge of classes because nothing better could be done. This condition action supplemented with a little of things should not exist. There is oney can always put the reforming no parish where there should not be gin the long predicted and much teachers. Where are all our clever young men, our college products who are loud in their protestations of loyalty to the Church? They are ready enough to pass resolutions, but where are they in the active working of the faith? Surely there is no better place for their zeal to spend itself than in the benches of the Sunday school, spreading the is the cold hammer that fashions the knowledge of their religion in the hearts of those little ones upon whom, under God, the future of the Church is to depend. It is not an heroic work as far as external glory is concerned. It is hard, prosy work. But is there any work more important and more vital to the Church than this teaching of catechism?

THE INFLUENCE OF OUR EXAMPLE

The notice that a Methodist Bishor lately took of the practice of Catho lic men to raise their hats in honor ever they pass a church is an evidence of the influence that our conduct has on our neighbors.

The behaviour of Catholics is one

the factors in the conversion of 30,000 Protestants every year—their fidelity in going to Mass on Sundays rain or shine, their abstinence from meat on Friday, their sacrifices for the religious education of their children, their avoidance of immodest dances, indecent dress and obscene plays, their scrupulous honesty in the payment of debts, their truthfultheir reverence for the holy name of

and we shall never know, until the Subscribed when he proclaimed that Day of Judgment, how much we he would spend the last cent of his level with non Catholic literature.

That is to say it should be obtainable our behaviour.—Catholic Columbian.

Day of Judgment, now much we he would spend the last cent of his have helped and hindered others by our behaviour.—Catholic Columbian.

· ROMEWARD DRIFT

ANGLICAN JOURNAL'S REMARK

In its leading article the Church Times of March 6th acknowledges the Romeward drift of the Church of

England, and says:
This movement is real. It began many years ago, and it was in full tide before it was definitely per-ceived. It has never ceased. There are superficial disturbances of the water, ripples or waves which cause an appearance of contrary move-ment. Single vessels and whole convoys manage with a considerable head of steam, or by skillfully set-ting their sails for transient breezes, to make headway against the current. But the movement of the deep is unbroken. It may well be called a drift. This movement is not the work of leaders, or organizations, of calculated policy. All these are con-spicuously wanting. Supercitious critics call attention to the lack of intellectual distinction among those most concerned in it; the movement, they say, has thrown up no great writers, no masters of thought. Nothing could be more true, if it be meant that such men have not taken charge, or lent their force to accelerate the movement. But they are and none can escape its influence. Even those who stem the tide are affected by it : their course is a com-

bination of its onward sweep and their own proper motion.

We are content. For in the force directing the mass we recognize the hand of God. We are, therefore, not hand of God. We are, therefore, not much troubled about superficial or local disturbances, eddies, and backwaters. Individual influences may cause these, and they may appear to individual observers vastly impor-tant. The deep drift goes on Its true character and its direction are being recognized. It is bearing the Church of England onwards — not a mere party in the Church, or groups of individuals, but the whole Church. and even the most reluctant mem bers of the Church—towards the full enjoyment of those Catholic beliefs and practices which the Church of Rome, for all its faults and errors, has never lost. In that sense we have no objection to saying that the movement is Romeward. And it is a drift, a massive movement independto the Bishop of Hereford and the Dean of Canterbury for a phrase in which the facts are crystallized.

SOCIETY'S BEST

The Missionary.

BULWARK

The allocution delivered by the Holy Father at the recent Consistory points the way for the securing of the world peace so necessary for the welfare of mankind. A spirit of unrest broods over the world. Nations are arming as they never did before in the expectation of being soon involved in a life and death struggle reat navies have been called into existence to meet a possible emer Armies that in size dwarf all previous military organizations are awaiting the word of command to become, will change the political character of Europe. The real creators of wealth, who in all countries have to pay the cost of these preparations, are staggering or a heavy load of taxation that year by year is growing more oner-

Whilst international relations are extremely threatening, the internal fairs of all lands are in a most unsatisfactory condition. Labor and Capital are at hand grips. Strikes, lockouts and riots are of frequent occurrence. In our own country a species of civil war exists in one of the States of the Union. Whilst we are assembling a fleet in the Gulf of Mexico, prepared to land armed forces on the soil of a Sister republic, United States soldiers have been sent to Colorado to maintain order after the Executive of that State had avowed his inability to preserve it.

All these evidences of discontent are indications of the diseased stat of Society. It is a vital question whether the body politic can be purged of this disease without the application of violent remedies. The Father of Christendom suggests remedy, which unfortunately is not likely to be acceptable to a genera tion more or less under the domina-tion of the rule of materialism. He would have 8"the precepts of justice and Christian charity take deep root in the hearts of men." It is the ignoring of these by nations, as well as by individuals, that has brought

about present conditions. Brute force as represented by armies and navies in the case Nations, and by exorbitant wealth in the case of individuals, has pushed Justice from her seat. The immoral doctrine, might makes right, domin ates. It is the doctrine that the labor organization known as the practices; it is the doctrine Jesus, etc., etc.

We are like a light set on a hill to which Mr. John D. Rockefeller, Jr.

editorials favoring an invasion of Mexico and the seizure and retention of Mexican territory; it is a doctrine that traces its paternity not to Christianity, but to Paganism; it is a doctrine that is big with danger to the future of Society. In condemnation of it the Successor of St. Peter

This evil doctrine, as Pius X. points out, necessarily is the product of teachings more or less anti-Chris-tian, which have been instilled into tian, which have been instilled into King Demos who to day is the real master of the world. Speaking of his Majesty's present frame of mind, the Holy Father says: "To day the question whether the State or civil society shall be at peace or in turbu-lence is in the hands of the peoples instead of those of the rulers. If the peoples' minds be robbed of the truth imparted by Divine revelation, and if their will be unaccustomed to the restraint and discipline of Christian law, what wonder if, consumed by blind passion, they rush headlong to the common ruin to which they are driven by cunning demagogues seek-

ing only their own profit? This description of existing conditions is applicable to all countries, and to none more so than our own. We have but to look at what is taking place about us to be convinced of the accuracy with which the Sovereign Pontiff depicts the unrest dence. The Catholic Church, with the experience of centuries behind her, would be capable of rendering invaluable service to modern society, if she had free scope to exercise her beneficent influence. But unfortun ately she does not enjoy that species of freedom. Tae Holy Father, referring to the lack of it, said in his allocution: "The assistance of Church as the guardian of justice and charity and the mistress of truth is, therefore, the most efficacious for the common weal. It is re grettable that often the opposite occurs. The Church, like Jhrist, does good and receives injuries in return. The divine help will never fail us. tory for a witness." Such is the moral bulwark that stands between society and the onsweep of destruct ive forces that have been generated by the revival of the spirit of ancient

PROGRESS IN CHINA

The revolution of 1911 brought about many important changes for the better in China. From a religious point of view not the least remarkable is the larger spirit of tolerance which now prevails among the offered the greatest opposition to the labors of the missionaries-preventing them from settling in the principal towns, circulating false rumors with reference to their form, fomenting disturbances, and in other ways showing their hostility to the Christian propaganda.

another temper is being generally displayed, which gives a well ground hope for the steady advance of future. better illustration could be afforded of the new spirit obtaining than the regulations recently published by Tchang Kien, Minister of Industry and Commerce, for the management of a hospice he has founded in his native city. Tchang Kien is one of the leading notables of the country, and his popularity is such that it is he who received the greatest number of suffrages in the vote of the Senate ratifying the composition of the present Cabinet. The following is an extract from the rules and regulations he has drawn up for his new hosp ce. It is interesting as reveal ing how an intelligent and thoughtful observer has been impressed by the zeal and aonegation of the devoted Sisters who are pursuing their apostolic ministrations among the poorer class of Chinese.

We had formerly," says the Minnow that some exist, we are at a loss how properly to conduct them. Some Catholic virgins, to the number of twenty, have had pity on our aged Chinese reduced to extreme poverty and, having made the vow to convent for this purpose to the south of Shanghai. Their mission is to direct and care for the aged; they procure for their old people all they need, even giving beyond what they desire; they labor to pease them, they go from house to house to collect money, rice, and clothing materials. Such is the work of these twenty Sisters of Charity. Among our compatriots we see pious sons and grandsons, respectful to parents, but these holy daughters surpass our most renowned examples of filial piety. I have been to visit their convent; all is in perfect order, and everything is carried on therein without the least trouble or confu It is the Catholic religion which has induced these good Sisters

miners for fair wages and decent living conditions; it is the doctrine which is the mainspring of their deworded also to have Catholic Sisters for my scientist and arrives are distorted forward on investment of the conditions of hospice, but I have not been able to obtain any. Conformably to what I have seen and to the reflections the following regulations. . . The 31st article runs as follows: "Fer vent and charitable Catholics may be chosen for the direction of the establishment, and all that is necessary shall be procured for them."—
The Missionary.

A WORLD IN TEARS

Are the lessons of Eternity being

painted on the feverish heart of an

ever restless universe, as though to

remind us of our littleness, and of

the nothingness of time? Have men so swelled themselves with the imag-

inary might of their own powers a to have virtually joined in the conspiracy of Lucifer? Have the nations in their lust for wealth and conquest so far forgotten God, that not even five righteous can be found to save the twentieth century Sodoms, in which the only gods enthroned are the deities of ambition, pleasure and lust of gain? Nation vies with nation to achieve the mastership of the seas Britain vaunts herself as ruler of the waves. Germany lays burdens un-bearable upon the backs of her sons in the hope that Britannia's trident may yet be transferred to her own and eager hands. The peaceful republic of the United States has become transformed into a colossus of Empire, whose far stretching limbs are reaching every corner of the earth. To the loudly vaunted but imaginary conquest of the sea has been added that of the air. Time and distance have been almost annihilated by mar and everywhere metaphorical towers crests towards the deriding skies of his littleness in which alone lay forgotten; men have bitten deep into the forbidden fruit and the branches of the tree of the knowledge of good and again have come arresting reminders of man's pettiness but a fev thours or days pass, and—on with the dance, let joy be unconfined.' We refuse to learn. Is it too much to say that man and modern methods are endeavoring to banish God Himself, from the world of his creation and that His place therein is being usurped by the creatures he has fashioned? The supreme Arbiter speaks in thunders, in lightnings, in flood, and flame and earthquake on land and sea, in revolution and war in disaster and loss. With what object lessons has the world been faced!
To a seafaring country like Newfoundland, with what eloquence governing classes. Formerly the speak the voices of those who per-privileged classes and the notables ished in the Titanic, the Volturno, the Erna, the Southern Cross, or who died out yonder on the icefields. Whether the sacrifice of their lives formed a part of the Divine plan or not, we leave for theologians to discuss, but that these tragedies are the world's schoolmasters, and that the lessons taught must be learned if the Consequent on the revolution and human race is to be saved from its with the liberty of worship pro own arrogance and insufficiency, few towers of Siloam fell were the preach ers, eloquent preachers, whose sermons have been rich in harvest. Whether willingly or not, they gave their lives for the regeneration of the race. And so the victims of the long succession of world tragedies, which have been inseparable from these twentieth century years, gave their lives to bring their brothers to a proper conception of the puny powers of man in rivalry with his Maker, and those great Natural forces which he alone controls. We mourn for those who have been taken from the hearts and homes of their loved ones, but what is our life, after all A faw years more or less out of ar Eternity is but as a moment. May it not be that in the very surrender of their lives has been accomplished an act of renunciation, and devotion. involuntary it may be, but real, which in itself, has won the well done of Him, whose purposes are mysterious and often unintelligible to the intellect of man but whose wisdom is ister, "no asylums for the aged; proclaimed by every blade of grass, now that some exist, we are at a loss every leaf and feather and life. And now comes the story of the Empress of Ireland. Over one hundred thou-

sand buried beneath the waves, -an-

other Titanic, another Southern

Cross. Out of the floodgates of the

world's sympathy has flowed a stream

of love and kindness towards the

widows and orphans in many a home

in Newfoundland. That same sweet

sympathy will go out in one huge river

towards our Canadian cousins in

their loss and sorrow, and amid the

tributary streams, there will be none

more deep than that which flows from

this sore stricken Island of New-foundland, for as out of the abund-

dince of the heart the mouth speak-eth so out of the fullness of gratitude

comes that fellowship in suffering

and sorrow, which alone can make the world a family and interpret the

Divine meaning of those too often

misconstrued or forgotten terms-

the Fatherhood of God and the Brotherhood of Man.—The Daily

News, St. John's, Nfild.

CONCLUSION THAT IT POSSESSES THE TRUE LIKENESS OF THE SAVIOUR

Rome, May 6.—The display of the holy shroud" at Turin during Easter has again brought up the question of

its authenticity.

Two men, one a scientist and the conclusion that the shroud possesses

Dr. Paul Vignon, a Frenchman, after long investigation, declares that the "holy shroud" bears a picture of

the "holy shroud" bears a picture of a man, caused by vapors from the body acting upon the stuff impregnated with oils and aloes.

Sir Wyke Baylis, president of the Royal institute of British artists, is convinced that the portrait of Christ in the catacombs of San Callisto, here was made by a contemporary artist that is, (one who had seen his subject.) and, as the faces on the shroud and the catacombs are the same, it might be concluded that the "holy shroud" really inclosed the body of

It was taken from Cyprus Chambery (then part of Italy) in 1452 and since has been in Turin. The Lancet, the British medical journal, said at the time that Dr. Vig-

non brought out his theory: "There seems to be little room for doubt that M. Vignon has established that the outlines on the shroud are due to the emanations of vapors.

"He certainly seems to have proved the shroud of a crucified person, and one who underwent scourging and the accompaniments of death tradition, are ascribed to the passion of Christ."

BIGOTS MUTILATE

POEM Despite the "Romeward drift" in England, bigotry is by no means dead. A well known Catholic singer has just made a public protest against a specimen offered by the Anglican dean and chapter of Peter-borough Cathedral. The protest uncovers the facts. For some time it has been arranged to give a festival performance of Newman's "Dream of Gerontius" set to music by Sir Edward Elgar, another Catholic, in Detarbourgh Catholical The principles. Peterborough Cathedral. The principal part in the "Dream" has al-ways been taken by Mr. Gervase Elwes, an accomplished singer who comes of an old Catholic family, has a brother a priest, and a wife, Lady Winifred Carey Elwes, who is well known in connection with Catholic charitable functions. The dean and notified their intention of using only what they call an version of the great Catholic poem, the expurgations being those part which are peculiarly beautiful and devotional and which express Cath. olic sentiment. They even go so far as to put a black bar through the

name of Our Lady whenever it occurs. Mr. Gervase Elwes has announced his intention of refusing to sing tirety. To this the dean and chapter reply that the performance must e considered as a religious act and therefore the religious susceptibil ities of the congregation must be protected against offense. It is strange that the dean and chapter should chose a Catholic poem by a Catholic composer, made famous by Mr. Elwes certainly did not bargain for anything but a professional enagement when he agreed to sing.-Church Progress.

THE KIND OF CATHOLICS WANTED

What are needed are intelligen Catholic men who know their relig ion thoroughly and can give the res sons for their faith; who have read the history of their Church and the history of its enemies: who can speak out in meetings; who can live up to their religion; and who

have zeal for the cause of Christ. Catholics are wanted, too, who are interested in education, in medical ethics, in social welfare work, Christian principles of law, and in efforts for the purification of politics. They are needed to work with similarly minded non Catholics, so that the Catnolic point of view may have representatives.

Catholics are wanted on the daily press, in public office, and wherever else there is work to be done of wide influence and prime importance. In 1900 there were 216 doctors; in 1908 there were 624: and in 1913 Catholic truth, Catholic rights and Catholic principles may have their fair share in moulding opinion and

in shaping the future of our country. These Catholics should be men of the hightest type of intellect, virtue, personality, breeding, manners and habits - Christians, gentlemen, scholars, patriots, friends, and lovers of their fellowmen!—Catholic Colum-

CATHOLIC NOTES

In Australia to-day there are about 1.500 Catholic churches.

The total Catholic population of the Sandwich Islands is 42,000.

On the 2nd of June, the Holy Father entered upon his eightieth

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian children were baptized there.

Catholics in the German empire now number about 25,000,000. This figure represents an increase of

Miss Jessie Southwell of Zanzibar Africa, for several years secretary for the Anglican "Universities Mis-sion" to Central Africa, and a distinguished lady, was received into the Church in Rome, March 5.

The announcement is made of the reception into the Church, at Farm street, London, by Father Considine, S. J., of George Henry Boynton of Twyford Abbey, son of the the late Captain G. H. L. Boynton, 17th Lancers, of Haisthorpe Hall, Yorks.

The Rev. Dr. Henry Koch, S. J., who died recently at Valkenburg. Holland, was among the foremost Catholic sociologist writers of Europe. Father Koch was born at Mescheds in 1870, and his premature death was aused by tuberculosis.

St. Bride's Convent of Benedictine Nuns, associated with Caldey Abbey, near Milford Haven, South Wales and brought into the Church at the same time with the Monks, has received its first novice from America. Formerly sisterhood in this country.

A thousand people knelt in the streets of an Eastern city the other day while a priest administered the last rites to a youth dying under a street car. What sane American can believe that the possessors of a faith like this can be false to their coun-

On the island of Sancien, where St. Francis Xavier, died, the sub-prefect has with his own hands destroyed the idol which has been adored for centuries. This act has influenced many of the inhabitants towards conversion to our faith. Already 350 have been baptized, while about 2,000 more are preparing to receive the

A most unusual incident occurred in St. Joseph's Church, Denver, Colo., a few Sundays ago. Mass was cele-brated by Rev. Humfrey Vere Darley of Denver and the sermon was preached by Rev. Christian Darley of Detroit, a member of the Redempt-orist order. These two priests are brothers and are converts and come of a family of converts.

The Rev. J. K. McDowell, B. A., until recently Vicar of Barrington, England, recently was received into the Catholic fold at the Church of Our Lady and the English Martyrs, Cambridge, by the Very Rev. Monsignor Mr. McDowell was educated at Trinity College, Cambridge, and at Ely Theological College. He was ordained in 1894 by the Protestant Bishop of Liverpool.

Peter Heialein, the inventor of the pocket watch, was accused of witchcraft when he withdrew from his companions to work on his invention. Finally he was cast into prison After some time he retired to a mon astery, where he continued manufacturing watches, giving the pro-ceeds to the Order. He died in 1540. At Nuremburg, the scene of his troubles and success, a monument has been erected to him.

Lieutenant Ralph Fane Gladwin, of Seven Springs, Cheltehem, Eng-land, has been received into the Church by Father Sebastian Bowden at the London Oratory. Mr. Gladwin is an officer in the Scots Guards. and in 1911 was married at Broughty Ferry to Isabel, second daughter of Colonel Douglas Dick of Pitkerro. Mr. Gladwin's sister and younger brother, Frank, are also converts, the latter taking the step only a few weeks ago.

From the Southern Messenger of San Antonio, Texas, we learn that on a recent Sunday William Henry Reno, a prominent business man of Kerrville, Texas, was received into the Catholic Church. Mr. Reno had been a Baptist all his life. The same

paper records the fact that Miss Thelma Redmon, another of the Baptist flock, is under instructions and will be received as soon as pre-pared. With her will come a medical friend and another acquaintance, who formerly was an ardent Camp-

The following indicates the scien tific scrutiny to which the miracles at Lourdes are submitted before being admitted authentic by the Church. In 1896, 27 doctors to Lourdes to investigate the cases. there were 670. Dr. Boisairrie, the president of the Medical Bureau at Lourdes, waited fourteen years before deciding in favor of the miraculous character of a certain cure. The Medical Bureau never uses the word miracle. It confines itself to declaring that such a cure, either by its nature or manner, can not be accounted for by purely natural