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LONDON, SATURDAY, APRIL 17, 1915

THE ROTA GIVES A VERY IMPORTANT DECISION

The Supreme Court of Judicature in ecclesiastical affairs, the Holy Roman Rota, has recently given a very important decision which for several reasons we have deemed it well to reproduce in our columns.

Amongst the many acts of transcendental importance which characterized the comparatively short reign of our late Holy Father, Pius X., perhaps none was of more vital interest to us than that which took the control of North America out of the hands of the Propaganda and placed it under the ordinary law and government of the Church. There is, however, one respect in which Canada and the United States differ radically from those countries in which the population is practically entirely Catholic; and that is parish organization. In Catholic countries the organization of parishes is something comparatively stable and permanent. The ecclesiastical legislation which regulates the partition of parishes in such conditions, naturally never contemplated the radically different conditions under which parish organization is carried on in North America. The present case makes clear the application of ecclesiastical law in the matter of division of parishes on more than one point which hitherto were more or less obscure.

Of course, as generally happens, when bishop, pastor and people are agreed as to the necessity and opportunity of creating new parishes, there is no difficulty and the law in the premises is not invoked. But when the rector of the parish or quasi-parish—for in the canonical sense we have no parishes in this country—oppose the division, then it has frequently happened that the correct course of procedure was not at all clear. For this reason and because bishops, priests and people are concerned in the partition of parishes, the full text of the judgment in this case will be of unusual interest to many of our readers.

There are other reasons, one of which we may specify. The Canadian Press Association was misled into giving currency to a false and malicious summary of the decision of the Rota in this case. The Bishop of London placed the matter in the hands of his solicitors. It is only fair to say that the Canadian Press Association and the papers which published its story showed entire willingness to make, promptly and unreservedly, full and satisfactory reparation for their unwitting circulation of a mean, defamatory libel on His Lordship Bishop Fallon.

As will be clear to any one who reads the judgment, the case of Father Beaudoin was, first, that the division of his parish was irregular and illegal in the form of procedure, and was made without legal or sufficient reasons. The supreme court of the Church finds that the procedure was regular and the reasons for the division abundantly sufficient.

In the second place Father Beaudoin claimed that the new parish should pay part of the debt on the mother church, and that he personally should be indemnified for loss of revenue. The Rotal Court decides against him unequivocally on both claims.

Evidently Father Beaudoin claims that the parish, or he himself, advanced money to St. Edward's school which is situated in the new parish of Walkerville. In that case the Rota decides that he, or the parish of Our Lady of the Lake, must be reimbursed. So far as this is concerned there was no need of recourse to Rome or anywhere else, for the Bishop of London, as a matter of

course, recognized that St. Edward's school would have to pay its own debts, whether these debts were owing to the Parish of Our Lady of the Lake, to Father Beaudoin, or to anyone else. The fact is noted in the judgment:

Hence the Bishop says: "The parishioners of the new parish have paid their quota for the erection of the mother church. The mother parish has a church, a parochial house, a convent, two Catholic schools; the new parish a parochial school only, except what has been acquired since the division, and for that the parishioners of the new parish have to pay."

Whether or not the amount due by St. Edward's School is what Father Beaudoin stated, is a matter that will be determined by the audit of the books of the school board.

Whether or not Father Beaudoin's claim is correct we have no means, just at present, of verifying; nor have we any reason to doubt the accuracy of his statement. But we ask our readers' attention to the following paragraph taken from the judgment of the Right Reverend Fathers of the Rota:

"Nor is it lawful to argue it from the fact that the Bishop appointed to the new mission not a French but an English priest, to wit, the Rev. Robert, for himself fearing that some of the faithful might still prefer to resort to the old parish for parochial ministrations he admonished the Rector aforesaid that he was to allow this: 'It is quite possible that for one reason or another some Catholics living within the limits of the parish of Walkerville may desire to maintain their connection with the church of Notre Dame du Lac, and to perform their religious duties there; I am quite sure that you will have no difficulty in acting loyally in this matter.'"

The Rev. Father Robert is French; his father is French and his mother is French. Until he was seven years old Father Robert could speak no other language than French. Ordained in 1907 Father Robert spent the greater part of his priestly life in French parishes where his ministry was amongst French people and in the French language.

The facts are their own comment. It is important to note that the permission considerably accorded by the Bishop of London, though in the opinion of the Right Rev. Auditors of the Rota it frees him from the accusation of nationalism alleged against him, is not to be allowed to stand. "Parochial boundaries should be fixed and definite."

Our readers will see how grossly misleading and unwarranted was the malicious article which recently went the rounds of the press, with such headings as, "Bishop Fallon Must Pay Priest \$7,000 Indemnity." Bishop Fallon pays not one cent indemnity to anybody.

The decision makes clear that bishops in this country, when there are sufficient reasons for so doing, possess ample powers to create new parishes despite the factious opposition of quasi-parish priests.

AS SEEN BY A CONVERT

BY THEIR FRUITS

The Catholic Church has her own unhappy children guilty of that sin which is of all sins the most soul-destroying; and of these unhappy children she has, we regret to say, too many. It would, however, we think, be impossible to find as the product of any Catholic institution for the care of the orphaned, destitute, or neglected, such a harvest of these miserable girls as is yielded by the average English City Workhouse. That this statement is no exaggeration of the facts, the following extract from a recently published life of the late Dr. John Brown Paton, a Congregational minister of Nottingham, England, abundantly proves:

"One other truth stood out clear and beyond dispute. There was no solution for all the problems of the age and its deadly corruptions except Christ. Officialism failed. 'Out of a single workhouse in London,' said Miss Matthews, 'inquiry was instituted two years ago concerning girls who had left it and gone to service. It was found that everyone was impotent. The religion of humanity was incapable of raising man above himself. Philosophy, philosophised, either with laughter or with tears. The Church alone, the living Body of Christ, had the eye to pierce with keen search the sacred places of the human heart to seek and to save, the hand to help, the living power to endure unto the end.'"

Doubtless some of those girls must be numbered as Catholics. But what can the Church accomplish where her efforts are by civil authority so circumscribed as they are in English public institutions? And what can be expected as the result

under such conditions of her teaching where her authority is so much questioned and so frequently publicly ridiculed as it is in that dear, yet erring land. May God in His mercy open the eyes of England that she may see! In an English provincial workhouse well-known to the writer there were at one time four feeble-minded girls expecting to become mothers, and all of them had been there in that condition before, some more than once, one thrice. That workhouse is situated in a small town in the North of England.

"HOME, SWEET HOME"
 How many of our readers know that the melody of "Home, Sweet Home" had its origin among a Catholic people, and a people who were, strange to say, classed amongst the world's illiterates. The story of the composition of the words of this song, although familiar, will bear repetition. John Howard Payne, who wrote it, had, after a disastrous career, in London, gone to live in Paris. There in the attic of a house in Palais Royal, with sounds of the gay boulevards coming up to him, the opening words of his undying song were written. In 1828 Kemble bought his MSS., and one was used for the libretto of an opera. In this "Home, Sweet Home" was introduced. It is of the music of the song, however, that we now write; and when it is learned that this is a setting of an old Calabrian peasant song, familiar to the mountain folk of Southern Italy and Sicily for generations, its Catholic origin will be evident to all, being amongst of Southern Italy being amongst the staunchest Catholics in the world.

"NOTHING NEW"

In a recent study of the great African Father, St. Augustine, of Hippo, published in England, the author, alluding to that famous teacher's aptness of illustration instances his observation of babies, in which St. Augustine seems to have rivalled any of our experts in practical psychology. In his great work "De Trinitate" he illustrates a point by observing that a child may acquire a squint through turning his eyes persistently to the light. "Things like this," says the author, "were, I suppose, as well-known in the nurseries of antiquity as they are in those of modern times but the philosophers of those days did not usually think it worth while to put them on record." There was then not so much of a desire to be in the limelight. We may safely affirm that the ancients were just as capable of observation as we are. Who can improve upon the philosophy of Homer? Curiosity was not the guiding principle of the lives of these older peoples. Nor did they mistake comfort for civilization. They confined themselves to such studies as for ages had proved to be productive of the strongest mentality. Their world was a world of the mind, not of mechanics. Ceaseless experiment did not appeal to them. Result was with them of more importance than method; and if it is asked why they perished, the answer is, they perished not of curiosity, but of conceit, and its concomitant vice, Plato, who had had many pupils, declared he had only one; but that one was Aristotle. And Aristotle was in this way distinguished because he was willing to learn. Even Plato complains that in his day everybody knew everything, at least they assumed they did, for that is what he means. How appropriate his complaint might be voiced at the present time. Truly in the attitude of the world, and in worldly wisdom there is "nothing new."

The Times, of February 26th, in an account of a Mass said at S. Saulos for the repose of the souls of the soldiers who had fallen on the field of honour, observes that "among the crowd that thronged the church were many with the observant air of men in an unfamiliar part. There is no doubt that the war has awakened a dormant religious feeling in whole classes who have been widely separated from the Church."
 REVISING THE ENGLISH PRAYER BOOK
 Writing on the subject of Revision of the English Book of Common Prayer, Dr. Wace, the Anglican Dean of Canterbury, in the course of a letter in the same issue of The Times, says: "The real question, I feel, which Convocation thinks the present a suitable time to force forward, involves the probable resignation of a considerable number of the clergy, and the certain and permanent alienation of the mass of the Evangelical laity." For the past nine years the Anglican Convocations of the Provinces of Canterbury and York have been revising the Prayers

Book, and now that the result of their labors is about to be submitted to Parliament for approval, Dr. Wace predicts that should such approval be given it will result in an upheaval of such magnitude in the Church of England as may end in its disruption.

A STATE INSTITUTION

There is no evidence more conclusive that the Church of England in England is a State institution than that which is supplied by the position the English Parliament occupies in regard to the Book of Common Prayer, which, as we have observed in the preceding paragraph, is again undergoing revision. It is hoped by such a process to make it more acceptable to the English people, and more consistent with what the Anglican Dean of Durham terms "the modern conscience and intellect." We should have thought that a Prayer Book compiled and written by those who by reason of their self-proclaimed goodness set out to improve upon the Catholic Church, and to excel in phraseology and arrangement the prayers of the Saints of the ages, would not need revision, at least not so frequently as the English Book of Common Prayer has received it. That another revision is under way is further proof that Anglicanism continues in the unhappy condition of not knowing its own mind, a condition it has been in since the "Reformation," in which disastrous upheaval it had its origin. Canon MacLeane, speaking at a meeting of the English Church Union recently held in London, said, that "Parliament would undoubtedly have to legalize the setting aside of the existing Prayer Book." What further proof than this, we may ask, is needed that even in the vital matter of doctrine the Church of England is a state institution under Parliamentary control?

SOCIETY, THE PAPACY AND PEACE VII (CONCLUSION)

Not only the religious, but the political complexion of Europe was altered by the Reformation. The gradual assimilation of the gospel of arbitration was arrested, and the Force was again enthroned as the deciding factor in disputes between the nations. So intimate is the relationship between the two, that it is in accordance with the eternal fitness of things that Germany, which gave us the Lutheran revolt, should also give us the tragedy of 1914.

The revolt of the sixteenth century led inevitably to the tragedy of the twentieth. The Church was the great peace league of the world. Flourishing under every form of government, counting its children of every nation and in every clime, and having them all united under the sway of a common father, whose probity was universally respected, and whose decisions were recognized as founded in justice, it was the one bond that could hope, with any measure of success, to unite together the peoples of the world. The unbiased must admit that had the education of the people and their rulers been allowed to progress along the lines mapped out by the Church of the Middle Ages the disaster of 1914 would never have occurred. True, there were wars and dissensions during the epoch of the Church's power, but the thorough assimilation of her principles would have rendered their occurrence increasingly difficult. The Reformation destroyed the unity of faith, and with it the chances of a real brotherhood of the nations.

It is a well-known fact that people talk most of what they have least. Thus the poor speak of wealth, and the sick of health. So the nations, the while they prepared for Armageddon, prated incessantly of peace. We have had any number of peace leagues and peace conferences, but despite the record of the Papacy and the lessons of history, the one factor that could bring about a real understanding between the nations was studiously ignored. Even with the example of Leo XIII's memorable intervention between Spain and Germany before their eyes the Governments refused to admit his representative to the Hague Conference. Will the Governments of to-day make a like mistake in their treatment of Benedict XV? It may not be wise to attach too much importance to their apparent change of heart, for "when the devil was sick the devil a saint would be." Still it is quite possible that the diplomatists of Europe may have learned wisdom, and that they may yet see the Pope playing a big part in the readjustment of this stricken continent.

Looking back upon the record of the Papacy in relation to world peace the unbiased must admit that it is heir to a heritage of noble effort. We have noticed but a few of the many instances of Papal arbitration, but even those few bear eloquent testimony to the fidelity with which the Church has acquitted herself of the divine commission to bring about peace amongst men. Some who read these lines may be inclined to suspect that ours is a prejudiced presentation of the case. Let us see what others have thought and written upon this subject. The witnesses that we are going to call are all either infidel or non-Catholic. Poffendorf wrote: "The suppression of the authority of the Pops sowed in the world countless seeds of discord." Renan bears witness: "What a blessing it was to have a central authority which arbitrated in the political disputes of nations." Gaizot: "True civilization is due to the Church: if it were not for her the world would have remained in the power of pure brute force." Voltaire: "The interests of the human race requires a power to retain sovereigns and to watch over the life of nations. That restraining power of religion could be, by general consent, placed in the hands of the Pops, who, reminding kings and peoples of their duties and condemning their crimes, would be regarded as images of God on earth." Leibnitz: "The city of Lucerne was proposed by somebody as the seat of a tribunal of arbitration. I am of opinion that such a tribunal should be in Rome and that the Pope should be the President, since at other times he used to exercise the office of judge between Christian princes." Victor Cousin: "It is in the return and the triumph of Christianity that I place all my hopes for the future of the human race." Laveleye: "Voluntary arbitration * * * cannot be entrusted to a judge more impartial, more austere, or more august, than the head of the Universal Church, whose disinterestedness is absolute in all the political questions of nations, and whose moral and religious justice is above suspicion." How truly Christ-like must have been the exercise of a power that could draw from such sources testimony so remarkable?

We will conclude by a quotation from Leo XIII's letter to the Queen of Holland at the conclusion of the Peace Conference of 1899. "The authority of the Supreme Pontificate passes beyond the bounds of nations, it embraces all people, and its purpose is to unite them in the true peace of the Gospel. Its action in promoting the general good of humanity is raised above the particular interests which different heads of States have in view, and better than any other authority it can dispose to concord so many peoples with characters so different."

COLUMBA

NOTES AND COMMENTS

A NOTEWORTHY sign of the times in Canada is the republication, in full, in the Canadian Magazine, of Cardinal Mercier's now famous Pastoral. It is not often that a pastoral instruction from a Bishop to his flock is accorded so wide a hearing as this historic document has through the indiscretion of the German authorities, received. Its world-wide dissemination must, therefore, be counted as one of the good results in a War so heavily weighted down, according to human ideas, with evil. The Cardinal's Pastoral has a message for the whole human race without regard to racial or creedal boundaries. It is in the best and widest sense of the word a Catholic epistle, and as such has brought to many minds, perhaps for the first time, a glimmering of the strength and consistency of Catholic teaching, of the Church's attitude to the civil powers, and of her unfading championship of the rights of conscience.

WE HAD occasion recently to comment upon a remarkable doctrinal development in Scottish Presbyterianism in the holding in Edinburgh of a solemn public service of intercession for those who had fallen in the War. In the light of Presbyterian history and standards the event referred to was sufficiently startling to attract widespread attention, and to arouse animated discussion in the public press in Britain. Those familiar with the Westminster Confession will not need to be told that the episode marked a very decided breaking with the past in Presbyterian Scotland. In the estimation of thinking people it no less pointed to that deep undefined hankering after a more remote past which often finds its way to the surface in the lives and public utterances of the more serious minded committed by heredity to the newer order.

AN INTERESTING feature of the discussion has been the open avowal on the part of several Presbyterian ministers of standing of belief in the efficaciousness of prayers for the dead, and of their own devotion to the practice. How this may be reconciled with subscription to the Westminster Confession it would in the present world-crisis perhaps be ungracious to enquire. Rather should we regard it as a sign hopeful of future developments which in God's good time may result in the breaking down of barriers which for over three centuries have shut out so many earnest and deeply religious people from their true home. Their vision may be contracted and their attitude full of idiosyncrasies, but faith is not dead and no man knows when the seed may blossom into full flower. Needless in the meantime it is to discuss the futility of their present attempts to reconcile the irreconcilable and to escape the logical consequences of the appeal to antiquity as so many do.

AS AN indication of the development of Presbyterian thought along the line indicated the discussion has brought out nothing so eloquent with hope or so touchingly expressive of heart-hunger as the following lines penned many years ago by a one-time Moderator of the Free Church of Scotland, the late Rev. Walter C. Smith, D. D. They prove that though denounced by all the thunders of the Kirk from the days of Knox downward, this primitive truth of Christianity, so strictly in accord with the truest instinct of the human heart, has never quite died out in post-Reformation Scotland.

"O'er land and sea love follows with fond prayers
 Its dear ones in their troubles, griefs
 and cares;
 There is no spot
 On which it does not drop its tender dew,
 Except the grave, and there it bids
 adieu,
 And prayeth not.
 Why should that be the only place
 uncheered
 By prayer, which to our hearts is
 most endeared,
 Most sacred grown?
 Living we sought for blessings on
 their head;
 Why should our lips be sealed when
 they are dead.
 And we alone?
 Shall God be wroth because we love
 them still,
 And call upon His love to shield from
 ill
 Our dearest best,
 To bring them home, and recompense
 their pain,
 And cleanse their sin, if any sin remain,
 And give them rest?
 Nay, I will not believe it! I will
 pray,
 As for the living, for the dead each
 day,
 They will not grow
 Less meet for heaven when followed
 by a prayer."

It is NOT in Canada alone that the effectiveness of the training imparted in Catholic schools has been demonstrated when brought into competition with the Public School system. We in this country have of late years through the annual Entrance Examinations grown accustomed to the fine showing made by pupils of our Separate Schools. From far off India comes intelligence of something similar achieved by the Catholic schools of Bengal. Through the Women's Christian Temperance Union, Lady Carmichael recently offered three prizes for the best essays on "Effects of Alcohol on Character," inviting competition from all the Girls' schools in Bengal. All three prizes were won by pupils of Catholic schools, the first and third being carried off by St. Helen's School, Kurseong, and the second by Loreto House, Calcutta. This re-

sult is all the more noteworthy since, as in English-speaking Canada, Catholics of European extractions in Bengal are much to the minority and labor under a heavy handicap financially.

ALTHOUGH PRACTICALLY lost sight of by the outside world since the beginning of hostilities there is in Germany no more outstanding figure in the army than Prince Max, younger brother of King Frederick III. of Saxony. A German writer said of him recently that "of all the heroic and picturesque figures who have appeared in the tragic drama none is more striking than this Prince-priest who with characteristic unselfishness and devotion has abandoned himself to the service of his fellow Catholics and fellow countrymen in the Kaiser's Army."

PRINCE MAX is not a soldier but a chaplain, and putting aside for the moment the rights or wrongs of the conflict, there can be no qualification to the respect and admiration to which his eminent services to the wounded and dying in the ranks entitle him. Wherever the battle is thickest or the carnage most fearful there "Father Max" (as, though a Prince of the blood royal, he is lovingly called), is to be found, and while his mission primarily is to impart spiritual solace to the wounded or dying Catholic, there is no limitation of creed to his charity or beneficence. Into the conflict, as the writer already quoted has said, he has carried the simple spirit of Christian self-sacrifice and love of his fellow man, and by the French prisoners there is no German so loved and respected as this simple priest, who, long years ago, turned his back upon the glimmers of the Court to serve God as the humblest of His priests.

PRINCE MAX is almost as well known in England as in Germany, having for many years labored as a missionary priest in the East-end of London. There the same devotion to duty and aversion to display which characterizes him as an Army chaplain, were characteristic of his attitude to the London poor, and notwithstanding the feeling of hostility against everything German engendered by the War, his name is still held in love and veneration. When, then, peace really dawned upon distracted Europe the personality of Prince Max of Saxony, should he survive, is bound to be an important factor in calming the troubled waters of international distrust and resentment by drawing men together so that, as in the words of Benedict XV, they may henceforth live in mutual respect and harmony.

SIDELIGHTS ON THE GREAT WAR

AN ENGLISH SOLDIER AND A MOTHER SUPERIOR

A non-commissioned officer in the H. A. C., who is billeted in an attic over a covehed in Belgium, writing home, in a letter which has appeared in the Evening News, says:
 "The Mother Superior of the convent near here has been very good to us, and I asked her if she would like anything sent out from my friends in England; and after due consideration and communication with the sisters, she says that she would like some black jamming wool to mend their stockings. They can't get it anywhere out here, and they would very much appreciate anyone sending it out to the men in their parcels, and they could pass it on, because, of course, I cannot give you any address."

GERMANS AND CIVILIAN PRISONERS

Here are a few more facts from the latest report of the French Commission of Inquiry into German cruelties, which examines some 10,000 French persons—women, children, youths under 17, and men over 60—who were first of all taken into captivity, and then sent back from Germany to Switzerland after a sojourn of several months in various German concentration camps. We take the following from the Daily Telegraph's summary:
 All the prisoners were taken away on foot, then shut up in various buildings, generally without food or drink, and finally removed to Germany in cattle wagons. Thus many in cattle wagons. Some prisoners from Roubaix were herded up to eighty-five persons per wagon, and were only twice given food in seventy-two hours. Several prisoners were massacred without the slightest reason. An old man of seventy-three was dragged along, and when he could walk no further he received a bayonet thrust in the head, and was then shot through the heart. Another man, aged sixty-one, was shot in a cemetery. A third, aged sixty-seven was beaten to death; and a fourth aged seventy-eight was shot. A number of prisoners were only given food once during the four days' railway journey, and were repeatedly struck by soldiers with sticks and their fists.