

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, JULY 3, 1915

1915

The Catholic Record

LONDON, SATURDAY, JULY 3, 1915

THEY KNOW NOT WHAT THEY DO

A great writer has well said that the devil is the ape of Almighty God, always counterfeiting the ways of Divine Providence in order to lure men astray. He is now using for that purpose the specious and pernicious activities of some men and women who are trying to legislate for the family. They advocate the restriction of the children for reasons which seem good to them. They talk about the scientific management of the family, of the health of the mother, natural restraint, that civilization needs not necessarily larger families, but more and better families. In a word they offer us a substitute for the teachings of the Church. They are, "Satan clothed as an angel of light," promising us the goods of the earth if we fall down and adore them. Happily, however, we know that the family is for the glory of God, and that its charter is not due to men and women, who, untaught by the experience of nations, listen to the counsels of selfishness and disseminate them in printed words which exhale the stench of hell. These people are as first aid to the vendors of devices to the women who prefer a dog to a baby.

TRUE EDUCATION

Students are sometimes impatient of studies that seem to have no relation to their career in the future. "What," asks the budding engineer, "use have I for Latin or Greek?" None, perhaps, if engineering were the whole of life. But it is not. It may be the part of life we shall need paying expenses. But the man who knows engineering alone is not educated. A good education rounds out our interests and our knowledge, and an education is not for making money but for living life. It is meant to draw us out of ignorance into wisdom in the conduct of life; and a person is scarcely educated who has accumulated knowledge, but has missed wisdom.

THE GREAT CHARTER

An authority on international law says, in speaking of the seventh centenary of the Magna Charta, that the entire fabric of constitutional government throughout the English speaking world, as the embodiment of liberty under law, was made possible by the deathless act of John at Runnymede on June 15th, 1215. "The parchment is but a piece of sheepskin: the wax was made by the bees which hummed amid the hawthorn hedges of old England centuries ago." The parchment and wax are of very little account in themselves, but what has come from them is of infinite value. Hardly was the wax cold before John repudiated the Charter. John's death in 1216 left the country with the crown on the head of a child, Henry III. In 1224 the great Catholic prelate, Cardinal Langton, backed by liberty-loving Englishmen who compelled John to acknowledge the Charter, demanded that Henry issue the Charter as his own act. Sycophants of Henry advised him to reject it on the grounds that it had been extorted by compulsion, but Langton made it plain to him that the principles of Runnymede were to stand against kingly despotism. But though Henry bowed before Langton's will, he strove especially after the death of the prelate to render the Charter of no avail. Every device was pressed into service to undermine it. He confirmed it indeed when threatened with the cold steel, and forgot it when the mutterings of the barons were no longer in his ears. Finally, however, Simon de Montfort threw him into prison and compelled him, before he gave him his freedom, to confirm the Charter.

Then came the last struggle with Edward I, who was not so easily daunted as either John or Henry. Brave and prudent, and fearless in withstanding any attempt on his kingly dignity, he was the man to foil the barons and to erase forever what had been signed at Runnymede. But he encountered the love

of liberty that Langton had fostered in English hearts. He could not stay it with the sword nor could he throw it to rot in dungeons. It was living and unperishable, stronger far than the mail on his back, and little troubled by the denunciations that fell from his lips. This time it found utterance on the lips of the Earls of Norfolk and Essex, and Edward, wise enough to understand and to heed it, granted in 1800 the confirmation of the Charter. And henceforward the principles of the Charter were the guiding star of the English freeman.

MIX

The trouble with many people who have high ideals is that they sit apart on their pedestal of superiority and refuse to do any thing until the rest of the world shall come up to their standard, so that the work may be more congenial. Thus it often happens that so many so-called "good" people have no force. If they would put half the energy into being constructive, that an active mischief-maker puts into being destructive, we should see more justice in this world.

SAY IT NOW

If we cannot do great deeds, we can at least appreciate them in others. No jealous and envious spirit can rise to greatness, whatever opportunities are offered, and no broad and generous spirit can ever live an ignoble life, however circumscribed its surroundings. Some persons would be greatly astonished should they suddenly see their own faults as plainly as they see the faults and failings of others—a circumstance that makes one think that Burns' famous couplet would have more point if it asked for the power to see ourselves, not as others see us, but as we see others.

THE GIVERS

There is a wireless telegraph apparatus in a certain home, and the boys explain that they can only receive but not send. "It takes power to send, and power costs," they say. So they fling out their aerial to catch messages from far and near, and never send a message in return. The incident is a parable of life. It costs to send. To give a message to the world—to express one's personality in one's time—calls for a real expenditure. That is why small and selfish lives are only receivers, while those lives which bless mankind have given of their substance and of their selves in the religion of service.

GOING AHEAD

"Business us usual" is the watchword of St. Francis Xavier's, Antigonish, N. S. Not content with the success that it has achieved, it is always endeavoring to consolidate its position in the forefront of the educational forces of the Maritime Provinces. And we are very proud. It is not endowed as some other Canadian seats of learning, but a staff of the best, indomitable courage and persistency, an optimism that can see but a radiant future it has in bounteous measure. When some of our friends realize more fully what an asset this great college is to the Church, they may deem it a privilege to give it financial support.

A magnificent new dormitory is now in course of construction and will be completed in September of the present year. It will be equipped in a thoroughly modern manner, up-to-date in all its appointments and one of the finest buildings of its kind in Canada. The building is of brick and stone, 110 ft. long by 42 ft. wide, four stories (exclusive of basement), with several rooms containing fireplaces and private baths on each floor. In the basement there will be bowling alleys, billiard and pool tables, gymnasium, toilet and bath rooms, shower baths, etc. In all there will be sixty-five private rooms, well lighted and ventilated, and furnished in a first class manner. The building will be thoroughly heated with the most modern system of hot water heating. This building, the third of a series of splendid gifts received by the University within the last five years, will be known as Mockler Hall. The plans and specifications were prepared under the supervision of Neil McNeill, Esq., the

well known builder and head of the firm of McNeill Brothers, of Boston, Mass., and the construction is being carried on under his supervision.

TAINTED COLLEGE SPORT

No more vigorous, straightforward or outspoken prelate holds a place in the public eye than Bishop Fallon, of London. A strong Britisher and advocate of British institutions, the bishop has on numerous occasions and with rare eloquence made clear his position on various subjects and in every case has had the courage of his convictions, regardless of consequences. Speaking recently at Windsor, Bishop Fallon, whose activities in college athletics are well known and whose football knowledge earned him a national reputation many years ago, explained for the first time why he had given up active participation in athletics. Said the Bishop:

"I could no longer withstand the devil of professionalism that had crept in and was destroying open and honest athletic sports. Clean and honest fellows stopped playing for the sport and were to be found with their hands out for something. When I found this out and made sure of it, I quit." Bishop Fallon here used language that admits of no ambiguity. His knowledge of athletics has been too extensive to cause him to make any errors in such matters and it, therefore, may be taken as true that the condition the Bishop describes exists or has existed, in so-called amateur sport. But it will surprise many to learn that college athletics have become tainted in this way. The one bulwark against the inroads of dishonest professionalism and college sports. If this latter is unable to maintain or preserve honest sport the athletic outlook is not bright. The public has been turning more and more to college athletics and in recent years the university football games have held first place in the affections of the public. Recently, however, ugly rumors have been afloat in connection with the composition of college football clubs, in particular, and good players in one institution have frequently appeared in the colors of sister colleges in the next scholastic session. This has caused some serious doubts of the amateur character of the players and the honesty of the institutions condoning such practices. It is to be hoped that there are in our universities athletic authorities of character and foresight who will assert themselves at a critical stage in the development of institutional athletics. The victory does not lie in the result of games but in the spirit and character of those participating in them—and of those witnessing them. The college athletic directors are facing a very grave condition and one which threatens the very existence of their system of sport. While open professionalism is in itself legitimate and honest, it obviously has no place as such in college sport. The other kind of professionalism should not have a place, and if it already has, it should be rooted out at once.—The Ottawa Citizen.

THE DEPARTURE OF DIPLOMATS

ACCREDITED TO THE HOLY SEE
(Translated from the Osservatore Romano)

Two days ago a paper published in the city affirmed that the Holy Father Benedict XV. had begged "the sovereigns of the States at war with Italy to recall on temporary leave" their diplomatic Representatives to the Holy See. We were authorized and we hastened to deny this information which we could not allow to pass without notice, because it in no way corresponded with the truth of the facts.

Having eliminated, therefore, this baseless version, we believe we are right in affirming that the diplomatic Representatives, accredited to the Holy See of the States at war with Italy, that is, the Ambassadors of Austria-Hungary, and the Ministers of Prussia and Bavaria, have felt themselves bound to go away from Rome, because their permanence in our city, in the present circumstances had become impossible. Impossible not because their personal safety and security could be in serious danger, but because their position had become morally intolerable and unacceptable.

For, in truth, even admitting, as has been affirmed by somebody that the Italian Government had shown itself disposed to allow these diplomatic Representatives to continue to correspond, through the medium and under the responsibility of the Holy See, with their respective Governments, it is only too clear that such a position would not have been acceptable to them, because not corresponding with the dignity of their rank and with the requirements of their office, in view of the fact that the liberty and independence of dip-

lomatic representatives and their own Governments is an essential and indispensable condition for the exercise of diplomatic representation and of its delicate functions.

Their departure from Rome, therefore, we believe must be attributed, not to special conventions and agreements made on the subject, but to the very force of things and to the new situation created by the participation of Italy in the present European conflict. A situation, under this aspect also, extremely painful for the Holy See, which, owing to this fact, no longer being able to confer directly with the representatives of the belligerent sides, is obliged to confine itself to one source of information, can no longer be in possession of all those elements which might contribute to furnish it with an exact notion and concept of the international situation in the different phases it takes on during this most unhappy period of history. From this necessarily and by the very force of things follows a diminution and a restriction of its international activity and which corresponds with its august character and with its beneficent mission in the midst of human society.

We call extremely painful, under this aspect also, the situation created for the Holy See and for the Supreme Pontiff, because it is easy to understand, nor do we think necessary to insist upon it, all the profound grief caused to his paternal heart by the sorrowful prospect of the tears and disasters which are the inevitable consequences of the war, whatever be its result, and which now, by the trend to our own country, for the terrible conflagration, he has unfortunately reason to fear may be reserved also for our country, for this Italy so dear to his heart as a Father. Of this grief and pain eloquent proof and expression are to be found in the Pontifical Letter, already published by us, in which the august Pontiff, after having done everything in his power to hasten the end of the tremendous conflict which is ensanguining Europe, and to limit and alleviate its terrible consequences, now gathers his children around him, to implore the cessation of the awful scourge which is desolating mankind. Here is one official note published the other day by the Italian Government: "News has been printed of a declaration made by the Italian Government, according to which in case of war, the permanence in Rome would not be allowed of the diplomatic envoys to the Holy See from States with which Italy was at war. This news is devoid of foundation.—Rome, May 29.

THE FOREIGN MISSIONS

THE UNPAID TITHES
The Field Star

Father Edmund turned wearily in at the white-pebbled path leading to the rectory. Ordinarily he would have stopped to examine lovingly his flowers, blooming luxuriously in their neatly arranged beds on the lawn, but to-day he had no interest in his fresh life about him and the soft, balmy air had no effect on his tired soul.

He had just come from the hospital where Lawrence Kearny lay seriously ill. Yes, Lawrence whom he had loved as a son, Lawrence whose one fine soul he had guided almost to the priesthood, Lawrence whose intellectual pride had led him to apostasy and atheism, was dying, the doctors said, and he had refused to listen to the priest's appeal for reconciliation with God.

It seemed more than Father Edmund could bear, and the final link in the chain of events which made him feel that, after all, his life was a failure. In the last three or four years he had seen several of the young people—whom he had himself baptized—lost to the faith through mixed marriages. The sodalities were no longer a pride to him; they were one-time fervor was gone. To be sure, there were the faithful ones, old and young, but too many were weaned by worldly pleasures from the devotions that had formerly been dear to them.

When he spoke to his fellow-pastors who were experiencing similar trials, they laid it to 'the spirit of the age,' a 'restlessness' that would pass. But that didn't satisfy Father Edmund. The Church had always had a weapon to counteract every evil in her ranks, and he felt that he ought to discover one for his present great need.

Father Edmund sat down to look over his letters with one disquieting question tugging at his brain, "What am I failing to do?" The mail was uninteresting—bills, receipts, advertisements, and appeals which he tossed aside half read, till his attention was caught by one from a foreign mission seminary.

It outlined its object briefly and asked for at least prayerful co-operation in its work for the souls that knew not Christ, assuring him it was

a well-known fact that parishes where the foreign missionary spirit was fostered, were signally blessed by God, and reminding him that the command to "preach the Gospel to every creature" was as imperative to-day as in the time of the Apostles. Father Edmund read it a second time. It was a striking appeal, but it followed the others into the wastebasket and he turned to the pile of parish work that had accumulated.

Soon, however, this, too, was abandoned, for thoughts of the sick boy's misery and of his other trials drove all else before them, and to increase his restlessness, the arguments of the foreign mission appeal kept bobbing up in a most disconcerting manner.

Was it true that co-operation with mission work brought blessings to a parish? And—the next question followed quite logically—could it be possible that failure to co-operate in it, withdrew God's mercy in some measure?

The late hours of the night found Father Edmund, alone in his room, still trying to get at the root of his troubles and frequently turning to the mission problem.

His thoughts flew back over the years. He recalled more than one cry for help from foreign mission organizations, to which he had turned a deaf ear. He remembered, too, an occasional bearded missionary to whom he had felt obliged to refuse the privilege of gathering crumbs from his parish table.

Why had he done so? Because love for his people and a desire to spare them made him unwilling to subject them to any extra burdens. But the need to 'spare' them had long since passed. The church property was without debt and collections were rare. His personal charities were many—and he acknowledged to himself in this moment that he had taken no little pride in keeping outside appeals away from the parish.

And what had been the result? He began to wonder if, in confining his efforts solely to his parishioners, and theirs to the parish church and themselves, he had brought up a generation of Catholics whose hearts, unwarmed with the dew of sacrifice, were becoming parched with self-love.

The familiar precepts of the Gospel cried out to him now with a different meaning. "Feed My sheep."—"Other sheep I have, that are not of this fold; them also I must bring."—"Going, teach all nations." Father Edmund had seen these sheep only in his straying children. The teaching of the nations was left to others. Not once in his thirty years of priestly life had he considered the heathen as part of the flock for which he was responsible. He had prayed for them—that was all.

And then came a startling memory. Lawrence had two or three times in his senses days expressed a desire to go to the foreign missions and Father Edmund had strongly discouraged the idea, telling the boy he was too bright to be thus buried.

Poor Father Edmund! Had he possibly sown the germ of pride that led Lawrence Kearny so far from grace? Had he also been making his parishioners selfish? He suddenly felt a responsibility for Lawrence's downfall and the indifference of so many others seemed thrown back on himself. It was a new light on his soul and it would not pass.

Father Edmund went early into the church the next morning, to offer to God the world-wide heart of a true priest, and having said Mass for Lawrence, hurried to the hospital.

What divine miracle was wrought in the sick man's chamber could only be guessed by the radiant light on Father Edmund's face when he turned in again at the white-pebbled path leading to the rectory. He had left Lawrence's ready and eager to be quickened with a new sense of heaven claims upon his charity, thanking God for the opportunity that lay before him to strengthen the spiritual life of his parish by holding before it the apostolic ideals.

Maryknoll, June, 1915.

THE SAD FATE OF POLAND

The devastation of Poland by the contending armies is one of the most appalling features of the terrible war in Europe. Father Bernard Vaughan gives this striking word picture of the situation of that devastated land: "During the scientific massacre, called warfare, we have grown accustomed to colossal numbers, but they all look dwarfed beside the giant figures which rise up before us when we begin to realize that millions of Poles are to-day struggling for life, over a third of whom are below the hunger line.

"Imagine if you can; more than two hundred towns reduced to ruins; more than seven thousand five hundred villages wiped out; while more than one thousand four hundred churches and chapels have been torn or burnt to the ground. What a tragic picture stands up before the eyes of a home-loving, hard-working and an intensely religious people!

"To-day we have come to a page in the history of Poland which we

may not callously turn over without a tear, a sigh, or a care for a people who in endurance, patriotism, chivalry and heroism have been in the past an object lesson to the whole of Christian civilization."—True Voice.

YOUNG BUGLER AIDED WOUNDED AND DYING

REPEATED LORD'S PRAYER TO SOLDIERS PASSING AWAY

Montreal, June 14.—Reports have reached here of the courage and sympathy displayed during the fighting at Langemarck by Bugler Ginley, of Ottawa. Speaking of the actions of Ginley, Bugler J. J. Darge of Montreal, says:

"I cannot say too much of Bugler Ginley, a young fellow just turned fifteen. He fought better than any man and bandaged and consoled the wounded. He also made the dying say their prayers; it was a pathetic sight to see one big Highlander who was going to die, repeat the prayers of the bugler, while smoking a cigarette."

Private James Wilson, writing to his parents about Ginley says: "A young boy, Bugler Ginley, got into the trench where one of our fellows who had half his face blown away, was dying. The young boy asked the captain if he could do anything to help him, but he said, 'No, let him lie there.' The brave little boy asked the captain if he had any morphine tablets and the captain gave him one for the dying soldier who soon went into unconsciousness. Knowing that the soldier was going to die, the lad began to say the Lord's prayer. It sounded very solemn in our trench with all the fellows clustered about. Before he died the man opened his eyes and told us all he felt he could do happier now that the bugler boy had prayed for him."

The young bugler referred to above was employed by the Mortimer Co., a prominent member of the German Center party, Dr. Erzberger, was in Rome for the third time, on some sort of special mission which took him frequently up to the Vatican, and it happened he is singularly like Prince von Buelow.

One day he visited the German ambassador at his residence, the Villa Malta, and from there went to the Vatican. A zealous newspaper representative saw the carriage leave the Villa and caught a glimpse of its occupant, followed it to the Vatican, and set the story afloat. But representatives of foreign powers at the Quirinal are not received at the Vatican while they hold office. It has happened, for instance, that the Spanish ambassador to the Quirinal, being a good Catholic, has before leaving Rome been received in audience with his family, but that has not happened until he has handed in his letters of dismissal to the king.

The bonds of discipline or etiquette—It is hard to know the exactly correct word—are not quite so tightly drawn now as they used to be in the days when a Vatican ambassador did not consider it the right thing to associate with his Quirinal confreres; but they still exist, as the Osservatore notes suggest, for otherwise the Vatican organ would surely not have troubled to deny the rumor twice and so explicitly.—Church Progress.

VON BUELOW'S VISIT TO VATICAN

The story of the visit to the Vatican of Prince von Buelow, German Ambassador at the Quirinal, has been once more denied officially in the Osservatore Romano, and now we have the explanation in the other papers of how the mistake arose. A prominent member of the German Center party, Dr. Erzberger, was in Rome for the third time, on some sort of special mission which took him frequently up to the Vatican, and it happened he is singularly like Prince von Buelow.

One day he visited the German ambassador at his residence, the Villa Malta, and from there went to the Vatican. A zealous newspaper representative saw the carriage leave the Villa and caught a glimpse of its occupant, followed it to the Vatican, and set the story afloat. But representatives of foreign powers at the Quirinal are not received at the Vatican while they hold office. It has happened, for instance, that the Spanish ambassador to the Quirinal, being a good Catholic, has before leaving Rome been received in audience with his family, but that has not happened until he has handed in his letters of dismissal to the king.

The bonds of discipline or etiquette—It is hard to know the exactly correct word—are not quite so tightly drawn now as they used to be in the days when a Vatican ambassador did not consider it the right thing to associate with his Quirinal confreres; but they still exist, as the Osservatore notes suggest, for otherwise the Vatican organ would surely not have troubled to deny the rumor twice and so explicitly.—Church Progress.

OUR LADY OF DUBLIN

During May Ireland celebrated the revival of an old devotion—that to Our Lady of Dublin, whose miraculous statue has been preserved under extraordinary circumstances. This beautiful old wooden statue of Our Lady of Dublin, carved in the fifteenth century, used to stand in St. Mary's Abbey.

When the monasteries were destroyed it was ordered to be burnt by the common hangman. This was apparently accomplished, but the shell of the statue, including the front and chest, remained, but so sunk and buried under rubbish that for fifty years it was used as a pig trough. Then it was recovered, hideously painted and put up for veneration once more in the 18th century. Later it passed into the possession of the Carmelites, who have renovated it, and revived the pilgrimages and devotions to Our Lady of Dublin, who now looks down on her clients from a handsome altar and appropriate surroundings.—Church Progress.

CATHOLIC NOTES

In the last ten years no fewer than 6,406 Jews have been converted to Catholicity.

At Feldkirch, in the Tyrol, the Jesuits have one of the largest and finest colleges in Europe at which many of the nobility are educated.

In all the churches of Vienna at the present time, the Blessed Sacrament is exposed in the evening at the same hour.

One of the first South Africans to fall in defense of the British Empire was Neville Pickering, a student of the Christian Brothers' College, Kimberley, South Africa.

The Sisters' College at the Catholic University in Washington has been the recipient the past week of a gift of \$25,000, from Mrs. Nicholas Brady of New York, for the erection of the administration building, and ground has been broken for the same.

Rev. Athanasius French, O. M. C., Professor of English in St. Francis College, Trenton, N. J., lost his life on June 15 in an unsuccessful attempt to save from drowning one of his pupils, Edward Kaczmarek of Buffalo, N. Y. Father French, who was on shore, jumped into the water, but was drowned in attempting to reach the boy.

This week's Catholic Press Association cable from Rome brings the very pleasant information that the rector of the American College there is now the Archbishop of Selevicia. It is another evidence of the high favor in which Bishop Kennedy is held by the Supreme Pontiff, and the news will be received with great satisfaction in this country.

His Holiness, Pope Benedict XV. has appointed Rt. Rev. Edward J. Hanna, D. D., auxiliary bishop of San Francisco, Cal., archbishop of that diocese, confirming the nomination made on May 18th, by the Sacred Congregation of the Consistory. Bishop Hanna's appointment fills the vacancy caused by the death of Archbishop Riordan on December 27, 1914.

The British Lord Chamberlain has refused to license Monsignor Benson's last work, a Passion Play, entitled "The Upper Room," which has been highly praised by Cardinal Bourne. The reason given for his action is that he cannot license a work which presents the Blessed Virgin Mary to the public! Here is reverence turned inside out with a vengeance.

The Monitor of San Francisco says that the entrance of Italy into the European conflict has taken the infamously Nathan, Italy's representative at the exposition, beyond our boundaries. We fear that the relief has come too late to be of much service to the exposition. Nathan's presence there has kept thousands of Catholics away from San Francisco this year. His exit will not lead them to change their plans now.

One of the Catholic missionaries of Papua, the Rev. Henri Van Neck, a Belgian, has been decorated by his King for his courageous conduct on the battlefield. After twelve years of mission work in New Guinea he had gone to his country for a holiday, when he broke out. He at once engaged as chaplain in the Belgian army, and was attached to the First Cavalry Division. He is still in service, and intends to return to his missionary labor as soon as the war is finished.

St. Louis Catholic societies will be asked to raise \$25,000 to aid in replenishing the depleted treasury of the Vatican in Rome, according to a decision made recently at a meeting of the Federation of Catholic Societies in Sodality Hall, 15 N. Grand avenue. The movement, known as the Catholic Societies' Peter's Pence movement, will be started all over the United States. The movement is made necessary by the lack of financial support from the European countries engaged in war. It has the approval of Archbishop Glennon.

Recent excavations at St. Austin's Abbey at Canterbury, England, have resulted in remarkable discoveries. A layer of earth was removed disclosing what is assumed to be the remains of work begun by Abbot Wilfric in 1056. There now may actually be seen the despoiled tombs of Archbishop Laurence, Melitus and Justus and part of what may be the altar of St. Gregory. There is also visible the grave in which the body of St. Mildred was laid by Wilfric. The discovery goes straight to the beginning of the English church.

A despatch from Rome says that out of 100 Noble Guards, more than sixty are serving with the Italian army. Many of these were not summoned to the colors, but enlisted as volunteers. The Pontifical Guard has been reduced to fewer than fifty men. When the Pope was indirectly informed that both the Noble Guards and the Gen darmes had been exempted from service, he replied that he did not need them at the Vatican, the Swiss Guards being sufficient for his protection. He added that the first duty of every Italian was to his country.