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A MODERN THINKER ON AN ANCIENT TRUTH.

The Medieval Conception of the State a Remedy for War Provoking Nationalism.

In the magazine section of the New York Evening Post for Saturday, July 28th, Washington Gladden, widely and favorably known as an author, brings a series of reflections upon a new book of George Louis Beers entitled "The English Speaking Peoples, Their Future, Relations and Joint International Obligations." The quotations he brings from this work are in themselves so well worth quoting and corroborate so fully what had been said so well and so clearly in St. Augustine's Civitas Dei that we cannot but choose several of the best to bring home a truth of special interest just to-day.

Dr. Gladden tells us that "The first fact to be noted is that the condition which has prevailed for several centuries in Europe is that of international anarchy. This is not to be charged to any one nation or group of nations; it is the direct product of working theories universally held in recent times." "In the words of a living publicist, the modern view is that 'the political world is composed of distinct communities, entirely independent, territorially omnipotent, and to some extent morally responsible.'" And Mr. Beers explains still further what Dr. Gladden maintains when he says: "The governments of the national states, England, France, Spain, whose consolidation marks the dawn of the modern era, successfully claimed for these bodies absolute freedom from all external control." This absolutism in its pernicious form is attributed to what Dr. Gladden calls "A series of remarkable thinkers—Machiavelli, Luther, Bodin, and Hobbes—who, as same author says, 'deductively developed an abstract theory of unlimited state sovereignty, both in internal and external affairs. Mankind instead of being regarded as one all-embracing community, was divided into distinct and separate political units, connected by no legal bonds. Even the existence of moral ties was not unfrequently denied. This theory of unlimited state sovereignty still holds sway. In the political world of to-day the concrete realities are the sovereign states, each of which is conceived by its government to be more or less a law unto itself.'"

What the results are of these perverted views disseminated by the men referred to by Mr. Beers, tells us when he says: "Almost at the very outset it was recognized that the Renaissance theory of state sovereignty led logically to the continuous warfare which was then devastating Europe, and that some limit must be set to the self-regulating actions of the sovereign state, if civilization was to endure." But that this limit has not as yet been set is evident when we are told by Dr. Gladden that "There has never until now been any indication that any of the great powers were ready to surrender their prerogatives of sovereignty or to submit to any arbitration by which war could be averted."

Mr. Beer tells us likewise that "The war is a direct outcome of the prevailing international anarchy, and of the selfish nationalism that is intimately connected with this lack of organization." For, as he also states, "so long as the community of states remains unorganized, the 'will to war' of one of its members will always be able to thwart the pacific purposes of the majority."

"It has not always been so," Dr. Gladden tells us. "Away back in medieval times they managed things better. At least they wanted to, and tried to. Mankind as they figured it, was a single, comprehensive organism; you might call it state or you might call it church—they drew no line between the two any more than the Massachusetts Pilgrims did." "And there is no doubt that these medieval folks had the idea that the unity of mankind was not merely a phrase—that it represented a fact which they ought

always to keep in sight and which must be the home of all their political thinking."

How fortunate indeed for the present world would be a reversion to this medieval manner of political thinking. Mr. Beer and Dr. Gladden vividly bring home to us the realization that the old is not all for the scrap heap, nor the new, however it glitter, all of precious value.

C. B. of C. V.

Late News of Ireland

Carlow.
Died—In the Presentation Convent, Carlow, Sister M. J. Delaney, for 21 years a member of the Order.—Mrs. Mary Foley, Augustine's Civitas Dei that we 112 Tullow Street, Carlow.

Clare.
Rev. James Brady, recently ordained at All Hallows' College, Dublin, for the diocese of Omaha, Neb., is a son of Michael Brady, J. P., Tomgraney, coroner for several centuries in Europe is that of international anarchy.

Cork.
Louis O'Leary, aged 40 years, was accidentally drowned at Glengarriff a short time ago.

Kerry.
The wife of a farmer named Con Leahane of Morley's Bridge, near Kenmare, was burned to death when her clothes ignited while removing a pot from the fire.

Limerick.
A divinity student named De Lacy, aged 17, was drowned while bathing in the Shannon at Tarbert Island. A younger brother made a gallant attempt to save him, but became exhausted and was rescued himself with difficulty by a Mr. Clancy.

Mayo.
Scenes of rejoicing attended the return of John Shoultice to Ballaghaderreen, and of Joseph McBride to Westport.

Tipperary.
Father John Lawrence, Carrick-on-Suir, who was ordained at Waterford for the diocese of Salford, celebrated his first Mass at the Mercy Convent, Dungarvan.

Westmeath.
Died—Michael Collins, Boulthenny, Nenagh, aged 102 years.—Mrs. Torpey, Curraghkiely, Carrick-on-Suir.

Wexford.
Rev. P. Hannon, son of the late William Hannon, T. C., Athlone, and brother of Denis Hannon, the well known international association football player, was among the priests ordained recently at Maynooth.

Which of the Two?

"Now, which is it to be, then?" The speaker was an old woman wearing a black scoop or sunbonnet and carrying a can of milk. She stood in a tiny garden before a low thatched cottage which stood at the Monier in the Island of Sark. She was haranguing her only son on the subject of his "sweethearts," as she called the two girls whom he was much inclined to favor. She was a small, wiry woman with pinched features and narrow slits of eyes; but he was tall and broad, fair and large of feature, slow and large of nature. Mrs. Baker always regretted her inability to rouse his temper, because she said it would wake him up to get like her dead husband, whose name he bore. Jacques never appeared to be put out, and even now, when his mother uttered her impatient and prying words, he only repeated placidly:

"Which is it to be, then? My good, but I don't know myself!" "Well, it seems it is on purpose for you to look well at them both together, because here they are coming down the lane!"

Mother and son turned to watch the approach of the two girls; both noticeable and entirely different. The taller had soft, white complexion and gray eyes as still and fathomless as a mountain lake on a summer night; her brown hair was parted in the middle and her walk was slow and dignified. She was the type of womanhood that meant entire self-effacement. The other was small and dainty, with laughing brown eyes and yellow hair, curly and shimmering. She might have been a mermaid, one of those supposed to live in the caves that honeycombed the coast of Sark.

"You're early this morning, Mary!" said Mrs. Baker to the tall, gray-eyed maiden; and it was plain that the old woman favored the quietest girl in the island.

"Yes, I'm early because I'm sent for to Bauregard to speak to one of the ladies that has been so long at Bel Air Hotel."

"And you, Amy?" questioned Jacques of the yellow-haired little girl who was eyeing him shyly, but his eyes wandered often to Mary's still face.

"Me? I'm going to help down to Stock's Hotel. There's a lot of gentry coming from England today. And you, Jacques, is it fishing today?"

"It's for round the island, to the caves. And it's time I was off. Adi (good-by), everybody."

When Jacques was gone the girls lingered a minute or two chatting of their home affairs with Mrs. Baker. Mary was an orphan, living with a crabbed aunt and uncle, and she had "plenty to put up with," while Amy was the eldest of a large family, a sunshiny, hardworking little creature. But Mary's staid manner and quiet dreaminess appealed strongly to nervous, fussy Mrs. Baker, and she was very anxious for Jacques to marry her. He was not exactly one of the "catches" of the island, but his mother's land and money would make him quite well off for Sark, and she wanted to see him suited with a good wife who would care for her in her old age, she said.

When Jacques came home that evening he told his mother that the lady and gentleman he had taken round the island had brought a lady and her maid. The lady was Miss Dudley, living at Beuregard, and her maid was no other than Mary, who had agreed to serve Miss Dudley while she was in Sark; to dress her, to do her hair, to attend upon her entirely, in fact.

"Bah! Mary a lady's maid, indeed!" cried Mrs. Baker. "Why don't you take and marry her, I'd like to know, Jacques?" "Because—well, she don't give me much encouragement, to tell the truth; and besides, there's something I like about little Amy, with her curls." This was the first time that Jacques had spoken so openly about the two girls; and Mrs. Baker hastened to impress upon him the folly of even looking at Amy.

"She's one of many, her, and there's no land and no money. But as for Mary, she'll get the property of her uncle and aunt; besides that, she's got the most sense, that's certain. She'd never do a foolish or a worldly thing, her."

"Not a thing, there you're right. But it isn't much of her I'll see now, she's a fine lady's maid."

This conjecture was very soon verified. Miss Dudley kept Mary busy from morning to night, and the few chats the fisherman had with her convinced him more than ever that she did not intend to give him any encouragement.

But, on the other hand, he was always meeting Amy down at the harbor, where she fetched baskets of fruits or flowers for Stock's Hotel, which the little steamer "Alert" brought over daily; again, at the shop, where she was buying the necessities for her poor and overcrowded home; at the Carrefour, the rendezvous of fishermen waiting to be employed, opposite Bel Air Hotel. Every time she met him she flushed and smiled and gave him the encouragement that Mary withheld. He was, therefore, all the more eager to win the good graces of the girl who kept aloof, and he ventured at last, to call at Beuregard one evening to ask Mary to go to a concert in the Boys' School. She said that she had not a moment to spare, and though she thanked him she did not care to go to the concert. This decision further convinced Jacques of her quiet and unworldly nature, and he wavered a little in his devotion.

He knew that Amy would not refuse to go to the concert, but he would not ask her for fear of hurting Mary's feelings. But he did not venture to Beuregard again; and the summer passed into autumn without any advance in his courtship of the quiet girl. Amy, too, was extra busy and, moreover, held aloof now when they met. His mother, however, did not cease to fret and tease him to be "man enough," as she put it, to propose to Mary and thus put an end to indecision. But this he would not do till he felt more sure of her feelings towards him. However, as Miss Dudley's friends left the island, and Mary had a little more leisure, he met her occasionally, and she was very kind to him, and for her, quite bright. So one day he ventured to speak. She listened without a change of color, and when he stopped, overcome by his own feelings and her coldness, she said gravely:

"I can't marry. I am going to be an actress!"

To be continued.

Daylight Lake Trips.

The C. & B. Line is again maintaining daylight service between Cleveland and Buffalo. These trips proved very popular last season, and this year promises even greater patronage.

From Cleveland, Steamer "City of Buffalo" leaves New East 9th Street Pier every Saturday the summer season at 9:30 a. m., arriving at Buffalo 7:30 evening of same day.

From Buffalo, the Great Ship "Seandbee" leaves wharves at South Michigan Street Bridge every Saturday at 9:30 a. m., reaching Cleveland at 7:30 p. m.

The night service will be the same as heretofore, namely, steamers leave both cities daily at 9:00 p. m., reaching destination the following morning at 7:30 (All Eastern Time.)

Low fare excursions from Cleveland and Buffalo are given every Saturday, good returning Sunday.

A reduced automobile rate of \$5.00 round trip is made for these week-end trips for cars not exceeding 127 inches wheelbase.

Great will be the dearth of priests in the war-countries and in the foreign missions, on the cessation of the war.

Send us your printing.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society 318 Lexington Ave., New York City

FROM FR. VERBRUGGE'S MISSION.

The acting Superior of the Mill Hill Fathers in Arevalo, Iloilo, P. I., is Rev. James Mansfield, the Superior, Fr. Verbrugge, being now in this country working in the interests of his mission.

Some assistance has already been sent to Iloilo, and in return comes this letter from Fr. Mansfield:

"I am not able to express adequately how grateful we are for the Mass intentions. No doubt our Superior, Fr. Verbrugge, will have explained how entirely we depend on Mass intentions from America for our sustenance and the support of our various mission stations. Without the help of dollar intentions, many of our Fathers would face practically starvation, as the income in their stations is so wretchedly small that it would be by no means sufficient to provide for their bare living, whilst in other stations, where the income is slightly better, the most necessary work, like the support of the parochial school, etc., would be entirely paralyzed. May our Lord bless you and all our American friends for your great share in our work, which we try to accomplish to the best of our powers, viz., to save the Philippine nation of the Church of Christ!"

TOO MUCH POVERTY.

Fr. Noye is a son of St. Francis, and therefore a lover of holy poverty, but there seem to be limits even to a missionary's endurance. He says of his chapel in China, and incidentally of himself:

"I beg to present myself as a beggar in a double sense; first, as a Franciscan, and, secondly, as a very poor missionary. But, like the Poor Man of Assisi, I beg not for myself, but for the Lord, who, I had no place to lay out His Head in this poor little mission of mine—that is, no place that is at all fitting for His Sacramental Presence.

"Let me tell you about the hovels that we call our 'church.' When my predecessor bought it there were two pagan families occupying it, together with their idols, their pigs and their cattle! In this section of the country, where thieves abound on every side, the poor people are obliged to keep their domestic animals in their sleeping rooms at night, for fear of their being stolen. You can imagine the condition of affairs, with human beings and animals all huddled in together into one room, which serves both as sleeping apartment and dining room.

"Yet it is in one of these wretched hovels, repaired and made as clean as we could make it, upon the poorest of altars that our Lord descends at the bidding of His priest in the Holy Sacrifice of the Mass. It makes me shudder to think how unhallowed a spot it is! Then, of course, we cannot think of reserving the Blessed Sacrament in such a dwelling, and I wonder if you realize just what that means to a poor missionary, who has given up everything else in the world, in order to be more closely united with our Lord?"

Bishop Aelen's testimony regarding mission conditions in Madras is much like that received from other quarters: "Materially, things could hardly be worse. But we put our confidence in Providence; and through the intercession of the Immaculate Mother, no doubt we shall be provided for. We cannot complain about conversions; they are larger in number than before the war."

Thus is the courage of the missionaries sustained and their faith rewarded. In fact the wonderful increase of spiritual conquests since the war can hardly be explained, except as a special manifestation of Divine regard!

Forty Years a Priest

Mgr. Joseph W. Hendrick Celebrates Anniversary at Ovid Monday With Thanksgiving Mass.

Ovid, Aug. 6.—To mark the completion of 40 years of service in the Church, Mgr. Joseph W. Hendrick celebrated this morning a mass of thanksgiving at 8 o'clock in Holy Cross Church, at Ovid, Seneca County, where he has served as rector for the last score of years.

Rev. J. W. Hendrick was ordained to the priesthood in Sacred Heart Convent in Prince Street, near East Avenue. At the time the mother superior of the convent was Helen White, a cousin of the present Chief Justice White of the United States Supreme Court.

Following his ordination, Father Hendrick served at St. Mary's Church and at St. Patrick's Cathedral in Rochester, at St. Mary's Auburn and at churches in Rushville, Yates County, Stanley, Ontario County, and various churches of Livingston County. Besides his present pastorate at Holy Cross Church at Ovid, Father Hendrick is Catholic chaplain at Willard State Hospital.

Father Hendrick was made a private chamberlain in the household of Pope Pius X in 1903, and following the death of his brother in 1910, he was made a domestic prelate by the same Pontiff.

DRAFT EXEMPTIONS

Persons who must be exempted or discharged from the draft by the local boards include: Officers of the United States, of the states, territories and of the District of Columbia. Ministers of religion, students of divinity.

Persons in the military or naval service of the United States. Subjects of Germany and all other aliens who have not taken out first papers. Workmen in federal armories, arsenals and navy yards.

Persons in the federal service designated by the President for exemption. Pilot, merchants' marine sail-ors. Those with a status with respect to dependents which renders their exclusion desirable (a married man with dependent wife or child, son of a dependent widow, son of a dependent, aged or infirm parent, or brother or dependent orphan child under 16 years of age).

Those found morally deficient. Any member of any well recognized religious sect existing May 18, 1917, whose creed forbids participation in war and whose religious convictions accord with the creed.

Big Percentage of Catholics in Navy.

The following incident will be of interest to the Catholics throughout the United States. Rev. Thos. S. Regan, recently appointed a chaplain in the Navy, has taken a religious census of the U. S. S. "Minnesota," to which he is attached.

Father Regan was in Washington recently and reports that of the thirteen hundred men aboard the big warship eight hundred are Catholics, or 61 per cent.

This seems a special reason that we are entitled to a large proportion of the chaplains in the Navy.

The highest percentage reported in any one group previous to this was from the United States Naval Training Station at Port Royal, S. C., where Rev. Edward Duff reported fifty-five per cent. Catholic.

Knights of Columbus War Fund.

Chicago, Aug. 7.—A war fund of \$3,000,000 will be raised by the Knights of Columbus for recreational centers for men in the army and navy camps instead of the \$1,000,000 it was originally planned to raise, according to a decision reached by the supreme council of the order in annual convention here Tuesday. The \$1,000,000 fund already has been oversubscribed, it was announced.