

## THE TOLERANCE OF THE CHURCH.

Evidenced in Acceptance of Time-Honored Usages And Institutions Her Opponents Showed Intolerance Abolishing Existing Customs.

From the Iconoclasts of the early ages down to the most recent revolutionaries there is one trait common to all those who have fostered movements antagonistic to the Church, namely the desire to abolish the existing order and the customs, usages and rights of the people, while the Church has ever found room for such usages and institutions within her discipline as were not incompatible with faith and morality. And many existing customs and laws she idealized and sanctioned. Her enemies, in the early centuries, destroyed the Icons, the images and statues of the Saints, and the Mohammedans followed in their footsteps, eliminating pictorial and statuary art not only from the house of God but also from the homes and the lives of the people. The Image Breakers of a still later age not only sacrificed pictures and other works of art to their passion for reform, but also destroyed libraries of incalculable value. The Reformation sought to do away with many things that the people held sacred, and soon, through this same movement, "Merrie" England lost its merriness in consequence of the loss of the former faith, of the popular festivals, and of customs long observed by the people. The French Revolution destroyed so much of what had previously existed,—rights, usages, and institutions,—that the constitutional Bishop Gregoire asserted in 1794, that "the mere list of stolen, destroyed, and mutilated works of art would fill several volumes." Exponents of Liberalism and the movers of the agitation for Enlightenment in the past century were guilty of the same offence. Our present day efforts to revive carol-singing at Christmas-tide are naught but a reaction against the prohibitions imposed by men hostile to the Church.

On the other hand, the tolerance of the Church is exemplified in the retention of the language and many usages and institutions of the people to whom she brought the boon of Faith. While the language of the Mass, the Office and the Ritual (with a few exceptions) is the language of the Church, the language of the people, remained the medium of preaching and local administration. Even to-day, congregational singing in the vernacular, and prayers in the language of the people express this attitude of the Church towards the usages of the people. The Church—and the authorities open to her influence—retained and sanctioned and hallowed many of the customs and usages of those who came into her fold, when a less humane agency might have uprooted them and cast them aside, in order to impose something less natural, more artificial. The Church Christianized many of the people's feasts, as the student of folk-lore will verify. St. John's Day, May Day, Epiphany,—the blessing of herbs and fruits (Assumption), of the sea when the fishermen went forth to cast their nets, the blessing of bridges, ships and dwelling-houses—all of these observances and ceremonies have a counterpart in the original practices and customs of the pagans who bowed their heads to her mild yoke. Her public processions, services in the open, many parish celebrations, show the adoption and Christian adaptation of usages observed among pagans whom she converted.

### Right of Sanctuary Observed by Pagans.

The humane spirit of the Church and her tolerance of institutions not sprung from her own teachings but from former beliefs and customs of the people with whom she came into contact is illustrated in the continuation of the observance of the right of asylum or of sanctuary. This right was well-known in antiquity and in many countries among barbarians and civilized pagans.

"Places of sanctuary and asylums for the protection of the persecuted were known among all peoples of ancient times and of the Middle Ages, says Prof. Joseph Fehr in his book on State and Church in the Frankish Kingdom to the time of Charlemagne,—"sections of the country, cities, islands, altars, temples, statues were recognized as offering protection against persecution; at times political, at others religious motives inspired the setting apart of these places of refuge." The taking over of the idea of a sanctuary for the protection of the persecuted by the Church is of early record. Mr. Claude C. H. Williamson, writing recently in the Irish Theological Quarterly, rightly says: "Early Christianity soon introduced the right of asylum to the churches. Eutropius says that Christian people who were chased by a crowd were accorded refuge." Gregory of Nazianzus, St. Basil give illustrations of the observance of this right. St. Augustine tells us in his "City of God" that even Alaric, after taking the city of Rome, spared all those who had taken refuge in the churches. Papal sanction of the right of asylum was granted by Pope Leo I. about 460, though the Council of Orange had dealt with the matter in 441. Gregory the Great (590-604), recognizing the right and its observance, "enacted that the right of asylum was to be used to further the interests of equity and not to screen malefactors from punishment."

### The Parole Idea.—Absence of Artificiality.

Thus the Church and those nations which permitted themselves to be guided by her, adopted an existing wholesome institution and regulated the application of its benefits. The methods used in this and in other instances were proximate, not far-fetched; home-grown, not exotic. Adoption of existing usage, and the sanctioning thereof may be noted in the regulations obtaining during the reign of Edward III. of England (1327-77), referring to the observance of this right. Under his rule the persons accused were allowed to flee the country provided they observed certain conditions. They were obliged to keep to the king's highway, and to travel with a wooden cross in their hands, bare-footed and bare-headed,

and in their coats only; they were not permitted to remain two nights in the same place, and were allowed only nine days to reach Dover from Yorkshire, their intentions—and this was one of the conditions for their immunity—being to leave the country, which involved abjuring the rights of citizenship and the forfeiture of everything they possessed. It was decreed that while on such a journey the felons were to wear a costume which would cause them to be recognized as having taken sanctuary; and the king forbade anyone, under pain of life and limb, to kill them while they were pursuing their journey. At the end of the journey an officer branded them on the brawny part of the thumb with a letter A, standing for the word "Abjure," so that all men might know in what relation they stood henceforth to society. If they could find no passage over sea, they were bound each day to walk knee-deep in the water, in proof of their good-will to make the passage.

The procedure in the instance quoted corresponds to a degree with the practices observed by numerous pagan nations. In the example cited it represents the expression of certain requirements of the old Germanic law, which was, under the influence of the Church, made the Christian Germanic law. Its observance illustrates the point at issue—that the Church gladly built up on the wholesome institutions which she found among her newly-gained children.

It is also interesting to note that the Church, in adopting, adapting and sanctioning this right of asylum, lent her sanction to what was in principle, the application of what is to-day known as the parole system. The administration of this right at times led to temporary or permanent immunity from punishment, on the condition of good conduct and observance of the stipulations connected with the right. The right included opportunities for repentance (in the case of the guilty) and of reform. Frequently the conditions of immunity themselves constituted a penance and opportunity for betterment. At times a temporary absence from home, a pilgrimage, a visit to a monastery, and such like observances served, to atone for the wrong committed (with the exception, of course, of restitution where such was required). Thus protection and correction were combined in an ideal manner,—a thing which the modern parole system sets out to achieve, though in a less auspicious manner, inasmuch as the spiritual needs of the offender are lost sight of in our day.

### C. B. of the C. V.

William J. Mulligan Pays Visit To Cardinal Mercier Via Aeroplane.

By mail from Paris:—When William J. Mulligan, Chairman of the Knights of Columbus Committee on War Activities, missed his train to Brussels a few days ago, he flew in a Goliath aeroplane to the Belgian capital in order to reach there in time to keep an appointment with Cardinal Mercier.

Accompanying Mr. Mulligan was William P. McLoughlin, a New York newspaper man, now a K. of C. secretary overseas. The trip was made in record time and under ideal conditions.

The purpose of Chairman Mulligan's visit was to discuss the Cardinal's trip to America and to inspect the K. of C. free theatre, bought and operated for U. S. service men in Antwerp.

## Late News of Ireland

### Cork

J. Coleman, J. P., Co. C. was re-elected chairman and C. F. Hartigan vice-chairman of Croom Rural Council, and John Power and Michael O'Brien of the board of guardians.

Most Rev. Dr. Browne, Bishop of Cloyne, was congratulated by the Committee of Management of the Cork Lunatic Asylum on his sacerdotal jubilee. J. M. Burke, who moved the resolution, paid a high tribute to Dr. Browne.

Rev. John Walsh, P.P., of Maclean, Diocese of Lismore, Australia, who has died, was educated at St. Finbarr's Seminary, Cork, and ordained at All Hallows' College. He was son of the late D. F. Walsh, Ashhill, Enniskenne, Dublin.

Lieutenant E. Healy, a Dublin man, is at present in Dublin to enlist help for another expedition to the Antarctic regions, which will be led by J. L. Cope, who was engaged on the 1914-17 expedition.

His Grace, the Archbishop, has made the following appointments: The Very Rev. Michael Hoey, P. P., Aughrim, County Wicklow, to be parish priest of Dunlavin; the Very Rev. Christopher Grimes, P. P., Donabate, to be parish priest of Rush; the Rev. James Williams, C.C., Howth, to be parish priest of Donabate; the Rev. John Manning, C. C., Arklow, to be parish priest of Aughrim, Kerry.

The L. G. Board have at last sanctioned the appointment of Dr. Collins as M. O. of the Croom District, Killarney.

His Lordship, the Most Rev. Dr. O'Sullivan, Bishop of Kerry, paid his first episcopal visit to Listowel for the purpose of administering the Sacrament of Confirmation. There were 126 boys and 137 girls presented for Confirmation, all of whom were complimented by his lordship on the excellence of their answering and knowledge of the Christian Doctrine.

### Mayo

The death has taken place at a private nursing home in Dublin of Rev. Hugh Conway, P. P., Lacken, Ballina, one of the oldest priests of Killala Diocese. He had been in ill health for some years, and retired from active performance of his sacred duties about three years ago. Father Conway was a nephew of the late Most Rev. Dr. Conway, Bishop of Killala, and before his promotion to the pastoral charge of Lacken, of which he was parish priest for a long period, he was administrator at Backs.

At the Mercy Convent, Tuam, Miss Agnes Fitzpatrick (in Religion, Sister Josephine) of Derrygorman, Westport, was professed. The ceremony was performed by His Grace, the Archbishop, assisted by Rev. P. Moane, C. C.; Rev. F. Ruane, C. C., and Rev. F. Canavan, Adm., Tipperary.

The death has occurred of William Kelly, Glenmore, Lateragh. Deceased was brother of Most Rev. Dr. Kelly, Bishop of Ross.

At an auction at Banna the extremely high sum of £215 was paid for an Irish acre of land convenient to the village.

J. Contigan's farm of 53 acres at Gurthorough has been purchased for £1,700 by M. Delaney, Marymount.

In the meadow sales which were held during the same week the prices ranged from £20 to £25 per acre.

San Francisco gave \$100,000 to the fund for the freedom of Ireland.

## NO DULL BOYS— K. OF C. PLAN

At Peace Convention in Buffalo, August 5, 6, 7, Knights Will Take Up Great Work For Youth of Nation.

All work and no play makes Jack a dull boy. That has held good ever since the first Jack started to earn his living by the sweat of his high or low brow. The Knights of Columbus are coming to Jack's rescue, and to Jim's and Joe's, and Tom's and Dick's and Harry's. The Knight's, realizing that the period of transition to the ways of peace spells limitless opportunity for young men of the nation are going to do their share towards extending the hands of the nation's youth to grasp at opportunity.

At the Peace Convention of the K. of C. in Buffalo, August 5, 6, and 7, a concrete program will be presented by a special committee of the K-C Board of Directors. This program will be framed by educational experts sitting in a weekly session in New York the week of July 27. Among these experts are some of the foremost Catholic and secular educational authorities in the country—such men as James F. Byrne, Father John J. Wynne, Edward Devine, Michael J. Downey, Joseph Scott and Dr. Edward A. Pace.

It is expected that the recommendation to the convention will take the form of a vast, free night-school plan, the K. of C. Councils, of which there are over 2,000, forming the units of activity. Practical and cultural courses will be offered, and expert professional management engaged throughout.

Another great enterprise to be taken up by the Supreme Convention of the K. of C. is the work of establishing recreation centers throughout the country. In Utica, N. Y., there is a model K. of C. recreation center, with every facility for athletic and gymnastic events and for extra educational and amusement features. Many of the delegates to the Peace Convention at Buffalo will visit the Utica K-C center to witness the operation of the ideal K-C public club. In Columbus the Knights recently raised \$325,000 for a center of this description. The club in Utica cost over \$150,000.

The educational and recreational work being undertaken by the Knights of Columbus is calculated to be of immense benefit to the 800,000 members of the Order and to such others as take advantage of the privileges offered.

Another feature of the Peace Convention will be the emphasizing of the K. of C. attitude towards Bolshevism. Supreme Knight James A. Flaherty resumed the K-C warfare against extreme radicalism—a fight the Knights had fought for years before the war—the moment hostilities ceased. The Knights will continue their effective campaign against anarchy.

Prominent men from all parts of the country will address the convention, and every center of population on this continent generally will be represented by delegates.

Mgr. Harty, the Archbishop of Cashel, Ireland, in a pastoral letter says that the allied phrases "safe for democracy" and "liberty of nations," were only a hollow mockery of truth if freedom is not given to Ireland, one of the most ancient and most civilized nations of Europe.

## Catholic Summer School at Cliff Haven, N. Y.

CLIFF HAVEN, N. Y., JULY 31st.

Four lectures by Mrs. Joyce Kilmer, widow of the great Joyce Kilmer, poet and patriot, featured the last week at Cliff Haven. Mrs. Kilmer, who writes so well herself said that Mr. Kilmer once said of her that she was "the greatest poet in his family", gave literary estimates of Ten Modern Catholic Women Poets and of a group of Contemporary Women Poets. She was introduced by the Rev. John B. Kelly, an intimate friend of her distinguished husband, and received an unusual ovation from one of the largest audiences of the season.

Both the other courses of the week were also of a standard high even for Cliff Haven. The Rev. Martin J. Scott, S. J., well known as the writer of "God and Myself", and other works, gave five lectures on the "Credentia of Christianity." The individual lectures being entitled "Christianity the Most Startling Reform in the History of the World," "Christianity's New Testament Credentials," "The Gospels as a Historic Document," "The Credentia Given by Christ," and "The Credentia Given by Christianity." Father Scott's lectures were old favorites at the Summer School, gave fine ground views, entitled "Centuries of Modern English and American Novelists and Dramatists."

Rev. Martin J. Scott, S. J., preached at the High Mass Sunday Morning. The last subject was taken from the Gospel of the day.

On Monday morning a mass of requiem was sung for the repose of the soul of Mrs. Anne Kelly, mother of the Rev. John B. Kelly. Father Kelly himself was the celebrant of the Mass. The Rev. Joseph O'Connell was deacon, and the Rev. Vincent Scully, sub-deacon.

On Wednesday morning a 50th anniversary mass of requiem was celebrated for the repose of the soul of the Rev. John T. Deane, S. T. L. of Albany, who for years was one of the leaders in Summer School activities.

The weekly card party of the series being given under the auspices of the Alumni Association, was given this week at the Boston Cottage on Monday afternoon.

On Monday evening the Buffalo Cottage entertained with reception and dinner, and on Tuesday evening the regular weekly dance of the Champlain Club was held.

On Tuesday evening at the Champlain Club a reception was tendered to the St. Rev. Michael F. Burke, D. D., Bishop of the Diocese of St. Joseph, Mo. Hon. George J. Gillette, president, and the Rev. John B. Kelly were the address of welcome. The musical program was furnished by Miss Lily E. Meagher, Mrs. W. E. Plunkett, Master Joseph Dyer, and Master Walter Meagher. Mr. Frederick Fumling also lighted with one of his familiar recitations.

The College Camp basketball team met with its first defeat of the season at the hands of strong aggregation from the State Prison at Dannemora, on last Saturday afternoon. On last Saturday morning in its first match of the season the Camp team secured a victory over the Champlain team.