

## The Catholic Record

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Editors (Rev. James T. Foley, B. A.,  
Thomas Coffey, L.L.D.,  
Associate Editors (Rev. D. A. Casey,  
H. F. Mackintosh.

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LONDON, SATURDAY, SEPTEMBER 5, 1914

### OFFICIAL

#### LETTERS FROM THE RIGHT REV. BISHOP

St. Peter's Cathedral, London, Canada  
August 28th, 1914.

Dear Rev. Father:—The death of His Holiness Pius X. has afflicted all our hearts and cast a gloom over the universal Church. You have not failed to fulfill the sacred duty of charity in frequent and fervent prayers for the repose of the soul of our late Holy Father.

Another obligation, however, rests with equal force upon us; it is, to address to Him of Whom the Pope is the visible representative on earth, our humble supplications, that His Holy Church may soon be given a worthy successor to the late illustrious and saintly Pontiff. We therefore direct that until the election of a successor to His Holiness Pius X. has taken place, there be, said daily, rubrics permitting as "oratio de mandato," the prayers from the Mass "Pro eligendo Summo Pontifice," and we most earnestly exhort you to invite your faithful people to unite in common and constant prayer for the same sacred object.

Given at London this 28th day of August, 1914.

M. F. FALLON,  
Bishop of London.

August 28th, 1914.

Dear Rev. Father:—We are standing on the brink of events, the consequences of which no man can foresee. Through circumstances which it attempted to control, but unfortunately without success, the Empire, of which Canada forms a part, has been forced in defence of its very life and liberty to unsheathe the sword in a struggle fraught with the gravest import to the most sacred interests. Every sentiment of loyalty to our king and country, as well as love for our very homes, prompts us to turn to God and seek from Him the blessed gifts of peace and security for the Empire, that will mean the freedom and welfare of the world.

In the Liturgy of the Church there is found a Mass for the Time of War. It is not a mere empty direction; it is to be used in the day of need. It apportions the merits of the Holy Sacrifice between the temporal and spiritual wants of those who are standing in the forefront of battle, and the eternal repose of the countless souls so suddenly summoned before their Supreme Judge.

We therefore order and direct that on Sunday, the 6th of September, there be celebrated in each parish church the Votive Mass "Tempore Belli" for the intentions set forth above, and this Mass shall be solemn wherever such is possible. We also direct the daily recitation of the prayer from the same Mass, as "oratio imperata." At Benediction of the Most Blessed Sacrament, whether on Sundays or week days, the Psalm Miserere is to be sung between the "O Salutaris" and the "Tantum Ergo," for the spiritual strength of those who are engaged in the combat, and the eternal rest of those who have fallen in the battle. We also urge upon the laity the frequent and fervent reception of the Sacraments of Penance and Holy Communion, that through their pious prayers God may deign in His Infinite Mercy to protect our interests, our liberties and our lives.

Given at London this 28th day of August and appointed to be read in all the churches of the Diocese on Sunday, August 30th, 1914.

M. F. FALLON,  
Bishop of London.

#### WHAT PIUS X. ACCOMPLISHED

From the ranks of the humblest of the Italian people Pius X. by merit, service and virtue rose to the highest position on earth. The unqualified statement that all men are born free and equal is an unqualified absurdity. As men vary in physical strength so they differ in mental capacity. The most democratic conception of freedom can give equality of opportunity and no more. The most democratic influence in history, the most democratic institution on earth, in any true and worthy sense, is the Catholic Church. The career of Giuseppe Sarto is one of innumerable striking instances of the truth of this statement. Each time the humble but sturdily independent country post-man, who still provides, by the work of his hands, for the frugal wants of his peasant family, visited the august Pontiff who claimed the willing spiritual allegiance of three hundred millions of the most highly civilized and cultured of the human race, Pope and peasant preached to the world the democracy of the Catholic Church.

In this democratic century the career of Giuseppe Sarto is the world's greatest lesson in true democracy.

In St. Peter's Chair Pius X. accomplished much; in a short time he fulfilled a great space.

On this continent we cannot forget that one of the first great works of the administration of Pius X. was to place Canada and the United States under the general law and government of the Church. Before that time our ecclesiastical affairs were under the control of the Congregation of the Propagation of the Faith, or, as it is usually called, the Propaganda. It is, perhaps, difficult for the layman to appreciate the far-reaching importance of this act of our late beloved Holy Father. For one thing our bishops are now appointed not by the Cardinal prefect of the Propaganda and his consultors, but by that great council of the Church known as the Consistorial Congregation. All the other great congregations which share in the government of the Church now treat all Canadian and American affairs that fall within their respective provinces. Taking the government of the North West Territories out of the hands of the North West Council and away from the immediate supervision of the Minister of the Interior, constituting them full fledged provinces, with each department of the federal government assuming control of matters falling within its sphere, is, perhaps, a sufficiently apt and intelligible illustration of the great change effected in our ecclesiastical status by this act of the late Pope. It will be readily seen, then, that this alone makes the reign of Pius X. epochal for North America.

"To restore all things in Christ" was the sublime and appropriate motto of the great high priest now gone to his reward. Not in a short space, not in our day will it be fully appreciated how faithful to that high ideal was Pius X. We shall long have passed away when the future historian will recount the inestimable benefits of admitting the little ones, as soon as they are capable of understanding what they do, to Holy Communion. "Suffer the little ones to come unto Me" said Christ; and His viceregent on earth brushes aside the custom of centuries and allows millions of holy innocents to partake of the Bread of Angels. In an age when even the worldly minded recognize that great and special dangers threaten, what a safeguard to the innocence of childhood! The admirable response to the late Pope's decree on frequent Communion is also of importance incalculable in restoring all things in Christ. For Communion is not a mere ceremony or symbol, but the coming of Christ into the soul just as really as He rested in His dear loved Mother's arms. There His Godhead was invisible, only the human child could be seen; here both Godhead and Humanity are shrouded under the appearances of bread and wine. Yet is He really, substantially and personally present for He has said so.

If we were to select another instance of what Pius X. accomplished the exposure and condemnation of that congeries of heresies called Modernism must claim attention. In the Church of England we see to-day this same corroding influence eating away what that Church still retains of Christianity. Clergymen still retaining official positions in the Anglican Church openly deny the Virgin birth of Christ, His Resurrection, His Divine Personality. In the Catholic Church Modernism is as dead as Arianism which, indeed, it included. Pius thus confirmed the brethren, was faithful to the trust committed to him, and safeguarded the eternal truths which comprise the faith once delivered to the saints. "While he was Supreme Pontiff he feared not earthly things, but has gloriously passed to the heavenly kingdom."

#### THE BIBLE ITS OWN INTERPRETER

Protestants who still retain the belief that the Bible is the word of God differ essentially from Catholics in holding that Scriptures interpret themselves. Private interpretation must assume that God's message to man is made so perfectly clear that all who run may read. The facts of history and the facts of everyday observation flatly contradict the assumption. We agree that the Scriptures are the inspired word of God. They contain a divine message. The truth of that message is, like all truth, independent of its apprehension or

misapprehension in any or every human mind. Just now men may variously estimate the number of Germans engaged on the French frontier. One may believe that there are a million German soldiers there; another is firmly convinced that there are not more than half a million; while another clings tenaciously to his belief that there are two millions. The truth is not affected in the slightest. The actual number is quite independent of all estimates. In other words truth is objective, not subjective. There are those who are dignified with the name of philosophers who maintain the opposite; that what is true for some men is not true for others; that what is true for all men at one time may be false at another time. This is subversive of the very conception of truth; it is and always will be rejected as irrational by the common consent of reasonable beings. In everyday life the inanities of a Bergson meet with the unanimous condemnation of rational nature.

The message of the Bible is objective; therefore if not rightly apprehended or interpreted the reader fails to possess himself of that message. It is and must remain quite independent of his misunderstanding of it.

The Bible itself fully substantiates the common-sense and Catholic claim that there must be an interpreter. It bears witness to the divine institution of God's Church. But let us avoid the field where religious controversy biases the judgment and consider the question from a neutral point of view. Every civilized country in the world has written laws. But no single country in the world places in the hands of its citizens or subjects a printed copy of the civil law, leaving to each citizen or subject to interpret it as he seems right. In our own country the schools are managed largely by the people themselves in accordance with the school act. A printed copy of the act governing schools is given trustees, teachers, inspectors and others interested. This is a wise and prudent way of proceeding. The school act, like the epistles of St. Paul and also the other Scriptures, contain some things hard to be understood. Does our government allow the unlearned and unstable to wrest them to their own perdition? Certainly not. If any government were to make private interpretation of the printed school act the final authority in the law governing schools we should soon have educational chaos. There are lawfully constituted authorities and courts of competent jurisdiction to interpret and enforce the law. The analogy is evident. Applying the Protestant principle to school matters, courts and officers would be abolished and the printed code distributed to everybody, and every interpreter would be a law unto himself. To state such a principle as applied to civil law is to demonstrate its absurdity. Yet it is precisely this absurd principle that many Protestants still maintain is the plan of an all-wise God with regard to the all-important matter of His law revealed to mankind. Now the Catholic believes, and on the very authority of Holy Writ which Protestants exalt beyond reason or reverence, that in the matter of divine law an all-wise God appointed lawfully constituted authorities and courts of competent jurisdiction to interpret and enforce that law. The apostles and their successors were divinely commissioned and the Eternal Son of God made man promised to be with them even unto the consummation of the world; He also promised to send them the Spirit of Truth to teach them all things and to abide with them not merely until the sixteenth century, but to abide with them forever. The Catholic who reads and reveres the Scriptures subject to the interpretation of the Church is like the trustee or ratepayer who reads the school act with intelligent submission to the interpretation of the courts and offices of the Department of Education. No amount of diatribes or invectives, even if they were not as false and calumnious as they usually are, can shake the impregnable common-sense and reasonable position of Catholics with regard to God's written word.

Equally applicable to all who make the Bible their sole rule of faith and morals are the remarks of Robert Hugh Benson on the position of the Evangelical party in the Church of England: "Cut off, as they are, from any real acceptance of tradition, they are simultaneously cut off from the strongest evidence to the truth of the Scripture narrative, and from the attack of the most ruthless of higher critics can only take refuge in an unintelligent bibliolatry. It is really pathetic, even in the eyes of their opponents, to see how gallantly they fight, and how inadequately, when it is remembered how greatly they dominated the situation even so short a time as twenty years ago. But it is their own fault. They chose an impossible position."

#### PROGRESS

A few centuries ago this continent was inhabited by warring tribes of Indians. They continued to fight and scalp each other even after the menacing advance of the white men threatened their hunting grounds and even their existence. Their weapons were crude it is true. We have made great progress since then. Science has accomplished a great deal. She was proud and boasted of having dethroned religion. Many hailed the usurper as the rightful heir to religion's throne.

Now Europe is inhabited by warring nations. Science has replaced the bow and arrow and the scalping knife with the machine gun and the dreadnaught. How much better is the civilization of European nations to-day than the Indian tribes of America a few hundred years ago? Take the nations as nations and the tribes as tribes; not the individual European and the individual Indian. Of course the war of nations is on a greater scale; the carnage, the suffering, the reckless destruction of human life and the results of human labor make the savage tribal warfare seem insignificant. But in what else does modern Europe excel savage America?

To this pass has the worship of the State brought European civilization. The State in England was at one time Henry VIII. or Elizabeth and their plundering sycophants. The supremacy of the State over the Church was enacted into law and ruthlessly enforced by fines, imprisonment, the hangman's rope, the ripping knife, the steaming cauldron and the butcher's cleaver.

The State in France in recent times was a group of men who boasted that they had extinguished heaven's lights.

This valiant State made war on religious men and defenceless women. The kaleidoscopic succession of grafting infidels, who composed the governments of France, robbed men and women of their property and liberty without international indignation or protest. Is it likely that the world is now going to feel indignant at Germany's violation of treaty obligations? Germany's ideal of the State is little different from the deified Roma of pagan times. She frankly and brutally attempts to realize her ideal.

European civilization is Christian. It is the work of the Catholic Church. When the nations substituted state-worship for the universal and benign sway of the Catholic Church they undermined European civilization. They have lived long on the capital accumulated by centuries of work on the part of the Church. Now they are bankrupt. They must return either to Christianity or to the ideal of pagan Rome. Conscience or force must rule. Materialism and state-worship are demonstrating their futility.

#### CATHOLIC IRELAND

The whirligig of time brings its revenges. A short time ago a lot of people were loudly questioning Irish Catholic loyalty and bitterly opposing Home Rule. At the outbreak of war the British Government announced that no territorial troops will replace the regulars removed from Ireland. More than that, the War Office declared itself willing to consult with the provisional committee for the purpose of organizing and equipping the Irish Volunteers. Again, despite the impenetrable secrecy surrounding the expeditionary force, a newspaper paragraph gives us a glimpse of the soldiers of the King on their way to the front. Of course the Irish Catholic is there. He always was.

I witnessed a notable scene on the road between Boulogne and Paris. Two English cardinals, Cardinal Bourne, Archbishop of Westminster, and Cardinal Gasquet, Abbot President of the English Benedictines, were on their way from London to the conclave at Rome. Their train stopped on a siding, and by a curious chance a regiment of British troops, which included in its ranks a large body of Irish Catholics, was drawn up alongside for a moment. The cardinals leaned out of the window and gave the soldiers their blessing, which the Catholic

soldiers by spontaneous impulse, knelt to receive."

On Mr. Asquith's answer to the query about territorial troops replacing the regulars in Ireland the Dublin Freeman's Journal has this comment:

"Mr. Asquith expressed his confidence that Ireland would contribute her share to the second army that Lord Kitchener proposes to raise. This may be taken as the Prime Minister's acknowledgment of Ireland's contribution to the building up of the empire. Great Britain has not yet forgotten the work of the Irish regiments in South Africa or the official acknowledgment that the Dublin Fusiliers in storming the heights of Colenso led the way to Ladysmith."

Spiteful little bigots who never tire of recalling the fact that there was Irish sympathy for the brave Boers in the South African war might take a note of this official acknowledgment. And in future to remember that there was also pronounced English pro-Boer sympathy at that time. The present is not the time to stir up prejudice. The nagging little loyalists, however, may at a time like this get the grace to be ashamed of themselves.

The Freeman's Journal further on remarks:

"Wellington's strong argument for Catholic Emancipation must not be forgotten. He said that nearly half of his army were Irish Catholics, and added, that were it not for the Irish forces under his command, from Portugal to Waterloo, they could not have won the great victories they did. Thanks to the advent of the Irish Volunteers, to-day, as in the days of Grattan and Charlemont, Ireland is in possession of the means of undertaking national defence and safeguarding Irish interests whilst Imperial troops are engaged with the enemy elsewhere. Mr. Redmond's great speech has brought that great fact into high relief. Irish sympathy and Irish sentiment are with Great Britain in this momentous struggle for the world's freedom and international honor."

Thirty-five thousand Irish Catholic veterans of the Boer war were amongst the Irish Volunteers. A great many of these have been called up as reservists. They will fight none the less gallantly because they were ready and determined to safeguard the integrity of Ireland against the misguided traitors within the gates. We might mention, by the way, that there is really no fear now of Ulstermen transferring their allegiance from King George V. to the most Protestant Kaiser William.

#### IS CATHOLICISM A JOY-KILLER?

The world of to-day worships at the shrine of Pleasure, and the cult of Joy has many votaries. Catholicism, with its insistence on the sombre fact of the Cross, is an enigma to the modern mind. Such a gloomy system is out of place and out of date—a death's head at the festive board. And they flatter themselves, these moderns, that Catholicism is a religion of sadness, and that their form of belief, or rather negation, is bright and joyous by contrast, than which nothing could be farther from the truth. For, paradoxical as it may seem, the Cross is the symbol of Joy. Catholics realize that there is a capability of joy in pain; that if to love is to suffer, then that to suffer rightly is to love. And love, after all, is the only joy. Moreover, Pain, or in other words, Suffering, is not the greatest of evils. It is, often, not an evil at all, but a good. There are blessings that can come no otherwise than in a sombre dress, from which arises the paradox that the Catholic who lives under the shadow of the Cross is always joyous, whereas the pagan who would fain ignore it is sad and gloomy and morose. Was it not the convert Abbot of Cady who said that he could never understand how a Catholic could be unhappy? And the pagan world wonders why we can have the heart to smile.

Catholicism means self-denial. And self-denial is the first requisite for happiness. The passions, if permitted free rein, become the hardest of task masters, forever craving new fields, and since the number of new fields is limited it is impossible to satisfy their insatiable cravings. And the gnawing hunger of the unsatisfied appetite is the most efficient destroyer of happiness. The celebrated Jesuit Father Vaughan relates how one evening after he had preached one of his famous sermons on the Sins of Society in the Church at Mayfair, a gentleman was announced

to see him. "I want to tell you," said this scion of the English nobility, "how true is everything you said to-night. I have indulged myself in everything. I have tasted every pleasure that money can buy, and yet I doubt if there is in all London this evening a more unhappy man than myself."

Christianity without the Cross is a misnomer. For how can we be conformed to the image of Christ if not by suffering? And, anyway, suffering is the portion of every child of Adam. The only question is whether we shall suffer willingly with Christ and reap the reward of happiness even here below, or suffer unwillingly without Him and begin our hell upon earth.

To give intellectual assent to this great fact of suffering is the easiest thing in the world. But to accept the crosses that God sends us from time to time is altogether another matter. That we should suffer we accept as a matter of course, but that we should suffer *this* is the stumbling block. In other words, we want to have the selection of our Cross. And it is precisely the denial of this privilege of selection that constitutes our most exquisite suffering.

COLUMBA

#### NOTES AND COMMENTS

ONE IMMEDIATE effect of the War is seen in the reduced size of several of our British exchanges. Germany is one of the great paper producing countries, and to the world at large, including Great Britain and Ireland, that source of supply is now closed. Does not this fact possess its opportunity for the paper mills of Canada?

AS PREPARATORY to the proposed centenary celebration of the Battle of Waterloo next year, an association had been formed in England with the object of purchasing the battlefield and setting it apart as a permanent memorial of the great and decisive event which took place there in 1815. There was danger, it seems, of the site becoming a suburb of Brussels and being cut up into building lots. That fear has disappeared for the moment in the most unexpected and most tragic of ways, and ere Belgium is permitted to return to her customary habits of peaceful industry, another and greater Waterloo may have taken its place in the chronicles of the nations.

THE VALOROUS little kingdom of the Belgians will have no temptation for the present to build a city on the field of Waterloo. Her energies for years to come will be devoted to the reconstruction of what the invader has ruthlessly destroyed. But when the arts of peace once more prevail, and generations to come have time and opportunity to count the cost of the liberty which their fathers have preserved to them, the shaft that will arise at Waterloo will proclaim not alone the victory of the Allies of a hundred years ago, but, in the deeds of the Belgians of to-day, the story of a heroic chapter in the history of civilization as adorns the annals of any nation under the sun. What ever be the issue of the war,—and who with red blood in his veins can conceive but one?—Europe must never be suffered to forget what Belgium has, in this crisis, done for the cause of liberty and civilization throughout the world.

THAT, SINCE the attainment of her national independence in 1830, Belgium has in many ways been an example to her more powerful neighbors in enlightened quarters being generally recognized. For nearly a century she has been the most progressive and most industrious commonwealth in Europe. When her area is taken into consideration, our wonder at her achievements is lost in admiration of the spirit which has inspired her. Her people have effectually given the lie to the proposition that religion and prosperity cannot go hand in hand. For Belgium is not only one of the most prosperous of nations, but also one of the most devout. Here is a Christian commonwealth, and upon the foundation of a firm and abiding Faith she has reared a temple of industry which no other nation, however numerically powerful, has been able to surpass.

IN THE LIGHT of the resistance made to the wanton invasion of her territory by the most powerful military organization which the world has known, the diminutive size of Belgium as compared with other nations becomes truly remarkable.

Her area is scarcely that of three or four Ontario counties. It is about one third the size of Ireland, or roughly speaking, about the size of Ulster. In these constricted limits dwell over six million people, making it the most densely populated part of Europe. Small as it is, however, it has 1,400 miles of canals and over 3,000 miles of railway which rank as the best in the world, with the possible exception of the Argentine's, which Republic has lavished upon its public works expenditure on a scale usually associated with the purchase of works of art by American millionaires.

THE TOWNS and cities of Belgium almost run into one another, which circumstance, even in the sixteenth century, led Philip II. of Spain to remark that the entire kingdom was like "just one large town." Brussels, its principal city, has, in the present War, been occupied by the German hosts, and Antwerp, the second city in point of population, and the chief seaport, has gathered its strength to resist the ruthless invader. Other cities of Belgium, such as Liege, Namur, Bruges, Malines, Mons, Charleroi, Ghent and Tournai, have already become familiar to the civilized world by reason of their part in the current hostilities. All of them have had their part in European history for many centuries, and been the theatre of events familiar to every schoolboy.

BUT WHAT we may be pardoned for considering the chief point of interest in the Belgian people, is that they are almost all our brethren in the Faith, and that in no country has the Catholic Church a more loyal or devoted following. Churches and religious houses abound everywhere, and priests and people are united in the closest bonds of mutual sympathy and respect. Education is conducted along lines strictly in harmony with Catholic principles, and while the Catholics everywhere predominate adherents of other creeds are treated with respect and consideration, and every facility extended to them to practice their religion in perfect peace and security. In short, Belgium under its present rulers is an almost ideal Catholic State, and of the type of men it has produced the world has had abundant demonstration within the past few weeks. Premier Asquith's tribute in Parliament to Belgian fidelity and Belgian valor will be enshrined forever in the hearts of his countrymen.

JOHN REDMOND'S speech in the House of Commons, which has been summarized only in the press of this country, appears in full in the British papers. It will be found elsewhere in this issue of the CATHOLIC RECORD. It deserves, as it will no doubt find, a permanent place in the literature of Parliamentary oratory. It was the psychological moment and the Irish leader failed not to take advantage of it. The result was the breaking down at one stroke of a mountain of prejudice and misunderstanding. That in what Mr. Redmond said was voiced the sentiment of Nationalist Ireland is evident from the utterances of the Nationalist press in both England and Ireland. "Mr. Redmond's speech," says the Catholic News, "is one which every Nationalist will most cordially and unreservedly endorse. If England should need her troops for any service at home or abroad outside Ireland she may take the British garrisons from Ireland to the last man and the last gun at any hour without risk and without fear. The Irish Volunteers will protect the shores of Ireland from foreign invasion from any quarter, and there is reason for devout thankfulness that they have now the power and the means to achieve most fully that sacredly filial purpose."

IT IS STATED that the German Ambassador sent secret representatives to Dublin on the day following the gun-running exploit and that, as a result, he reported to his Government that civil war was inevitable in Ireland. Before leaving England, after war had been declared, the Ambassador had an opportunity, through reading Mr. Redmond's speech, and the reception it met with, of learning how sadly his representatives had misread the situation. Foreign danger had dispelled the clouds which to their vision seemed about to burst.

Ambition is to talent what fuel is to a fire.