

The Catholic Record

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AUSTRIA AND THE POLES

"Austria is a rich land in a comparatively peaceful state of dissolution, where there are many kinds of men, but no Austrians."

So wrote a travelled and scholarly Dane some years before the War. In the Dual Monarchy there are Germans and Poles and Slovaks and Magyars and Croats and Greeks and Serbs and many other nationalities;

But there are no Austrians in the sense that one is naturally predisposed to attach to that term. There is no Austrian language, nor is there a Hungarian language. Poles and Croats and Magyars and Germans and Roumanians and Italians and all the rest have their own languages.

The flood of immigration into the United States has brought all these peoples and many more, so that all the languages of Europe and some of Asia are there spoken. But there is an essential difference between the United States of America and Austria-Hungary.

Out of the welter of nationalities in the States is emerging inevitably, irresistibly, a homogeneous nationality unified by common political ideals and speaking the same language. In the Dual Monarchy, the various nationalities are not intermingled but segregated in national groups divided from the dominant groups and from each other by diverse languages, national ideals and aspirations.

In Hungary the Magyars maintain with iron hand their dominance of the other races. In Austria the dominant group is German despite the fact that it is inferior numerically to the others combined.

But we are concerned just now with the Austrian Poles. The ancient Kingdom of Poland looms large in this War. Not only because back and forth over unhappy Poland has the tide of battle surged, leaving millions homeless amid the wreckage of their country; not only because it is the tragic fate of millions of Poles to find themselves fighting brother against brother in the ranks of the armies of their despoilers; but because the battle-cry of one side in the gigantic struggle is "The Rights of Small Nationalities." Ringing through the world goes the cry that right might not govern the relations of nations as well as individuals and the heart of the civilized world beats in sympathy.

however, in diverse fashion, because in Russian and Prussian Poland dangerous complications might arise, so of late the Austro-German friendship and alliance has been nearly compromised on account of the complete diversity of view and intention in the manner of treating Polish questions at Vienna and Berlin.

"In the thought of a part of the politicians of the Dual Monarchy and particularly in that of the assassinated Archduke Ferdinand, Russian Poland, united with Galicia, was to have been after a prosperous war, the third state of the Empire, instead of the Slavs of the south.

"But, still more than Russia, Austria's ally, Germany, has often showed her fear of this policy, and has not dissimulated her dislike of it.

And the reason is not far to seek: "The Prussian Poles have lived for long years under the harshest and most cruel oppression one can imagine. The work of denationalization has been most tenaciously carried on by Prussia. The Polish language is everywhere proscribed. The postman does not deliver letters whose address is written in Polish. The people are not allowed to use their own language in public meetings.

And, as if this were not enough, the notorious law regarding expropriation was promulgated, and a fund of a billion francs established for the purpose of evicting the Poles from their own lands and of giving them to Germans. A really systematic form of spoliation it is, an outrage on all sense of law and right, in the carrying out of which all the German chancellors from the least to the greatest have vied with each other, Von Bismarck being the most pitiless of them all."

The Italian writer does not say much more of the Russian Poles than that they can have no confidence in Germany. George Brandes, the Danish author above quoted, who has made a sympathetic study of Polish life and literature, writes: "The Russian rule is not like the Prussian, prudent and uniform; it is incoherent, absurd, and often entrusted to clumsy hands. The pressure upon Russian Poland is so great that it could not be borne for a month if many of the regulations were not obsolete and meaningless, others too trivial to be executed, others easily avoided by bribery, others entrusted to instruments of so little keenness that their effect is destroyed, and others again, to such intelligent, cultivated men that they are not put into practice."

This writer considers even the German treatment of the Poles more humane than the Russian. It will be seen, then, that Austria alone of the great powers who partitioned Poland amongst them has treated the subject Poles without harshness, and even with just regard for their national and individual rights.

Just thirty years ago Brandes wrote these words which at the present time take on a deep significance: "The future fate of Poland is wholly dependent on that of Europe; for if the idea of the right of the people to independence, and the right of every nation to full political freedom continually gain ground in the world, then the hour is drawing near when the resurrection of Poland shall be something more than a hope."

or some other version. The man who publicly burn the "Protestant" Bible are not apt to assist the circulation of the "Catholic" Bible.—The Christian Guardian.

The truth is that the Christian Guardian writer is not honest and not well-informed. "Protestant" in quotation marks may pass for sarcasm with his readers; but the well-informed know that there is an essential difference between the "Protestant" and the "Catholic" versions, whether we put them in quotation marks or not.

Does the Guardian know where it gets the Bible from? What guarantee has it to offer that the books rejected in the Protestant and retained in the Catholic version are not the Word of God? What right have fallible men to decide in the premises?

Does the Guardian not know that the colporteur who is trying to sell "Catholic" Bibles is guilty of fraud and hypocrisy when he offers a translation of the Bible bearing the imprimatur of a Catholic Archbishop with the books which the Protestants presumptuously reject left out?

Finally is the Guardian forgetful of the fact that the Superintendent of Education in Ontario said a year or so ago that the ignorance of the Bible in Ontario is phenomenal? And that a Public School Inspector amended the verdict by saying that "phenomenal" is not the word, "appalling" is more appropriate? Is there not work to do at home? There is a principle at issue between Protestants and Catholics in this matter. And we cannot allow the Guardian or the colporteur or the Bible Society to usurp the functions of the Church of God in a matter so vital as the determination of what constitutes the Bible.

We would ask the Guardian one further question: Would the reading of the "Catholic" (with or without quotation marks) version of the Bible be acceptable in the Public Schools of Ontario?

INDULGENCES

Some of our people no doubt have wondered what a Roman Catholic "indulgence" really means. The Ave Maria essays to tell us. It says that mortal sin implies three things: (1) The affront to Almighty God; (2) The eternal punishment merited by every such sin; (3) The debt of temporary punishment which still remains due even after the guilt and the everlasting punishment have been remitted. The editor says: "This temporary punishment must be expiated either in this life by sickness, trials, adversity, temptations, persecution and voluntary works of penance, or in the fires of purgatory." Now the indulgence means "the remission or pardoning, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to those mortal sins whose guilt and everlasting punishment have already been forgiven in the Sacrament of Penance."

This is not very clear, but it seems to mean that after our sins have been forgiven by God we still need a few years of suffering or purgatory; but from these sufferings the indulgence will save us, and it can be had over in Spain for about fifteen cents. This is surely cheap enough. We wonder, though, that the Apostles had not heard of this easy road.—The Christian Guardian.

"Some of our people" no doubt have wondered. Intelligent people, not blinded by self-sufficient conceit and pharisaic self-righteousness would try to find out what a Roman Catholic "indulgence" really means. The Ave Maria gives very succinctly the Catholic doctrine on the matter. "Expiated," of course, should be "expiated." It is not very clear to the arrogant self-sufficiency of the Guardian. Of course not. After our sins are forgiven we still have a few temporal punishments to undergo either in this life or the next. That is all, but it seems quite absurd to the Guardian writer, and the fact goes to prove the justice of Dr. Seath's remark about the ignorance in Ontario of the Scriptures.

In II. Samuel XII. we read that Nathan accused David of the great sin of murder and adultery. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath taken away thy sin; thou shalt not die."

Following the humble acknowledgment of David, Nathan assures him of the forgiveness of his sin, but mark what follows: "Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born to thee shall surely die."

This may or may not be clear to the Guardian. We have quoted from the Revised Version. In the Douay Bible the reference is II. Kings XII. One thing is very clear, namely, that after God had forgiven David's

sin there was still a temporal punishment that David had to suffer. "It (an indulgence) can be had over in Spain for about fifteen cents."

Is this crass ignorance or wilful misrepresentation? "We wonder, though, that the Apostles had not heard of this easy road."

Setting aside for the moment the pitiful misrepresentation in the terms used, we can again point out to our Evangelical friend scriptural warrant for indulgences that was quite familiar to the Apostles:

"And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it to thee but my father which is in heaven. And I also say unto thee, that thou art Peter and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven."—Revised Version.

At that time from the lips of Jesus the apostles heard all that the Catholic Church believes and practices with regard to indulgences. Let the Guardian search the Scriptures, and not worry so much about the mote in its Catholic neighbor's eye.

MR. RIDDIFORD'S "GLORIOUS WHOLE"

"What we need in Canada to-day is not separate schools but national schools, where everyone can sit down together and be unified into a glorious whole. Let us teach religion in the home and in the church, but leave the Public School, as representing the state, to do its part in the nation building untrammelled with the necessity of laying awake all nights in an effort to split theological hairs." Such was the statement made at this morning's opening session of the East Middlesex Teacher's Association at the county buildings by Rev. W. C. Riddiford, pastor of Egerton Street Baptist Church, in an address on "The Contribution of the Public School to the State and the Church."—The Free Press.

Well, we have Separate Schools, we are satisfied with them and we are going to keep them. If, however, the Separate Schools should ever accept Mr. Riddiford's standards of taste and English their days would be numbered. It is an excellent thing that teachers should meet and discuss ways and means of more effectively fulfilling their important mission; it is not a bad idea to have them addressed by a clergyman. But it might be well if teachers' associations would suggest to the privileged clergyman that if he has nothing to say "when everyone sits down together to be unified into one glorious whole" he might at least try to say it gracefully and without offense against good taste and good English.

"BECAUSE THE SALARY IS POOR"

Before us is a newspaper article stating (with startling headlines, of course) that a Methodist minister withdraws from a church because the salary is too meagre to justify him in incurring the expenses incident to the service. "Such a starvation policy," the minister is reported to have said, "can only be ruinous to the church." The whole article seems to indicate unworthy and mercenary considerations on the part of the minister. "A prominent Methodist minister of London" informed the Free Press that "never in his history had he heard of a similar case." Apparently the "prominent minister" is shocked. Doubtless the question of stipend does not bother him. If the prominent minister had the moral courage to say that the Rev. Mr. McKibbin treated the mean and mercenary crowd of cheap Methodists as they well deserved we should have a more robust respect for Methodism. If the reporter had not shown a sneaking delight in pillorying the clergyman as governed by sordid considerations we should have more respect for the press.

Why should those Methodists expect the service of a minister while too mean to guarantee him a living salary? The laborer is worthy of his hire." The clergyman tells us that he should have to incur the expense of keeping a horse "which is about \$100 a year." Well he can keep a horse cheaper than the writer ever did. No, we are not very much concerned about the support of Methodist clergymen. But there are Catholics, not a few, who are meaner in the matter of the support of their pastors than any Methodists we ever knew or heard of.

"You could scarcely expect me to go to this expense without some promise of support. If I bought hay or oats from any of you I have no reason to believe that you would be willing to take chances on the collections for your pay."

Do Catholics not expect prompt payment also? Catholics as a rule are just if not generous in the support of their pastors. Methodists, we believe, in keeping with their means and number are even more so. But we refuse to draw the conclusion suggested by the article in question that clergymen, whether Protestant or Catholic, are governed by sordid motives; while we know that there are laymen, Protestant and Catholic, whose record in the matter of financial support is one that should make them rather redder with shame than sorer at the mercenary motives of their pastors.

THE ROSARY AND HOME LIFE

As the October shadows lengthen we have visions of a land far over the seas where, in lowly white-washed cottage and spacious mansion, the Rosaries are being taken down, and all kneel together to "tell the beads." Much of the charm of Ireland centres around its home life, and this beautiful custom of family prayer explains much of the charm of that home life. It is the strongest link in the chain that draws the thoughts of the absent ones back across the years. And when the ways of the wicked world lure to sin, there is a light that burns in the window of memory that warns against the pitfalls, and the urgings of the tempter are drowned in the swelling chorus of "Aves heard in Irish homes" in the long ago.

We hear much about the decay of home life amongst ourselves. The young people, whilset yet in their teens, desert the family circle for the streets, the theatres, and the dance halls. And when, afterwards, their wings are pruned for flight afar, they soon learn to forget the aching hearts whose every thought centres in them. Does not the knowledge of this incline us to the belief that there must be "something rotten in the state of Denmark?" Perhaps the reason lies in this neglect of family prayer? If we make the home simply a place to eat and sleep in why should it appeal to us any more than any number of similar places where we eat and sleep?

The home should be a sanctuary. And whether it be great or small, grand or lowly, it will then appeal to us as no place else in all this wide world ever can. Love it is that sanctifies, and love thrives best in an atmosphere of faith. Nazareth was only a lowly cottage. And yet who will say that Jesus did not often look back to that lowly home with yearning love during those weary years when He had not so much as a place to lay His head? If we would force a strong chain of home memories let us not omit the link of family prayer. It is the one memory that will survive the wreck of the absent years. Let us begin now in this sweet month of the Rosary by gathering together at our Mother's feet to "tell the beads." COLUMBA.

NOTES AND COMMENTS

A REVIEWER of Mr. A. C. Benson's affecting memoir "Hugh; Memoirs of a Brother," in the Canadian Churchman, ventures the assertion that Robert Hugh Benson "would never have been heard of if he had not been the son of an Archbishop of Canterbury and had gone over to Rome." This may or may not be true, but it is hard to imagine the author of "The Light Invisible" or "The King's Achievement"—both written in his Anglican days—remaining forever in obscurity. In the estimation of competent judges Mr. Benson was much the most gifted of the three brothers, and while it is quite true that in the light of the Catholic ideal fame has no essential bearing upon real eminence and mere publicity was not the goal at which Hugh Benson aimed, the plaint of the Canadian Churchman's reviewer is, looked at from any point of view, the merest cavil. Circumstances give to it also more than a suspicion of sour grapes.

THAT WAR has had no unifying influence upon the Lodges in Ireland is evident from a somewhat belated paragraph in an Old Country contemporary. While the Nationalists have put aside old antipathies in the presence of a common enemy the brethren seem to have taken a new grip upon their heritage of hate and intolerance. At Greystones they

celebrated the twelfth of July by sallying forth at night and breaking all the windows in the convent of the Sisters of the Holy Faith, and frightening the inmates by shouting that the Germans had arrived and were bombarding the town. It is to be regretted that the scope of Lord Bryce's Commission was not extended to take in North East Ulster. It might then have demonstrated that Belgium is not the only land that has felt the heel of the oppressor.

IT IS NOW four weeks since the Canadian public were informed through the press that Sir Edward Carson had cabled the Minister of Militia of the "successful review" the Ulster Volunteers had had before the King and Lord Kitchener. They were both very complimentary ran the cablegram, "the weather was fine, and the work and the appearance of our troops was all that could be desired." What the message failed to convey, however, was that the Volunteers, after thirteen months of war, are still in Ireland, whence, according to the best informed observers, there is no intention they should depart. The Empire may fight and win the war but Carson's troops prefer the review.

A PRESBYTERIAN pastor in New Jersey has devised a new expedient for stimulating church going in his parish. The Rev. Dr. Herring of Plainfield, confronted with a falling attendance in his congregation, set out to ascertain the cause. Church officials were asked to take note of the young married couples with children who strolled past the church on Sunday, and to enquire the reason for their not entering. Restless children who could not sit quietly through the service was the principal excuse advanced, and the resourceful pastor, putting on his thinking cap, was not long in contriving a remedy. Why not entertain the children? he asked himself. On the following Sunday, therefore, the announcement was made from the pulpit that thereafter each family pew would be supplied with toys, so that while the pastor preached or the parents sang, the children might play at jumping jack, dress dolls or otherwise amuse themselves. A rather unkindly critic asks that, since grown people too grow weary sometimes, why not provide lemonade and ice cream for the women in the hot weather and cigars and mint juleps for the men? Religion with some people is scarcely more serious a matter than that in these go-as-you-please days.

IN THE EAST

The offensive movement of the Germans in the region between the Baltic and the Pripiet marshes has been arrested, according to despatches from Petrograd. The enemy are now being forced back to the Vilna-Dvinsk railway, and the Russians are striving to gain their front south of Dvinsk and west of Vilska. The German official report admits that the Russians are attacking near Smorgon, which is only 40 miles east of Vilna, but claim that the attack broke down with heavy losses. The total of Russian prisoners taken by the German troops during September is stated at 421 officers and 95,464 men, together with 37 cannon, 298 machine guns and 1 aeroplane. The period embraced in this return was that in which Grodno and Vilna were evacuated.

In Galicia the Austrians in the Lutsk region claim the capture of 10 officers and 2,400 men in two days. The Austrians were ready to strike in conjunction with the Austro-German army on the Danube. Despatches to Athens from Sofia the Bulgarian capital, state that German influence is gaining ground daily, and that the chances of maintaining peace in the Balkans is remote. The Serbs are concentrating an army on the borders of Macedonia to resist a Bulgarian attack, and the patrons of the hostile forces are already coming into conflict.—Globe Summary, Oct. 2.

THE BALKANS

Affairs in the Balkans have become suddenly serious. Sir Edward Grey's announcement that Austrian and German officers are arriving in Bulgaria to direct the Bulgarian army proves that Czar Ferdinand's talk about armed neutrality was intended to deceive the Allies until the Bulgarians were ready to strike in conjunction with the Austro-German army on the Danube. Despatches to Athens from Sofia the Bulgarian capital, state that German influence is gaining ground daily, and that the chances of maintaining peace in the Balkans is remote. The Serbs are concentrating an army on the borders of Macedonia to resist a Bulgarian attack, and the patrons of the hostile forces are already coming into conflict.—Globe Summary, Oct. 2.

ON THE BATTLE LINE

VICTORY ON THE WESTERN FRONT

The monotonous and discouraging marking time on the western front has been during the past week broken and justified. The smashing gains by the British and French were made possible only by the accumulation of munitions for the terrific bombardment which destroyed the earthwork fortresses of the enemy and demoralized his men. Then with the field artillery dropping a fiery iron curtain between the advanced trenches and the supports the allied infantry made their irresistible charge advancing in some places as far as five miles along a twenty-mile front. Both British and German papers consider that on the success or failure of the great drive may depend the issue of the war. Already the enemy defensive has hardened but the allied gains have been held and consolidated.

THE OLD QUESTION

At the annual convention last month in Toledo of the American Federation of Catholic Societies the Committee on Public Morals reported among other things that: "The divorce mills still grind steadily in all the states except South Carolina. The supply of grist seems to be inexhaustible. One of our judges recently stated in court that the cheapest thing in the market is a divorce. From what I read in the newspapers the swapping of wives is not a rare incident. Legalized prostitution is growing. Polygamy in Utah is denounced by many good people, while nearby, Nevada, polygamy by law is handed out for the asking. "Polygamy by law," is a phrase that should not find justification by fact in a Christian country. But is America Christian? We are concerned, and rightly with the pagans in foreign lands. But the pagans at home, what of them? Have they no souls to be saved.—N. Y. Freeman's Journal.