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POPE BENEDICT'S APPEAL FOR PEACE

While on the battlefield in eastern Europe the war-spirit spreads destruction and desolation over God's fair fields, now blighted by havoc and disaster, from Rome, like a light amid the gloom, comes an appeal for peace from Pope Benedict XV, one of the most stirring appeals that has ever been penned in the name of God and of humanity. It is an appeal that compels attention. The Vicar of Christ, head of the Catholic Church and spiritual successor of St. Peter, speaks to the warring nations, as a father to his children. It is a simple, direct appeal, and of a character to make men think.

He does not speak of war as of something inevitable in the ordinary course of human history. He does not speak of it as a necessary discipline for a red-blooded human race, as philosophers have done, Benedict XV speaks as a Christian, as the fearless representative of his Heavenly Master, and his words have the weight of truth and authority. "In the name of the Lord God," writes Pope Benedict, "we implore the belligerent nations to end this horrible carnage, which for a year has been dishonoring Europe. The most beautiful regions of Europe are now with bodies and ruins. You who before God and men are charged with the grave responsibility of peace and war, listen to our prayer. It cannot be said that this conflict cannot be ended without violence of arms. May this cease for destruction be abandoned. Why not weigh with serene conscience the rights and just aspirations of the peoples? Why not start with good will to exchange views, to end this terrible combat?"

Such is part of Pope Benedict's appeal. It is full of the spirit of Our Blessed Lord. Who can doubt that if Our Blessed Lord Himself appeared in visible form on the European battlefield to-day, He would at once bid the combatants put down their arms and be at peace. Surely then we should listen to His vicar, who speaks in the spirit of His Master.

In this time of tribulation, when the powers of darkness are working for the overthrow of pity and humanity and for the return of paganism, it is surely needful for all who call themselves Christians to unite in the movement for peace. To continue a war for the mere purpose of destruction and conquest, would be a grave national crime. The responsibility of rulers is particularly great. No earthly conquest can compensate for spiritual ruin. What shall it profit a man if he shall gain the whole world and lose his own soul?

It is a time for rulers and statesmen to reflect. Power is of brief duration. Life and health are uncertain. All must die before many years have sped. And immediately after death comes judgment. Prince and peasant, statesman and warrior, all must stand in that awful moment after death before their God and Judge. All the power and pomp of earth will have passed away like a shadow. And life will be seen in its true proportions. All that will comfort a soul in that great day will be the memory of good deeds and of obedience to the voice of God. What a reward in the mansions of the Blessed would be his who, weary of war and of its murderous march, fell down on his knees and prayed to God to forgive the past and to restore the reign of peace. "Blessed is he," writes Benedict XV, "who first extends the olive branch and tenders his hand to the enemy in readiness

to accept reasonable conditions of peace."

The message of Pope Benedict will find an echo in the hearts of thinking men. War is a species of slavery. It is a scourge, like pestilence or famine. The duty of all men is to use their best efforts to abolish it. To the Catholic Church, Europe is indebted for the abolition of slavery, for without the Church true social progress would have been impossible. The Church stands for human liberty and for the dignity of man. States indeed may look upon men as food for powder. The Church regards every man as either an actual or potential temple of the Holy Spirit. So national aggrandizement by the sacrifice of human lives can have no support from the Church. Though all the world be in arms she must plead for peace and for a policy of universal goodwill and charity. There is nothing in this war which cannot be settled by reasonable men on peaceful principles. All that is needed to secure peace is an acceptance of the laws of Christianity. There is no room to day for the traditional objection that war is something that will never cease upon this earth and that efforts to stop it are in vain. Men who talk in this way do not think. They are swayed by prejudice and preconceived ideas. The reason that war has not been abolished is simply due to the fact that Christian principles have been regarded as merely suitable for a Church and pious people, but not for business or for politics. That is the common fallacy. Once Christian principles are adopted by rulers and governments, peace will be a natural outcome. The whole world would then be a mirror, as it were, of the life of Christ. That the dawn of the day of peace and good will throughout the world may be nearer than we think must be the prayer of all Christian people. With Pope Benedict, they will pray for the reconciliation of all warring peoples, and that the minds of rulers may be enlightened and made humble by the grace of God. And pious Catholics might profitably add to their prayers each day, these simple words of His Holiness: May Jesus in His pity, by the intercession of Mary His Mother, in sorrows, bring to an end this terrible tempest of war and restore the radiant dawn and tranquility of peace formed in His own divine image.

THE BRITISH SPHINX AND THE WAR PROBLEM

What is Great Britain doing with her army to day? Is a question often heard of late. Great Britain is the sphinx of the present war. With a highly heterogeneous people, descended from Britons, Romans, Saxons, Angles, Danes and Normans, Great Britain presents a puzzling problem to peoples born outside her island traditions. To understand John Bull is not an easy matter even for those born within the island pale. John Bull is so complex, so protean a personality that it is no wonder he perplexes both his friends and foes. To Germany, in particular, John Bull forms the problem of the day. An unmitigated power, as Germany termed him, John Bull has risen to the occasion in a manner remarkably his own. The end of the first year of the war finds him stronger than ever in his history. He has brought into existence an army of 3,000,000, his navy is larger than ever, and he has swept the ocean clear of German vessels; he has demoralized German trade and has captured Germany's colonies; he has checked the German drive for Paris, in concert with the gallant French army, and that his army is not a nut that the German army is eager to tackle may be gauged from the fact that the greater part of Germany's attention today is devoted to a Russian invasion. Germany, on the other hand, at the end of a year of war, is weaker than ever in her history since 1870. She has lost 8,000,000 men in killed, wounded and missing; her fleet is bottled up in the Kiel canal, a naval white elephant, discredited and impotent. And the attack from Britain is yet to come. These are awkward facts for Germany. Amid her very victories in the East, the shadow of the day of reckoning must be with the thinkers of the German race. When will Britain's army strike? Is the question which must bother Germany as she directs her eastern campaign. She is following that most perilous of all lures—a retreating Russia. That lure brought the fall of Napoleon's star. He too had avoided a clash with the might of Britain, and when he returned with the

wreck of his army, it was to doom at Britain's hands. Germany today is following in Napoleon's footsteps, and who can doubt the end will be the same.

From Britain little news is heard, but it is known that she is one vast armed camp. What is she waiting for? John Bull is a strange, silent person. That is why he puzzles the world. He has been more attacked in his time than any other figure in history. Insults have failed to move him, except he could answer them with profit. He has been taunted with the meanest vices, with lethargy and incompetence and unprogressiveness. He has silently watched his foes as they discussed his shortcomings, and never a word has passed his lips. To-day the pendulum has swung to an extreme of suspicion among his critics. He is charged with being the world's champion diplomatist. Instead of the heavy-eyed lethargic farmer in top-boots in which traditional cartoons pictured him, John Bull to-day is portrayed as a kind of modern Machiavelli, a preternaturally shrewd schemer for Germany's downfall, husbanding his strength and vast resources till the hour be ripe to strike. Even to this charge of diabolical diplomacy, John Bull says nothing. What lies in the depths of John Bull's soul the world would give much to learn. Of one thing, however, his critics seem convinced, and that is, that they have never really understood him before. That this supposedly sluggish and somnolent old gentleman should really be pulling the strings that direct all Europe's destiny is a startling thought for those to whom John Bull was once a synonym for unaggressive simplicity. To judge from his part in the present war, John Bull, say his critics, seems far from a simpleton. His critics to-day begin to credit him with a versatility, a resourcefulness, a foresight, that stamp him unique in history. He has crippled Germany, and seen her rushing to the East on an errand that will cost her half her army. And even to-day, John Bull's critics are by no means sure that they fully understand his complex character. Can it be, they are asking, that John Bull was always a humorist at heart.

So run the fancies of John Bull's critics. The Pope's appeal comes at an opportune time. It will give John Bull the chance to show that his astuteness is second to his sense of Christianity.

HOW BRITAIN MAY AID THE POPE'S APPEAL

Though by those who do not know her people, Great Britain may be credited with astute schemes for the worsening of her foes, there can be no doubt that in her inmost heart the most generous impulses are latent, which will respond to a proper appeal. To the Pope's appeal for a peace movement, it is reported in the Osservatore Romano that both Sir Edward Grey, the British foreign secretary and Emperor William have replied in a cordial spirit, though the text of their replies is not given. "These replies," says the Osservatore Romano, "are greeted with joy. They show the first rays of a bright dawn."

That there is hope in the situation is beyond question. Great Britain is a generous nation. She has no hatred of Germany nor of any other nation. Once Germany was her ally, and between the two peoples feelings of warm friendship existed. Emperor William himself, as the grandson of Queen Victoria, Britain's beloved queen, was once a welcome guest in England. Great Britain has no desire to deprive Germany of her place in the sun. Great Britain is fighting for liberty and not for national aggrandizement.

It is Britain's golden hour. Never was there given to a great people a greater opportunity of manifesting real greatness of character. There is every reason to accept the opportunity. The war is costing the world millions of dollars per day. On the battlefields of Europe hell is imaged in murderous madness and riot of hate. In Britain, Germany, France, Austria, Russia and Italy, there are thousands of women and children whose lives have been darkened by the loss of husbands, fathers and brothers. The list of dead, wounded and missing reaches 14,000,000. In Europe, it would seem that some great power of darkness had blinded the minds of nations. But there is no need to despair. The powers of darkness flee when submission is made to the will of God. Once the demon of hate is resisted and ex-

pelled, the angel of peace will return. It is an hour for self-sacrifice and for the abandonment of worldly ambitions in exchange for the higher aims of Christian progress. It is Britain's golden hour.

To co-operate with the Pope in his efforts to end the war-scourge would be a work that should appeal to Great Britain. Noble deeds and aspirations are no strangers to her land. Her history is full of noble names. St. Augustine, St. Edward the Confessor, her holy King, St. Dunstan, Langfranc, St. Anselm, St. Thomas a Becket, the holy martyr of Canterbury—all these are names of which Britons are proud. Erin, the sister island, is rich in her roll of saints. All these saints stood for great Christian principles. In their lives on earth they were God's witnesses to the beauty of truth and honor and charity. Their very names and memories are full of pious suggestion. Even to-day their influence lingers in British traditions, linked with the spirit of the land. Pope Benedict's appeal is sure of respect from such a people. The land of Gladstone, Newman, Manning and countless honored names, will surely range itself among the forces to join in the beneficent aims of Christ's Vicar. But how can the war be stopped till one or the other foe be decisively beaten? asks some sceptic. It can be stopped as easily as a street quarrel, of which indeed it is merely the magnified embodiment. Once the combatants have agreed to shake hands, the fight is stopped.

But how can the respective claims of the warring nations be settled? is the sceptic's further question. They can be settled upon Christian principles. Those who have done wrong will make restitution. All aims of aggrandizement must be abandoned. This is a practical proposal, and can be realized if the nations of Europe so desire. Every day that the war continues means a longer list of dead, an increased agony of privation and suffering for thousands. The acceptance of the Pope's appeal, and its progress to a practical conclusion, would be full of blessing for all who had helped it to fruition. It will need great courage at the present day to stand out boldly on the side of those who are prepared to talk of peace. It will be so easy to line up with the throng of those who never dare think new thoughts and look on progress as a dream. But Britain has the gift of courage. Once she is convinced that her allies would receive fair play in a peace movement, there is every probability that Great Britain will stand out boldly on the side of those who agree to the Pope's appeal.

A Christian court, as suggested by Pope Benedict, would then discuss the war and proceed to a verdict based on the moral laws of Christ. Peace and good-will would reign throughout the world to an extent never reached before. The nations that took part in this "Peace of Benedict" would be written glorious for ever. It is Britain's golden hour.

MARKS OF THE TRUE CHURCH OF CHRIST

Which is the true Church of Christ, and how may it be known? is a question often asked by seekers after truth. This is an important question, for if, as is a fact, the Church of Christ have in her possession His specially appointed means of attaining eternal life, what can be more urgent than a search for this Church and the attainment of her privileges? What then are the marks of the Church of Christ laid down in the Scriptures?

Four marks, as declared in the Nicene Creed, characterize the true Church of Christ. She is to be one, holy, Catholic and Apostolic.

That the Church was to be one is clear from the words of our Lord in St. Matthew 16, 18: "Upon this rock I will build my Church," and from His prayer for the disciples in John 17, 21, where He asks "that they all may be one." St. Paul also emphasizes this unity of the Church, when he says that "We being many are one body in Christ," (Romans xii, 5), and that there is but "one body, one spirit, one Lord, one faith, one baptism," (Eph. iv), and Christ Himself in plain terms, declares in St. John x, 16: "There shall be one fold and one shepherd." The Bible further shows that this unity of the Catholic Church is to be found in connection with the Petrine primacy, for our Lord in St. Matthew 16, 18, says: "And I say to thee that thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." Now only the

Catholic Church officially recognizes the primacy of Peter; and only the Catholic Church enjoys a perfect unity of faith, government and worship. The Eastern Schismatic Church, for example, cannot fulfil these conditions, for though it agrees with the Catholic Church regarding her principal doctrines, it lacks formal union with the supreme pastor, upon whom, as on a foundation, the Church is built.

The second mark of the Church of Christ is holiness. She is to be holy in her teaching and in the lives of many of her members. St. Paul assures us that Christ died for this very purpose, to purify His Church and make her holy: "Christ loved the Church," says St. Paul in Eph. v, 25, "and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish." And thus the true Church of Christ is to be known by her possession of saints. St. Augustine, St. Jerome, St. Basil, the two Gregories, St. Dunstan, St. Thomas a Becket, St. Theresa, St. Margaret of Cortona—these are names that add lustre to religion, and what other church could produce them save the Catholic Church?

The third mark of the Church is Catholicity. The word "Catholic" signifies universal and means that the Church of Christ is not confined to one corner of the world, or to one nation, as the Jewish church was, but was intended for all nations and all countries, so as to embrace the whole world. "Go ye," said Christ, "and teach all nations." (St. Matt. xxviii.) "And you shall be witnesses to Me in Jerusalem," He says in Acts 1, "and in all Judaea and Samaria, and even to the uttermost parts of the earth." The Church is Catholic like her Divine Master. The appeal of Our Lord was universal. Other churches may be national and appeal to certain temperaments. Only the Catholic Church can appeal to all mankind.

The fourth mark of the Church is apostolicity. What other Church but the Catholic Church can trace her history right back to Our Blessed Lord and His Apostles? The Church of Christ must be apostolic in her doctrine, in her mission, and in the date of her institution as a society. The apostolic doctrine, priesthood and mission remain with her forever. In the Church of Christ there must be a legitimate priesthood, for it is clear from both the Old and New Testament that the sacrifice of the Mass is to be offered up to God throughout the world by His Church for all time. Thus a Church without sacrifice or priests, cannot be the true Church of Christ.

There are other marks of the Church of Christ besides the four named in the Creed, and these may be termed "perpetuity" and "infallibility." Nations wax and wane; dynasties grow old and pass; the Catholic Church remains. Our Lord is to be with her "even to the consummation of the world." And by her teaching the Catholic Church must always be distinguished from all other institutions. Other bodies may know doubt and hesitation. The Catholic Church manifests her Divine origin by the possession of certainty. When human opinions conflict, only she can render a final verdict with the claim to absolute certainty. For in the Catholic Church alone is fulfilled the words of Christ that He would send to His Church the spirit of truth who would teach all truth. How else could truth be taught save by some authority that could decide between truth and error?

THE FEAR OF CONSCRIPTION

When, some time ago, we read in the newspapers that thousands of young Irishmen, alarmed by the rumors of conscription, were crowding to the emigrant ship, we refused to give it credence. We knew our kith and kin too well to believe that they would be frightened at the roll of the drum. The countrymen of O'Leary are not so faint hearted. And now, from the lips of the Chief Secretary for Ireland, we have the lie given to the malicious libel. In reply to a question in the British House of Commons he set out the figures of Irish emigration for the first half of the current year. For the benefit of our readers we quote his figures, and side by side with them, the figures for the corresponding period of 1914.

	1914	1915
January	497	366
February	734	819
March	1,426	404
April	5,144	824
May	8,648	1,025
June	1,460	1,128

It will be seen from the above figures that during the first six months of last year, before there was even a whisper of war, the emigration from Ireland totalled 12,909. For the first six months of this war year, when, if we were to believe the press despatches, Irish polltroons were rushing away to America to escape enforced military service, the total emigration was 4,061. Now if the 4,061 were flying from the peril of conscription, what were the 12,909 flying from? If the truthful correspondents would kindly tell us we would be much obliged. The enemies of Ireland are at their old game. Even at a time of national danger like the present, when there is urgent need of united action, they would promote their own selfish ends, even at the risk of inflicting deadly injury on the Empire of which they pretend to be so proud. For long they have been drilling into the ear of England the great fact of Irish disloyalty. Upon this supposed disloyalty they based their chief argument against Home Rule. Ireland could not be trusted with the management of her own affairs. Like a bolt from the blue came the great European upheaval. England was battling for her life. A disloyal, even a neutral Ireland, would have added immeasurably to her difficulties. But Ireland was neither disloyal nor neutral. She took her stand by England's side, and in the Empire's darkest hour the Foreign Secretary told the House of Commons that "Ireland was the one bright spot." Irish regiments were the first to face the invaders in the trenches of France and Flanders. Irish valor added new lustre to British arms. All this was bound to make an impression upon the public mind of England. The fable of Irish disloyalty had been discredited by the fact of Irish loyalty. The enemies of Ireland were at their wits end. This war seemed well on the way to let the cat out of the bag. It only remained for them to keep on the Irish regiments. They could not deny the fact of the Michael O'Leary. But they could assert insidiously, that there were only exceptions, and that at heart the mass of the Irish people would gladly welcome the German invader. Hence the silly story about the abnormal emigration from Ireland. The young men, unwilling to fight for England, were taking time by the forelock and seeking safety in flight. Well, the Chief Secretary's figures give the lie to this libel on Irish valor. But it is safe to say that very few, if any, of the newspapers which spread the libel broadcast will think it worth their while to publish its refutation.

COLUMBA.

NOTES AND COMMENTS

DISCUSSING the course of the Teutonic allies in the present war in a recent issue of the Canadian Congressionalist, a reverend contributor asks: "Has Germany become Apostate?" Students of ecclesiastical history may not unreasonably retort that the query is rather more than three hundred years too late. Germany—or rather, the predominant element in Germany, did that trick in the sixteenth century. Prussianism is but the working out of the principles then formulated.

THAT WAS a beautiful thought which found expression upon the lips of the Abbot of Buckfast in his sermon at the Requiem Mass for Father Basil Maturin in Westminster Cathedral. Father Maturin, it will be remembered, was last seen upon the ill-fated Lusitania, handing a child to an occupant of one of the boats, with the words: "Take care of it and perhaps you may be able to find its mother." Father Maturin himself, said the Abbot, "answered the call of Our Lord to come to Him upon the waters."

SIR EDWARD Carson's appeal for recruits and for a more ardent display of patriotism on the part of the British people would have been more effective had he not yesterday to mock him. Sir Edward might better help the great cause by keeping out of the limelight. Words like "loyalty" and "patriotism" do not ring true from the lips of the leader of the Belfast "Revolution."

IN SO FAR as Sir Edward Carson's friends and followers in Ulster are

concerned, by Premier Asquith is their leader most effectively answered. We do not remember to have seen the following in an English or American paper. It comes to us by way of France. Addressing an Ulster audience the Premier said:

"I know how unjust it would be to doubt the heroism of the Ulster people: I have proofs of it. Last year when no danger threatened England, but when the Catholic majority of Ireland, your island, demanded an autonomous administration and wished to be given a constitution which would enable it to maintain its loyalty to the Crown, alongside England and as an independent member of the Empire—300,000 brave men offered themselves to take part in the civil war against their Catholic fellow countrymen."

"I was then surprised to see your people animated with such a warlike enthusiasm. But you will allow me to say, quite frankly, gentlemen, that this former surprise turned into stupefaction when I learned that after eight months of war sustained by England, to be or not to be, against her most powerful enemy, notwithstanding the presence of enemy ships near our coasts, notwithstanding airships which came flying over our island, notwithstanding the evidence that England stakes her all,—your province so far has supplied only 12,000 men for this most serious of wars!"

"May I ask you where are the 288,000 others who, last year, were burning with longing—and they were given the time for it—to march against their Catholic fellow-countrymen, while the latter to-day, by the thousands, shed their blood for our country?"

THOSE WHO profess to have misgivings as to the attitude of the Catholic Church to the Great War should read the Archbishop of Glasgow's appeal for recruits read in all the churches of his diocese on a recent Sunday. Major Robertson, V. C., in charge of the Army Recruiting Offices in Edinburgh termed it the most effective utterance of the kind yet issued. "Will you not, young men of the diocese," concludes this momentous document, "help to hasten this peace which can only be gained by the sword? Will you not, fathers and mothers, let the young men go? You will, and God will bless you. You will answer the call of our King—a King who by his devotion to duty has ennobled a name to which some of his predecessors brought little credit. You will answer him not by any poetry of words, but by the rhythm of marching feet."

MR. WILLIAM JENNINGS Bryan's admirers in the United States—and they used to be many, before current events cut into them somewhat—will think the article in the July Nineteenth Century rather hard upon him. To a casual observer on the contrary, the writer, Mr. Sydney Brooks, would seem to do him a little more than justice. He gives full credit to Mr. Bryan's amazing industry, to his still more amazing volubility, and to the sincerity of his zeal for peace among the nations. But his discretion and his consistency are not rated quite so highly. Mr. Brooks is unable to see that the man who in the first ten months of his official career travelled some 30,000 miles on, what he calls, unseemly lecturing tours, appearing on the bills with the Neapolitan Troubadours, Sears the Taffy Man, Lorenzo Zwickley and Ed. Amburst Ott, could lend either dignity or efficiency to the office of the Secretaryship of State of the United States of America. Washington fairly rang with tales of Mr. Bryan's incompetence, slackness, and manifold breaches of etiquette, which in no way abated when it became known that at his official dinners to the members of the diplomatic corps grape juice was served instead of wine.

THE AFFAIRS OF the Department as matter of fact, avers Mr. Brooks, fell into a confusion that bespoke a chief otherwise occupied. Mr. Bryan's signature, it is true, appeared on despatches issued from the Department, but while "the voice was the voice of Jacob the hand was the hand of Esau." For the Secretary of State had little or nothing to do with them. American policy was the President's policy, and the President alone it was who was responsible for the terms in which it found expression. The Secretary was busy with "politics," with daily receptions, or absent upon those "unseemly" lecturing tours. His conduct of his own office was such as might have been expected from a talker suddenly transformed into an administrator.

THE "CONSISTENCY" of Mr. Bryan's favorite profession as a pacifist, and the results, to himself, which are