

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D.

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Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order. Approved and recommended by Archbishops Palumbo and Shattuck, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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LONDON, SATURDAY, OCTOBER 7, 1916

THE TEMPORAL POWER

"The reported proposal of the Teutons to restore in some form the Temporal Power of the Papacy recalls to our grandfathers an institution almost forgotten."

Thus does the London Advertiser begin an editorial which, it intended to enlighten its readers, is a reflection on their intelligence, their knowledge of history and their good taste.

To couple the interests of the Pope and the Germans by means of "the reported proposal" is an adroit but very cheap appeal to prejudice. Not our grandfathers but we of this present day and generation have a very distinct remembrance of pre-war declarations that advanced, scholarly, cultured and progressive Germany was proof positive and obvious of the superiority of Protestantism.

And from German sources cultured and progressive ministers "gave to the public an irregular and confused mass of criticisms impugning the authenticity and credibility of the Scriptures, and exposing to contempt the events recorded in the sacred volume."

"Our grandfathers" may recall also the Kulturkampf, the savage and fanatical onslaught of German Kultur on Catholicism and Catholics from 1871 to 1878, which only gradually in our own time calmed down.

Pius IX., though stripped of his temporal power, and his successor, Leo XIII., fought the fight for human liberty and freedom of conscience as truly as the Allies in this War—and with mighty little sympathy from "our grandfathers." Ah, now German Kultur has lost its savor, then it was culture and philosophy and Protestantism and progress struggling to destroy mediocrity and Popery.

Now that the savagery of German Kultur comes home to us why let us insinuate that it is in league with the Pope. This is of course the meaning and purpose of the Advertiser's supercilious editorial.

"The Temporal Power means the Pope's rule as a sovereign, old-fashioned and undemocratic, quite apart from his spiritual position. In the Middle Ages the Pope's secular authority, much interlarded with his spiritual functions, was two-fold. First he was the ruler or duke of the Duchy of Rome and some other territories in Central Italy.

Secondly, he had vassal states, received taxes from various countries devoted to his see and appeals from national courts to his judicial tribunal, wielding a sort of imperial overlordship, an international or supranational potentate, acting as universal arbiter in Western and Central Europe."

This jumble of undigested historical information no doubt will prove entertaining if not enlightening to those for whom it was intended. As the writer goes on with his historical exposition he gets more and more befogged, but he follows the light of his guiding principle that what ever is anti-papal is modern and progressive, while anything else is medieval and undemocratic.

ant scholars with the flippant references to the Popes and the Middle Ages.

Canon Farrar in the Hulsean Lectures, 1870, "Victories of Christianity," says:

"From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies, it was an inestimable blessing that there should be a power which by the unarméd majesty of goodness made the haughtiest and the boldest respect the interest of justice and tremble at the temperance, righteousness and judgment to come."

A good thing for European civilization, evidently, that there was an "international or supranational potentate acting as universal arbiter in Western and Central Europe"—"an inestimable blessing." The pale, weak and futile modern substitute is the Hague Conference.

Lecky, in the History of Rationalism, does not dismiss so cavalierly as the Advertiser the Temporal Power in the Middle Ages:

"The Catholic Church was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life, and colored institutions it did not create. This ascendancy was gained in medieval society more completely than by any other system before or since, and the stage of civilization that resulted from it was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire by infusing into Christendom the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization."

Frederic Harrison thus writes of the thirteenth century:

"There was one common creed, one ritual, one worship, one sacred language, one Church, a single code of manners, a uniform scheme of education, a common system of beauty, an accepted type of beauty, a universal art, something like a universal standard of the Good, the Beautiful and the True. One half of the world was not occupied in ridiculing or combating what the other half was doing. Nor were men absorbed in ideals of their own, while the ideals of their neighbors as matters of indifference or waste of power. Men as utterly different from each other, as were Stephen Langton, St. Francis, Thomas Aquinas, Roger Bacon, Dante, Giotto, St. Louis, Edward I.—all profoundly accepted one or another of these ideas, equally applying to all things of the intellect, of moral duty, of action, and of the soul—to public and to private life at once—and they could all feel that they were all together working out the same task."

Gilbert K. Chesterton is a profound thinker, a keen observer and a writer who delights millions because he dares tell the truth, and puncture a lot of very modern and unmediated shams. This was written just before the War:

"The last few decades have been marked by a special cultivation of the romance of the future. We seem to have made up our minds to misunderstand what has happened; and we turn, with a sort of relief, to stating what will happen—which is (apparently) easier. This cult of the future is not only a weakness but a cowardice of the age."

"The future is a refuge from the fierce competition of our forefathers. It is pleasant to play with children, especially with unborn children."

"Now in history there is no revolution that is not a Restoration. Among the many things that leave me doubtful about the modern habit of fixing eyes on the future, none is stronger than this: that all men in history that have really done anything with the future have had their eyes fixed upon the past."

"But there is one feature in the past which more than all the rest defies and depresses the moderns and drives them towards this featureless future. I mean the presence in the past of huge ideals, unfulfilled and sometimes abandoned. The sight of these splendid failures is melancholy to a restless and rather morbid generation; and they maintain a rather strange silence about them sometimes amounting to an unscrupulous silence. They keep them entirely out of their news papers and almost entirely out of their history books. For example, they will often tell you (in their praises of the coming age) that we are moving on towards a United States of Europe. But they carefully omit to tell you that we are moving away from a United States of Europe; that such a thing existed literally in Roman and essentially in medieval times. They never admit that international hatreds (which they call barbaric) are really very recent, the mere breakdown of the ideal of the Holy Roman Empire."

"I say decisively that nothing is so marked in modern writing as the prediction of such ideals in the future combined with the ignoring of them in the past. Anyone can test this for himself. Read any thirty or forty pages or pamphlets advocating peace in Europe, and see how many of them praise the old Popes or Emperors for keeping peace in Europe."

"Our modern prophetic idealism is narrow because it has undergone a persistent process of elimination. The whole position is based on the idea that we have got all the good that can be got out of the ideas of the past. But we have not got all the good out of them, perhaps at this moment not any of the good out of them. And the need here is a need of complete freedom for restoration as well as revolution."

To speak of the Pope, heir to all the wisdom of the ages, as though he were a modern politician, as though he "the monarch of a vast, admirably organized, spiritual world empire" would barter his influence for German promises, is to betray hopeless prejudice or crass ignorance—perhaps both. Just what he does desire, what his international or supranational character and function imperatively demand, we shall consider in a later issue.

LORD MAYOR OF LONDON

London, Sept. 29.—Sir William Henry Dunn was today elected lord mayor of London.

The new lord mayor, who will take office in November, will be the third Roman Catholic lord mayor of London in recent years. He was closely associated with Sir William Treloar in the work of improving the condition of thousands of London's poor cripples, and is treasurer of the Alton Cripples' Home.

The Canadian Press despatch above quoted emphasizes the fact that in recent years his faith is not a bar to civic advancement when a Catholic is otherwise a worthy and desirable candidate. The present Mayor-elect has occupied many public offices, amongst others, J. P. for County of London, Sheriff, and Deputy-Lieutenant of the City of London, and Member of Parliament for Southwark. The Lord Mayor of Manchester for two terms, 1913-15, Alderman Daniel McCabe is also an uncompromising Catholic. Several other cities of lesser importance have also had Catholic mayors.

The Aldermen in the City of London are elected for life and they choose the Lord Mayor. Thus elections which, like conscience, make cowards of some of our Canadian public bodies have no deterring influence in the selection of the Lord Mayor of London.

injustice of the old order of things be not repeated. Whether in town or country the whole problem is in a great measure bound up with that of thrift—or thriftlessness. And if parents realized more keenly their obligations toward their children the question of thrift, and other questions as well would settle themselves.

THE LATE HONORABLE JOHN COSTIGAN

Ever since Confederation John Costigan's name has been familiar to Irish Catholic Canadians. After five years in the New Brunswick Legislature, he was elected by Victoria county as its representative in the new Canadian Parliament in 1867. In the seventies he put up a vigorous fight against the abolition of Separate schools in New Brunswick; but in this he was not supported by his co-religionists of Quebec and hence his fearless and persistent struggle to maintain the spirit if not the letter of the Confederation pact was unsuccessful.

When Gladstone first took up the cause of Home Rule for Ireland Mr. Costigan moved a resolution in favor of Gladstone's measure which was the occasion of a magnificent supporting speech from the late Edward Blake, then leader of the Opposition, and which resulted in placing on record the sympathy and support of self-governing Canada for Ireland's struggle for self-government.

It is not without interest to recall that the self-styled and crude "imperialism" of that day vigorously denounced such meddling interference with "imperial" affairs. Now a responsible British minister announces that the Irish question will be a subject of consideration for an imperial conference in which the Overseas Dominions will be represented by constituent members.

Times change and we change with them. Shortly after the momentous event of the Costigan Resolutions Sir John Macdonald invited Mr. Costigan into the Cabinet to represent that important element in the Canadian population with whom his name was now a household word.

Clean, big hearted, straightforward, always loyal to the interests of his people under many and trying difficulties, he retained the respect and esteem of friend and foe and earned the title by which he was familiarly known—Honest John Costigan.

NOTES AND COMMENTS

THE CONVERSION OF M. PAUL BERT, a French anti-clerical fire-eater of the most pronounced type is another consoling result of the War. In his last illness he had the good fortune of being nursed by a religious Sister Teresa, of the Congregation of St. Paul, in whose knowledge and skill he had always had unbounded confidence, even in his most violent atheistic days. To her influence under God it is no doubt due that in his last days he returned once more to the Faith of his youth, and died with the aspiration: "My God, have mercy on me," on his lips. The War has accounted for many such as Paul Bert, and points the way, let us hope and pray, in a religious as well as in a national sense, to a restored and rejuvenated France.

THE ANNOUNCEMENT in the CATHOLIC RECORD a few weeks ago to the effect that the American Foreign Missionary Seminary at Maryknoll, N. Y., had received from an unnamed benefactress in Pennsylvania, a cheque for \$5000, marks the dawning of a new but long-heralded day in American Church annals. It seems to indicate that the call to preach the Gospel to the heathen nations has at length been heard and answered on this Continent. Not that the Catholics of the United States and Canada have been indifferent to the spiritual welfare of heathendom—the splendid response to the call of the Society for the Propagation of the Faith in New York and other dioceses, and the widespread sympathy in Canada with Father Fraser's work in China proclaim the contrary—but that the individual conscience is becoming alive to the urgency of the call from the "utmost ends of the earth."

What one generous soul has been inspired to do is likely to find emulation in many quarters. "If the Faith languishes at home," said a great prelate of our day, "send missionaries to the heathen." Response to the call to the apostolate has ever been the fruitful mother of faith and devotion.

THE PASSING of Mr. Orby Shipley severs another link in the chain which connects the present generation with that of Newman and the Oxford converts of 1845-51. Shipley was a lad of thirteen at the time of Newman's conversion, hence could not have come under the immediate influence of the great Oxford leader, but that he imbibed much of the spirit of the Tractarians and got an early glimpse of the "Kindly Light" which, thirty-three years after the "forty-five," brought him safely into port, his subsequent writings testify. Orby Shipley had at the period of his own conversion been twenty-two years a clergyman in the Anglican Establishment, during which period he published many essays, lectures and sermons. His Catholic life of thirty-eight years was even more fruitful in a literary way. If he had published nothing else, his great collection of poems in honor of the Blessed Virgin, under the title Carmina Mariana, would of itself entitle him to remembrance. His death removes a useful and attractive personality from the Church militant. R. I. P.

ON THE BATTLE LINE

A STRIKING testimony to the sanity (to put it on no higher ground) of the Church's attitude towards the Holy Scriptures, has come from an unexpected quarter. Novelties in Bible translation have come to be as every-day an occurrence as Bible interpretation, and both, as all the world may see, are playing havoc with the faith of the multitude deprived of the Church's divine guidance. Two of the latest novelties are a "Woman's Bible," and a "Reformed Bible," the latter an attempt on the part of a cleric of the "Reformed School," to "diffuse over the sacred page the elegance of modern English." The result is seen in the reference to "Nicodemus as "this gentleman;" the command of Our Lord to Jairus' daughter is translated "Young Lady, arise," and St. Peter is made to say to Christ on the Mount of Transfiguration: "O Sir, what a delectable residence we might fix here."

This shocking and atrocious liberty taken with the most sacred persons and themes in the holy books has received as it has merited the severest condemnation from eminent Protestants.

WHETHER IT was this particular travesty of the Bible or some other scarcely less indecorous that was held in mind when a Scots minister recently warned his flock against "unauthorized versions" is not stated, but his caution, no doubt unintentionally, testifies unmistakably to the wisdom of the Catholic Church's attitude to the Bible through the centuries. "When you order Bibles," said this worthy, "make quite sure that you do not get the imperfect Bibles too often issued." It evidently did not occur to him that his own "authorized version" is in that very category, and that for three centuries and more the Church has been ceaselessly on guard to keep such unauthorized and mutilated versions out of her children's hands. Yet the same man would probably quarrel with the Church on that very ground, and accuse her of "keeping the Bible from the people." That, as matter of fact, has been the burden of the hue and cry against her, down even to the present day. May it not be that the Scots minister's warning presages a great awakening?

THE ENTRY of Roumania into the War makes interesting everything relating to that country and her people. Though in the heart of the Balkans the Roumanians have little in common with their Slav neighbors, but are, rather, kindred to the Latins. This, in spite of the fact that of the total population of about six millions, over five millions belong to the Orthodox or Eastern Schismatic Church. There is a sprinkling of Jews and Mohometans, and only about 70,000 Catholics.

THE CATHOLIC Church which enjoys the greatest liberty and has wonderful potential scope for expansion, numbers among her children some of the most important people in the country, including King Ferdinand and the Royal Family, Prince Valdimir Ghika, General Coanda, one of the leading military leaders, and many others. The Metropolitan Archbishop, Mgr. Netzhammer, a Swiss Benedictine, has his cathedral chair in Bucharest, the capital, and there is one suffragan See, the Bishopric of Jassy, recently made

vacant by the death of Mgr. Doucet, a French Passionist.

ACCORDING to La Croix, a leading French Catholic periodical, there has been for years a growing tendency in Roumania towards closer relationship with Rome. Even before the War there was a strong feeling amongst deputies and other influential political leaders to follow Serbia's example of 1912, in establishing a Concordat with the Vatican. With her own entry into the War upon the side of the Entente, and the prospect of her great dream being realized—the redemption of her ancient Transylvanian possessions—this movement is certain to take on new impetus. The Transylvanians are mostly Catholics and if incorporated into the Roumanian kingdom, will have a noticeable effect upon the body politic, in bringing it to realize that the highest interests of the nation, moral and material, point to the closest possible relationship with the Holy See and the nations of the West.

ON THE BATTLE LINE

The British army on the Somme presses forward despite wet and cloudy weather that interferes greatly with the work of its artillery. At three points on the front there was heavy fighting yesterday. North of Thierval the enemy sought to regain the Stuff redoubt captured by the British. By their first rush Hessian troops secured a section of it. The British regained the redoubt later, and with it took 530 prisoners. For this ridge to the north of Thierval overlooking the Valley of the Ancre the enemy has put up a determined struggle ever since the capture of Thierval village on Tuesday—but without avail. His losses in killed and wounded have been heavy, and considerably over 2,000 prisoners have been taken in and around Thierval.

In the centre of the British advance by an early morning attack the lines were pushed northward to a point 500 yards southwest of Le Sars, on the Albert-Bapaume road. On the extreme right of the British front ground was gained to the east of Les Boeuvas, where 500 yards of German trenches were taken.

An official statement as to conditions on the Macedonian front from General Sarrail says: "We still hold the highest summit of Kaimakalan." The Bulgars renewed their attacks on this key position on Thursday night. Four times they advanced to the assault, and on each occasion the Serbs drove them back to their trenches, inflicting heavy losses upon them. The race feud between the Bulgarian and Serb has added to the fierceness of this struggle. General Sarrail reports that the Bulgars have been seen to massacre wounded prisoners. This action will inflame the Serbs, and perhaps lead to reprisals. In the second Balkan war Greeks, Serbs and Bulgars were all accused of killing the wounded and non-combatants.

A stiff battle is in progress among the hills to the south and southeast of Hermanstadt, in Transylvania, between Austro-German and Roumanian troops. A despatch from Vienna states that the Roumanians have been repulsed, that the heights, after very violent fighting, are in possession of the Teutons, but that the battle has not been concluded.

In Southern Volhynia and Galicia Brusiloff is faced by greatly strengthened Austro-German-Turkish army. Vienna states that in an offensive in this region the Teutonic troops took 3,000 prisoners and 83 machine guns. Russian reports state that this offensive was promptly checked by artillery and machine gun fire, but it evidently proceeded a considerable distance before the check was administered.

The Greek army and navy is in a state of utter demoralization. Many of the men in both services have revolted and joined the Allies, and those who remain outwardly loyal are evidently not to be depended upon for rigorous action against the matineers. Constantine will have to get into the Allied camp soon if he wants to save anything from the wreck. The Allied army chiefs seem disposed to recognize Venizelos as the real head of the Greek people.

General Haig, in reply to congratulations from General Joffre on the success of the British offensive north of the Somme, speaks of the Allies' efforts following the unaided French victory at Verdun as having begun to "break down the enemy's powers of resistance." There is every reason to believe that German reserves on the western front are being thrown into the fighting line at a rate that will quickly exhaust the available supply.—Globe, Sept. 30.

SCHOOLS CAN HELP CATHOLIC PRESS

The Catholic school pupil ought to know something more than he usually does about the Catholic press of this country. The Catholic teacher who familiarizes his or her pupils with facts concerning the Catholic press, and with the Catholic press itself as represented by Catholic papers or magazines, is doing a good work for the future of the Church in this country.—acred Heart Review.

T. P. O'CONNOR'S LETTER

IRELAND LIKE FRANCE A COUNTRY OF INTEREST AND SURPRISES

GENESIS OF THE OLD CONTROVERSY—CONSTITUTIONAL AGITATION VS. PHYSICAL FORCE

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, September 30th.—One of the paradoxes of the Irish attitude toward war, was brought home forcibly to me by a visit I paid the past week end to my constituents in Liverpool.

Irish Nationalists have put down that week end as one of the most memorable in the history of Irishmen in that city, where they form nearly one third of the entire population and have in the municipal council and all public bodies regularly constituted Irish Parties.

All Liverpool Irish have rushed to the allied flag, perhaps more numerously and promptly than any other city in the Empire. They form special battalions in Lancashire and the Liverpool Regiment; that battalion has fought splendidly in several engagements and lost heavily. Last Sunday they held memorial services in the chief Catholic Chapel, Lord Mayor A. Stout, Protestant himself, in a Protestant city, walked in full state, and attended the service, while municipal councillors, all creeds, Anglican, Nonconformist and Jewish, attended the service and listened to a stirring address by Father Bernard Vaughan.

I visited the Catholic schools next day and nearly every child had a father, a brother or an uncle in the army. A third had lost relatives in the war.

On Monday night a big hall was crowded to excess with an audience gathered to raise funds for the Irish soldiers, including those imprisoned in Germany.

Throughout my whole visit and at all functions, I did not meet with one Irishman who was not a staunch and vehement supporter of the allies, and declared they were incapable of understanding why any Irishman could take any other view. They would not have sent their children to fight and die by the thousand if this feeling had not been universal.

In Ireland one has to recognize that opinion is from this unanimous.

It is many years since I first wrote the sentence that there were no things more alike in the world than the French Republic and the Irish Party. Speaking of course, in pre-war times, I used to point out that the French Republic apparently was one of the most solid structures in the world. It had at its back all the same people of France. It went through its change of President like clockwork; anything approaching to a serious insurrection seemed to be impossible. It had produced a union of all classes, such as was unknown in the century that succeeded the downfall of the Bourbons. Apparently it was founded on impregnable rock. But, as I used to point out, all this superficial strength and stability were subject to very great exceptions. French character and French history still remained in the same position of uncertainty which made de Toqueville declare that France would sometimes rebel, but France would always interest the world. It is a land of surprises and uncertainties. The result was that any close student of France would never be surprised if apparently a very small incident produced something like a political upheaval. The incident might be one of even a comparatively trivial and personal character. Louis Philippe was dethroned because a Duke who was supposed to have murdered his wife was let down gently. The downfall of Louis Napoleon was accelerated because one of his relatives shot an obscure journalist. It has been just the same with the French Republic; it was shaken to its foundations by the Panama scandal. Boulanger, one of the most empty-headed charlatans that ever deceived a nation, might have been President of the Republic if he had only had the Presidential residence on the night of his victorious election by Paris. It is possible that, if the war had not come, the murder of M. Calmette by Madam Cailloix might have precipitated a crisis. In short, in France you never know quite where you are.

At a time when the Irish Party was regarded as one of the most indelible and impregnable fabrics in public life, I constantly insisted on its likeness to the position of the French Republic. Ireland, like France, is a land of surprises and uncertainty. A personal incident or a small event may act with the devastating fires of destruction of an earthquake. Parnell realized this situation so completely that even when he was at the height of his power he never allowed any sign of dissension to pass unnoticed. Once at a convention in Tipperary his candidate was rejected in favour of another candidate. By the very next boat and train Parnell was down in the middle of the constituency, and got the convention to reverse its verdict. Parnell, at a period of his life, became lethargic and was absent from his place in the House of Commons for weeks together; but he read every line in the Irish papers that gave him any indication of what popular feeling was, and even a small village gathering