

The Catholic Record

Price of Subscription—\$1.50 per annum
 United States & Europe—\$2.00
 Publisher and Proprietor, Thomas Coffey, L.L.D.
 Editors { Rev. James T. Foley, B.A.
 Thomas Coffey, L.L.D.
 Associate Editors { Rev. D. A. Casey,
 H. F. Mackintosh.
 Advertisements for teachers, situations wanted,
 etc., 50 cents each insertion. Remittance to accom-
 pany the order.
 Approved and recommended by Archbishops
 Falconio and Sheer, late Apostolic Delegates to
 Canada, the Archbishops of Toronto, Kingston,
 Ottawa and St. Boniface, the Bishops of London,
 Hamilton, Peterborough, and Ogdensburg, N. Y.,
 and the clergy throughout the Dominion.
 The following agents are authorized to receive
 subscriptions and copies for the CATHOLIC RECORD:
 General agents: Messrs. P. J. Neveu, E. J. Broder-
 ick, M. J. Haggerty, and Miss Sara Hanley, Resi-
 dent agents: D. J. Murray, Montreal; George B.
 Stewart, Regina; Mrs. W. E. Smith, Halifax;
 Miss Brides Saunders, Sydney; Miss L. Heringer,
 Winnipeg; Miss Johnson, Ottawa and J. A. Har-
 nahan, Quebec.
 Obituary and marriage notices cannot be inserted
 except in the usual condensed form. Each insertion
 50 cents.
 Subscribers changing residence will please give
 old as well as new address.
 In St. John, N. B., single copies may be purchased
 from Mrs. M. A. McCulloch, 249 Main Street, John J.
 Dwyer and The O'Neill Co. Pharmacy, 105 Brunsell
 Street.
 In Montreal single copies may be purchased from
 Mr. E. O'Grady, Newsdealer, 105 St. Viateur street,
 west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, AUGUST 21, 1915

THE OLD CHURCH AND THE NEW BARBARISM

Though by the grace of God Pope Benedict's appeal to the warring nations of Europe may produce some result that cannot be foreseen at present in the gathering clouds of the coming conflict in the west, present prospects of peace are remote, to judge by reports from the leading European capitals. The issuing of the Pope's appeal was practically synchronous with a manifesto from Emperor William in which that ruler repeats that Germany did not desire the war nor bring it about. In Great Britain the determination to pursue the war to a victorious end is stronger than ever. "The duty of Britain," says Right Hon. H. H. Asquith, the British Premier, "is to continue to the end in the course which we have chosen." Russia declares itself ready to pursue the war for years, till the enemy is completely crushed. France is equally forceful in her martial resolves.

Meanwhile the prayers of Christians ascend to God that into the darkness of hate and widespread carnage in Europe, He will send the spirit of peace and good will, so that man who was made in God's image may once more follow the purpose of His Maker and obey His will in the path to eternal life. To attain eternal life—that is all worth living for that life can offer. Everything that detaches us from this world and draws us nearer to God is really a blessing. The whole history of God's Church from the first is one of trial and discipline, yet of perpetual power to survive all human forces. When His chosen people grew faithless they were afflicted by enemies. Egypt, Assyria, Babylon arose to overthrow the earth, and passed away like a dream. Greece, Carthage, Rome, followed and flourished and were gone. Proud cities of the past are dust and ruins. In time nothing abides. Attila arises, with his Huns, and the world is threatened with blood and desolation. Yet the picture passes like a phantom and he and his fierce-eyed followers are hushed in the sleep of death.

All through the ages the Church of Christ has been faced by a world of alien ideals. Her work has been to take the wilderness and make it blossom like the rose. She saw the destruction of the western Roman Empire, and the settlement of the northern barbarians on its ruins. Of the Europe which confronted the Catholic Church at that period, Birkhauser gives a graphic picture. "Over the vast extent," he writes, "of the once flourishing, wealthy, highly civilized and Christianized provinces of the empire, there was nothing but ruined cities, deserted towns and villages, large tracts of once cultivated land becoming wild, a thin population composed of miserable, trembling slaves, and rude, arrogant and merciless barbarian masters. The churches and religious houses had been demolished or plundered, the schools had disappeared, the liberal arts despised and neglected, the domestic arts, except a few, were lost or forgotten, war, pillage, general insecurity, misery and want had loosened moral restraints. The barbarian conquerors, moreover, were not all even nominally Catholic. Many of them were Arians, more of them were pagans, still adoring their old Scandinavian or Teutonic deities, and looking with proud disdain on the Christian's faith and the Christian's worship. Ireland alone, at this period, was a Catholic oasis in the immense desert of heresy and barbaric infidelity."

That the above picture would in any way have its counterpart in

Europe to day would have been deemed almost incredible fifteen months ago. Peace and progress were on all men's lips. To-day ruin and devastation are reigning in eastern Europe. New depths of human cruelty have been revealed in this war. It is as if Satan and his satellites had been let loose, with a malicious purpose beyond all past iniquities. What will the end be? One thing is certain. Nothing can prevail against Christ's Church. Armies will wax and wane, and the greatest victories will leave behind their traces of hate and horror. Only by supernatural means can mankind recover the lost spirit of love and humanity and brotherhood. Like another Frankenstein, the world to day is faced with a monster of her own creation. That monster is militarism. To face this new barbarism must be the task of the Catholic Church. To the Church it will be nothing novel. She saw the conversion of Clovis from paganism to be the first Catholic monarch of France. She saw the conversion of Ethelbert of England and one of his subsequent successors, Edward the Confessor, in the role of her saints. She saw the triumph of the gospel in Germany through the labors of St. Boniface. Now she faces the infuriated hosts of a deluded Europe, and her weapons are prayer and devotion to the God who has promised to be with her to the end. With her are the angels, watching and waiting for their Master's word to still the raging of the nations. With her is her Lord, hidden by the sacramental veil, but infinite in power to change the fiercest human will till they be one with His everlasting plan. God has given the Catholic Church some special work in every age. To day He gives her the work of restoring peace to Europe. Never did the world need the power of Christianity more than to-day. Never did the Church face a vaster task. On the one side is the world spirit and all its forces of destruction, on the other, the supernatural life and powers of Catholic Christianity. In the contest every man must take a definite stand. There is a vast issue to be settled. Which is to dominate mankind—the world spirit or Christ?

WAS GERMANY RIGHT TO INVADE BELGIUM?

There are questions which admit of only one answer, and there are times that demand such answers. There are questions too, to which it is difficult to give a brief or direct reply. From the existence of such questions, it may be, arises that curious philosophic attitude which declines to take a definite stand upon any possible question. There is no need to mention names. Such shrinkings of vital issues are comparatively few, but conspicuous. Sometimes they are men of genius, who miss a niche in history merely through this nebulous propensity. When they write for the newspapers, which are connoisseurs in genius, they leave the impression with their readers that as regards the present European War there is really nothing to choose between the causes of the combatants. Such philosophers tell us in their crisp phrases that the militarism of Germany is counterbalanced by the mammoth worship and commercialism of Great Britain, and as a reason for declining to take sides they express the opinion that all parties to the quarrel are probably equally immoral.

To men who can never make up their minds upon any subject under the sun the above philosophers will, of course, appeal. Such men are often to be found in the ranks of those who decline to go to Church on the ground that all religious denominations are probably equally mistaken. Yet an earth without a definite centre of truth is unthinkable to believers in the wisdom of God. And that there is not a righteous cause and an unrighteous cause in this great European war is equally unthinkable.

There is no need to discuss the respective morality of the warring nations at the present moment. Such a theme would be beside the issue. The question which concerns all citizens of the British empire is this: Did Great Britain declare war upon Germany unjustly? We know that the reason Great Britain declared war was because Germany had threatened to violate Belgian territory to guarantee the independence of which Great Britain was bound by treaty obligations. Britain's ultimatum of warning to Germany was followed by the German invasion of

Belgium. By this act of invasion, Germany stands or falls at the bar of Christian conscience.

It is important to note this point, for this almost worldwide war, with its unparalleled sorrows for the homes and hearts of thousands, is too big an issue for any man to lounge in an arm-chair and lightly assert that all the parties to the struggle are probably as bad as one another. This is a case where the issue is clear. By her invasion of Belgium, Germany morally stands or falls.

It is a question that should be definitely settled by every Christian, for the Christian Church was not intended to be a mere religious machine, with a thinking head and intelligent assistants, and countless cogs who never think at all. The Church is composed of living members, and every member should think or try to. It is mankind's duty to be clear as to the occasion of this war, and as to the conduct of the belligerents from the first. Was Germany in the right in invading Belgium?

It is a simple question, and Germany herself has answered it. The German Chancellor Dr. Von Bethmann Hollweg, in the German parliament, on August 4, last year, stated that the invasion of Belgium by Germany was in violation of international law and merely dictated by military necessity.

Even more interesting from a moral viewpoint is Cardinal Gasparri's statement in a letter to the minister of Belgium to the Holy See, quoted at greater length in another column. After referring to the German Chancellor's admission that the invasion of Belgium was in contravention of international law, Cardinal Gasparri writes: "It follows that the invasion of Belgium is directly included in the words used by the Holy Father in the Consistorial Allocation of January 23 last, when he condemned openly every injustice by whatever side and for whatever motive committed. It is true, writes the Cardinal, that in the meanwhile Germany has published some documents of the Belgium General Staff by means of which she claims to prove that, previous to the war, Belgium had failed in the duties of neutrality, which, therefore, at the moment of invasion did not exist any longer. It was not the business of the Holy See to decide the question of history, nor, for its purpose, was there any necessity for a decision, for the reason that even admitting the German point of view, it would always remain true that Germany, on the confession of her own chancellor, penetrated into Belgian territory with the consciousness of violating its neutrality and therefore committed an injustice; and that suffices for Germany's action to be comprised directly in the words of the Pontifical allocation."

This plain statement of facts may astonish the waverers who would reduce the Pope and the papal court to a worldly level of silent double-meaning diplomacy. But delicacy is a fatal handicap in talking to nations at war. There are moments in the world's history when silence can only be kept at the expense of character and reputation. It is true that the Pope as the spiritual father of Christendom, must have an equal love for all nations, and be free from all national antipathy. But that does not involve an obligation on the part of the Pope or his representative to refuse to differentiate in a clear case of right and wrong. There is a hesitation and a silence that are contemptible when truth is at stake. There are occasions when anything but the open truth would be a scandal and treason to morality. The German chancellor had already admitted that the invasion of Belgium was unlawful and merely dictated by military necessity. Cardinal Gasparri, faced with the question whether the invasion of Belgium had been included in the condemnation of injustice, as reported last January, might have taken the orthodox lines of diplomacy and have begged to decline an opinion as to whether the Pope had included it or not. But Cardinal Gasparri grasped the occasion in a manner that showed him at once a statesman and a Christian. He knew that when a nation commits a crime and confesses it, there is a moral certainty that that nation's guilt. No military "necessity" can serve as an excuse for crime. He knew that Christ's Church with her divine authority, had no need to trifles with facts or to veil her mind with ambiguities. He knew that Pope Benedict had actually intended to condemn the invasion of Belgium by Germany, and that for an honest

man there could be no two opinions on the matter. It was an occasion when a mediocre man might have hedged himself into obscurity. Cardinal Gasparri took the bolder course of simply telling the truth.

THE LOST ART OF PERSONAL THRIFT

Among the habits that seem to have disappeared, to a vast extent, during the past generation is that of personal thrift. Yet thrift is a habit that cannot be dispensed with like an old garment. It plays a valuable part in the development of character. It may develop into a vice, it is true, but there is little danger to-day of this being a common occurrence. Money is earned and spent nowadays with a facility that would have astounded our forefathers. They were, for the most part, a careful, saving race. High and low in mid-Victorian days spent far less than they do to-day. They had a degree of self-control in the spending of money which is rare in the world to-day, so far as concerns this continent. How rarely our ancestors went to the theatre. How seldom they sought for evening amusements away from their homes. Their love of home was another of their notable virtues. They had a capacity for deriving enjoyment from simple pleasures. The men played checkers or read; the women had their knitting or crocheting; the children played by the winter fireside or listened to the reading of a story. There were mothers in those days with a wonderful capacity for making homes happy. We remember these gifted women, and the spirit of home-peace that hovered around their presence. In the evenings often they would read, while the children gathered to listen. They knew the most marvellous fairy stories and could tell them with the proper atmosphere. They introduced us later to the tales of Scott and Dickens, and taught us to love the poets. When they passed from our lives, the world, in contrast, seemed commonplace and cold, but their memories lived, and the things we learned from them are blessing some of our lives to-day.

Love of home and a habit of thrift are two of the best possessions that any man can wish for. The habit of saving a little every week is one of the great steps to prosperity and self-respect. The way to save is to reduce expenditure in amusement and needless luxury. The last directions in which retrenchment should be made are charity and the cause of God. To help the poor is to ensure blessing. To contribute to the cause of God is to lay up spiritual treasure and oftentimes to increase temporal prosperity. "Honor the Lord with thy substance," says the book of Proverbs, "and give Him of the first of all thy fruits."

Though we have no desire to appear unduly critical, we feel that it is our duty to lay stress on the need of thrift. We know from experience that many people on this continent are living "from hand to mouth," as the saying is, and that though they may be earning salaries or wages such as their forefathers never dreamed of, the end of each year finds them financially as poor as at the beginning. For every man is poor who does not save. The man who earns \$10,000 a year and spends it all, is merely a poor man. Of course, there is not equal reason for saving among all classes. Few Christian priests would desire to die rich. Cardinal Newman when he died was practically at the end of his resources. But for the layman it is far different. The married man, for example, is bound to save money in duty to his wife and children. To leave a family penniless is unworthy of an honest man and is often due to gross carelessness and refusal to provide for the future. If a married man's salary be not large enough to enable him to save, he should use every effort to increase it by reading and studying and obtaining technical knowledge of his trade, so as to increase his earning capacity. Young men particularly should take care to qualify themselves for good situations, by attention to their duties and by the constant resolve to increase their usefulness.

Suppose, for example, through war or other causes, work were to grow scarce in certain lines of industry, what would become of the worker in that time who has never saved a cent? He is at the mercy of circumstances.

But how can I save on a small salary? asks some man, with a wife and family. It is not an easy matter, but it is true that there are men who have kept their wife and family on

\$15 a week and yet managed to save. Roomers were taken, and unnecessary waste was eliminated. Waste in the crime of this continent. In food and clothing there is often a considerable waste. Socks and stockings are abandoned as soon as they show signs of wear and new ones bought. The past generation would have darned them and prolonged their wear by half a year at least. Once a man, woman or child has learned to eliminate waste, prosperity is practically certain.

THE LATE MGR. McCANN

In the passing of Mgr. McCann, Vicar-General of Toronto archdiocese, the Catholic Church loses one of her oldest and most worthy servants in Canada. Forty-eight years of his life had been spent in the priesthood, his ordination having taken place as far back as 1867. Since then his career had been one of constant usefulness in successive pastorates at St. Catharines, Gore parish, County Peel; St. Paul's Church, Toronto, Whitby and Oshawa. He had been twice rector of St. Michael's Cathedral, and was chairman of the Separate School Board of Toronto.

Like so many other distinguished men in the Catholic Church on this continent, the late Mgr. McCann was of Irish parentage. His father was a native of Dublin and came to Canada in 1834, when William IV. was on the throne of England. Ten years afterwards, the future prelate was born at Port Hope. He was educated for the priesthood by the Sulpician Fathers at the Grand Seminary, Montreal.

In view of his many gifts and valuable work for the Church, there was much rejoicing among his many friends when he was created a Roman prelate, with the title of Monsignor in 1909, and his appointment, two years later to be administrator of the Archdiocese of Toronto was also welcomed as a fitting honor.

His death came at a ripe old age, for he had passed his seventy-first year. Some months ago sickness had seized him and for the past three weeks he had been obliged to keep to his bed. When the news came on Saturday morning, August 14, that Mgr. McCann had passed away at his residence the night before, there were many expressions of sorrow from those who were familiar with his kindly and venerable figure. His loss will be especially mourned in Toronto, where so much of his good work had been done. R. I. P.

THE PROTESTANT TRADITION

We have often wondered why even educated Protestants are so ready to believe anything and everything that seems to tell against the Catholic Church. Let some renegade Catholic, or pretended ex-priest or ex-nun give utterance to the most absurd calumnies against Catholicity and not only the ignorant and unthinking masses, but even men prominent in social life, swallow it unquestioningly. Dr. James J. Walsh gives the explanation. Writing in the Catholic World he attributes this astonishing mental attitude to the old Protestant tradition that Catholicity was wholly evil. And, he adds, that Protestant tradition still survives, and practically all of the Protestant opposition to the Church is founded upon it. Our readers need but to look around them to see confirmation of this extraordinary belief. All the sects are good, but Catholicism is accursed. Hence we see many instances of parents who make no protest against their children changing from one sect to another, but let a child express a desire to embrace Catholicity and immediately every possible objection is raised, and every possible difficulty is placed in the way.

After making all possible allowance for the existence of this unreasoning prejudice we are entirely within our rights in protesting against the elected representatives of the people fostering this bigoted attitude towards Catholicity. To take a case in point, the Public schools of Ontario are supposed to be un denominational. Glances at the advertising columns of The Globe would lead one to believe that they are Protestant. If they are Protestant why not have done with presence and own up to it? If they are un denominational by what right do school trustees advertise for "Protestant" teachers? If Catholics are not good enough to teach in a Public school why do the trustees accept Catholic taxes towards their maintenance? It is about time we took a firm stand upon this question and had it decided once for all whether the Public schools of the Province are un denominational or Protestant.

Advertising for a "Protestant" teacher for a school that is supposed to be non-sectarian is bad enough, but the other day we happened upon a still more glaring insult to the Catholic body. An advertisement in the Bracebridge Gazette for a teacher for a school in Vankoughnet, Muskoka, brazenly stated that "no Catholic need apply." Truly the Protestant tradition of which Dr. Walsh speaks dies hard. Long ago, in the flowery days of Irish Protestant ascendancy, the lord of Bandon town, in the county of Cork, had placed above its gates this inscription, "Turk, Jew or Gentile may enter here, but not a Papist." The lord of the soil and the ancient gates have alike mouldered into dust, but the Papists of Bandon are still very much alive. They have entered into their own. But not so in Vankoughnet, Muskoka. And this in the year of grace 1915, when Protestant and Catholic are fighting side by side under the same flag, in defence of the same Empire? Were Galileo a resident of Vankoughnet we think he would revise his famous dictum that the world moved. How much longer are we going to allow ourselves to be thus insulted and discriminated against. COLUMBA.

NOTES AND COMMENTS

ACCORDING to the daily papers the Rev. Canon Walsh of Brampton told the Black Chapter of the Royal Orange League, assembled in convention at Windsor last month, that under given circumstances Orangemen are a "crowd of hoodlams," and "should take off their regalia and go home." As the reverend gentleman is Grand Master he ought to know.

DR. JAMES WALSH of New York, than whom no publicist of to-day speaks with fuller knowledge, gives it as his opinion that if good women who would rightly scorn any imputation on their respectability, would tomorrow stop once and for all reading lascivious sex stories, we should have an end of that sort of fiction within a year. These stories, being written solely for the money that is in them, would, under such conditions soon cease to have attractions, for their purveyors, Dr. Walsh's suggestion implies a rebuke to a class of "respectable" women. Well would it be for the world at large if it were duly heeded.

THE CATHOLIC priesthood of Ontario is becoming prolific in woovers of the muse. Father James Dollard's reputation as a poet is the common possession of two continents; Father Casey ("Columba") is the author of a book of verses which has already made for itself a place at many firesides; and now comes Father Andrew O'Malley of Toronto (already well known as a preacher and lecturer) with a volume entitled "Sonnets of a Recluse," which were written, as he tells us in his Foreword, "by way of apprenticeship for a much more pretentious work." What this more pretentious work is he does not reveal to us, but if we may judge from the character of some of these sonnets, he must aspire to rank among the immortals. The sonnet is, in the words of Dean Harris, "the most trying and laborious form of poetic art." That Father O'Malley has not been unsuccessful in his use of it, and here and there even rises into its higher reaches, must be apparent to any reader qualified to appreciate it.

MANY CANADIAN Catholics will read with melancholy interest of the death three weeks ago, in Edinburgh, of Father William Kenny, S. J., a native of Halifax, N. S. Father Kenny was one of three brothers, sons of Sir Edward Kenny, who dedicated themselves to the service of God in the Society of Jesus. The eldest, Father George, entered the Society at Montreal, and always remained attached to the Maryland-New York or Canadian Province. The younger, Fathers William and Joseph, received their education at Stonyhurst, and, entering there, became permanently incorporated to the English Province of the Order. Father George, whose gifts as a preacher made him famous throughout the United States and Canada, spent the last years of his life in Guelph, where he died a few years ago. Father Joseph, who until recently was rector of St. George's, Worcester, still survives, and as we learn from English exchanges, was in attendance upon his brother at Edinburgh during his last illness.

OF FATHER William Kenny, who had reached the age of seventy-one,

all accounts agree that the saintly death which was his was the fitting crown to a laborious and well spent life. Born on 12th, of April, 1844, he went to England in his youth, found his vocation in the Society under whose auspices he was educated, and was ordained priest in 1881. He was for many years Father Minister at Mount St. Mary's College, Derbyshire, and later filled the same office at Manresa House, Roehampton. He had been in Edinburgh just about a year, but in that time had established himself firmly in the affections of the congregation of the Church of the Sacred Heart, to which he was attached. He was especially good to the poor, among whom we are told, his happiest hours were spent. The memory of his gentle words and kindly deeds will remain lovingly in their memories while life lasts. "Goodness" and "gentleness" are the two characteristics which appear to have distinguished this saintly priest throughout his life. That he may rest in peace will be the heartfelt prayer of those who knew him.

THE ANGLICAN Bishop of Bombay referring to the "fine organization and self sacrificing work of the Roman Church in India," wound up by saying it impressed him nevertheless as being, "for some reason or other, unprogressive and unmissionary." The Rev. Mr. Holmes, of the Oxford Mission to Calcutta, on the other hand, speaking in London on June 1st, pointed out that thirty years ago, almost the whole of the domiciled community in Calcutta belonged to the Anglican Church. But now, he added, every census showed that the time was coming when only a very small proportion would remain with them. There was a constant stream of people, he affirmed, "going over" from the Anglican to the Roman Communion. "In another thirty years," he believed "at least seventy per cent of the Eurasians would belong to the latter." That, no doubt, is why the Bishop of Bombay thinks Catholics in India "unprogressive."

THE FOLLOWING story is told of a visit paid by the Queen of Belgium to the trenches. The soldiers did not at first recognize her, and one man said: "Come along, Madame, make yourself at home." Another reminded her that the trench was dangerous. "Not for me," replied the Queen, "I am so small." One of the men produced a sack, upon which her Majesty sat, and distributed chocolates and cigarettes among the men. Presently a soldier recognized her, and exclaimed: "Oh, the Queen!" All the soldiers then of course arose and stood at attention. After the Queen's departure the soldier to whom the sack belonged was asked if he would sell it as a souvenir. "Not for one hundred thousand francs," was the reply.

ON THE BATTLE LINE

That the early fall of the Dardanelles before the Anglo-French forces is presaged by recent gigantic cancellation of wheat orders in America is the opinion of certain financial circles, where it is pointed out that the fall of the straits would facilitate the transport of wheat from Russia.

WESTERN FRONT IS QUIET

Although occasional press despatches hint at great events to come, the western front, where at least four and a half million men are face to face in battle array, is almost as quiet as a churchyard at midnight. The official report from Paris tells a waiting world that "the day was comparatively calm," or Sir John French states that a mine was exploded by the enemy without doing any harm. Occasionally the official report like that of last night mentions an attack by the Germans at Neuport or some other point where there was hand fighting months ago, but the entire western front, save in the Argonne and the Vesges, reminds the bystander of an extinct volcano. Will it come to life again, if so, where will the lava begin to flow?

GERMANS WAIT FOR GAS

The Amsterdam Telegraaf, which has been printing scare stories for a week about a coming great German offensive, announces that gas-waiting bomb factories are being established at various points in Belgium. Most of the successes of the Germans on the western front since April have been won by the free use of poisonous gas in one form or another, and it would not be at all surprising were they to go into the gas business on a wholesale scale. At present it would seem that both sides in France and Flanders are indulging in a "wait and see" competition. There is every reason to believe that many of the soldiers of Kitchener's army who thought they