

THE CATHOLIC CHURCH

WHAT A PROTESTANT DIVINE SAYS OF HER FAITH AND SUPERSTITION

A dignitary of the Episcopal Church, displeased at our suggesting that he should follow out to their logical conclusion some ideas he had published, wrote to say that he found the Catholic Church as tolerant of error as his own denomination. "I see much tolerance. I see what you Jesuits believe when you talk of infallibility, and I see what you believe." The word "believe," as used in this passage, is the key to the apparent unreasonableness of High Church Episcopalians.

heathen are devils." (Ps. xcv : 5.) Does the secular approach in any way a worship of devils? One might say a secular is the "work of men's hands" (Ps. cxlii : 4), in which one trusts for salvation; but we would not wrong the dignitary by supposing him capable of that. "Cult," too, is a pretty word, and much in use to-day; but can a "society" be a cult, or is the use of the secular such? However, the dignitary asserts that this use exalts unduly the Mother of God, because it goes beyond what in his private judgment he determines to be the limit of Catholic honor allowed her. He has the vast majority of Christians against him; every single one of those whose name he usurps. If, instead of carrying it vaguely in his mind, he were to write down what he judges to be allowed in devotion to the Blessed Virgin, he might be surprised at its paltriness or he might recognize its incompleteness. If Mary is a living reality, still full of grace, close to her Divine Son, with her maternal relation to Him still existing as really as it began on earth, it is at least unreasonable to say that to trust to her promises is heathenish. The dignitary pretends to excuse the Church from responsibility, on the ground that it does not "endorse officially in its formularies" the papal and such like, but as the Episcopal Church does not in its formularies endorse officially the Pantheist in its midst. The favorite way with Episcopalians of seeking to avoid the guilt of countenancing and sharing in heresy, we repudiate utterly. The Catholic Church in its super-natural life can, and does, cast out from itself all doctrinal errors, while the sects can not do so. With it the Holy Ghost abides that it may teach and its children hear the teaching voice. It accepts, therefore, full responsibility for all it permits, even though others may find there "heathenish superstition." As regards the secular, it does more than permit. It celebrates the feast of Mount Carmel throughout the world; and, in doing so, tells us that the devotion of the secular, as we have practised it for centuries, not only is in no way opposed to the Catholic religion, but is also most conducive to Christian piety. "Lex orandi est lex credendi."

thousands. Even the innumerable combatants who do not acknowledge him as the Vicar of the Prince of Peace and the shepherd of their souls, recognize in him the head of the oldest Church in Christendom. By birth, moreover, he belongs to a neutral nation. The moving appeal of Pope Benedict XV, therefore, should be heard above the clash of arms and the roar of artillery. "Hasten to enter into a council of the warring peoples. That they may speedily hearken to the appeal of the Supreme Pontiff should be our fervent prayer. Then God, the Author and Lover of peace, to know whom is to live, to serve whom is to rule, will bestow on His servants the peace which the world can not give, and taking from the hearts of His children all hatred and fear will impart to them the spirit of meekness and tranquillity.—America.

DIOCESE OF KINGSTON

PRESENTATION AND ADDRESS TO REV. FATHER FLEMING

As is generally known Rev. Father Fleming of Chesterville had been on a two months' vacation to Europe, particularly his native land, Ireland, returning on Monday Sept. 7th. His congregation not being certain as to the hour when he would arrive, caused the greeting at the depot to be of a very quiet nature. Nevertheless they had not been idle, as a committee of men had been busy collecting a sum of money with which to present him.

Grateful were the hearts, and full were they of thanksgiving, when they learned their beloved pastor was back to his field of labor. How much more his fervent work is appreciated after a lapse of two months! How much he was missed, both in pulpit and his faithful daily exercises, only those who belong to his congregation can express. And as regards our citizens at large, all were anxious to hear of his safe return, as the hazardous peril in which land and sea are plunged caused vague alarm as to his safety.

On Sunday, Sept. 13th, St. Mary's Church was crowded. Every seat was filled and a large number standing, all eager to hear again the voice of their beloved pastor, and to tender him, by their presence, a "welcome home."

After Mass was celebrated, and one of his touching sermons delivered, he concluded by imploring his people to pray for peace among the European countries.

The committee of men proposed the sanctuary railing, Mr. Ed. Walsh in distinct voice read a suitable address while Mr. Thomas Moran, in behalf of the congregation, presented the rev. Father with a purse of gold.

Father Fleming, taken by surprise, was deeply moved, and in his usual method of expression feelingly replied in most appropriate and edifying language, thanking them from the depths of his heart for their ever ready and willing co-operation in making his labor a success, saying it was not altogether his personal qualities to which they referred, but to the respect and esteem they held for the office which he filled. Not a few were moved to tears at the scene. After benediction of the Most Blessed Sacrament the congregation dispersed, praying fervently that Father Fleming would be left for many years with them.

ALL DUES OF VOLUNTEERS PAID

At the regular meeting of Division No. 7, A. O. H., Chatham, N. B., it was moved and unanimously adopted: That this Division will pay all dues and assessments for all their members who have volunteered or who may volunteer for home or overseas service, thus giving them their full benefits for sickness, accident or burial. This resolution to remain in effect until the end of the war.

Signed M. F. HALEY JOSEPH MORAN W. J. MORAN

It may be noted that the local Division has no less than seven men at Valcartier, in addition to as many more at the wireless camp. This is a high percentage and a matter of pride to other members.

TRIBUTE TO PRIESTS

WAR CORRESPONDENT WOULD PLACE THE PRIESTS WHO MINISTERED TO THE DEAD AND DYING AT THE SACK OF LOUVAIN AT THE HEAD OF BELGIUM'S ROLL OF FAME

The following tribute to the valor and heroic conduct of the priests who attended the dying and aided the bereaved during the war now being waged in Belgian territory was penned by E. Alexander Powell, a war correspondent, who witnessed the afflicted and minister to the dead and dying. It is dated Antwerp, August 30:

"I am sorry to say that stories of the sack of Louvain, slowly seeping in, in no way ameliorate the original tale of horror. The few refugees who have arrived here are stupefied by their frightful experience.

"Many inquiries were made to-day of the American consulate regarding fifty American priests known to have been in the city, but no definite information is available. In this war the caseload has been a provocation instead of a protection, for innumerable cases have come to my attention of priests shot or bayoneted while caring for wounded.

"At the head of Belgium's roll of fame should be carved the names of these heroic men in long black gowns and shaven heads who face death unarméd and unafraid. I have seen them burying the dead, shaving the dying, bandaging the wounded, helping the helpless, writing letters for the illiterate, comforting the bereaved and homeless, cheering the troops into action. I raise my hat to them in respect and admiration. They are showing themselves real soldiers of the Lord."

PADDY AT COPENHAGEN

The Irish seem to be the only people who can inject an element of humor into this grim war. Two wounded Irish troopers rode into Paris the other day on a train and said the last they knew they had been 'lightin' like the divil at Copenhagen." Perhaps this was their Tipperary way of saying "Compeigne."

We were fightin' for a week or more, an' fightin' 'nigh' an' day. The boys were all around us till the Germans came away. It was a glorious ruction—sure we tuk to it like play—Till we found ourselves alone at Copenhagen!

We wor mighty glad, I tell ye, when we got the word "Advance." We kep' right on through Belgium to drive 'em out of France. The Dutch were sure cantankerous—they led us quite a dance—Till we found ourselves marooned at Copenhagen!

'Twas a long way to Tipp'rary—och, a weary road from there—Our nags bein' shot from under us, we travelled on shank's mare, Then we tuk the tram to Paris—never paid a blessed fare—For they knew that we were just from Copenhagen!

They're feedin' us on strawberries, an' buther, an' champagne, We're feelin' just like fightin' cocks or ducks in heavy rain; A week o' this would kill us—so good-bye Paddy again, We'll go back to fight the Dutch at Copenhagen!

PRAYER TO ST. JOSEPH

BY POPE LEO, TO BE OFFERED DURING THE MONTH OF OCTOBER

To Thee, O Blessed Joseph, do we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we ask confidently for thy protection. We beseech thee by that affection which united thee with the Immaculate Mother of God, and by the paternal love with which thou hast encircled the Child Jesus and suppliant we pray that thou mayest aid us in our necessities by thy power and help.

Protect, O Most Provident Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all plague of error and corruption; do thou, our strongest support, assist us from the height of Heaven with thy efficacious help in this struggle with the powers of darkness; and, as formerly thou didst rescue the Child Jesus from the greatest danger to His life; so now defend the Holy Church of God from the treachery of her enemies and from all adversity, and cover each one of us with thy lasting protection, so that, following the example and supported by the help we may be able to live holily, die piously, and obtain eternal happiness in Heaven. Amen.

WAR REFUTES CHARGES OF BIGOTS

The present European war already shows indications of becoming the greatest leveler in the history of the world of long-established ideas, and a writer in the Philadelphia Standard and Times. Traditional barriers of centuries are being swept away and illusions of international scope are being shattered by the great conflict. Most notable of the latter is the temporal power of the Pope—an extravagance of the imagination which has thrown some very good but badly misled people of this country into hysteria, and which has been commercialized by a clique of knavish lecturers, agitators and publishers for self-aggrandizement.

If there is any place in the entire modern world where the Papal authority should be potential, and where the communicants of the Catholic Church would naturally stand shoulder to shoulder against all others (if the absurd theories of their detractors had any merit), it is in the strong Catholic nations of Austria, Italy, France and Belgium. At the first intimation of war being declared the earnest plea of the Vatican with the Austrian emperor for peace fell upon deaf ears, and the entreaties of the late Pope with the rulers of other nations embracing his own faith for a cessation of hostilities have been drowned in the din of battle. Where, then, is this much-heralded temporal power of the "Roman hierarchy" to be found if it is so impotent in its supposedly greatest stronghold? The truth is that it exists only in minds blinded by intense religious bigotry.

What a great blessing to humanity and civilization of the entire world to-day if it were only possessed with the power accredited it. But the trend of events of the past month shows it to be as powerless as any other agency on the face of the earth to check a war in which the primary cause is commercialism, and into which religion does not enter the slightest degree.

In this great conflict Protestant Germany and Catholic Austria are united on one side. On the other are Catholic France, Catholic Belgium and Protestant England, reinforced by Russia, a Greek Catholic nation not in sympathy religiously with other Protestants or Catholics. Not a word of religion is heard in the news sympathy religiously with either Protestants and Catholics are facing their brethren in religion in battle and fighting each other for their respective nationalities, and not for their religious beliefs.

The propaganda of vituperation and defamation against a great Christian body by sheets like the Menace and by agitators of the Barnett type is forever shattered in America by the spectacle before our eyes in Europe, where it is seen that the Catholic is true in his allegiance to his nation, even if he must fight to the death his brother in the faith or an avowed and hostile nation. I am not Catholic, but an Episcopalian, and as such I feel I am in a position to take an impartial view of the question.

THE SIGN OF THE ROSARY

An autumn eve in Ireland, an open cabin door, And reverent figures kneeling upon the earthen floor; Ave Gratia Plena, and then Benedicta Tu, I heard the prayerful greeting, and so the vision grew Of a cottage home in Juda, and she who was with child, Bending in lowly homage before a Maiden Mild.

Methought I heard down the years The Virgin's wondrous song, "The nations all shall call me blest throughout the ages long," As bright in midnight skies appears the lightning's sudden gleam, So suddenly the vision showed why faithful hearts esteem The beads—our Mother's blessed beads that heretics despise— Their solace in this vale of tears, hope far beyond the skies.

The Aves heard in Irish homes, the prophecy sublime, Are linked by Faith's enduring chain across the leagues of time. They little heed the cultured scoff, the critic's thoughtless sneer, They know the Rosary a Sign, to them the beads are dear, 'Tis writ the plain and simple shall confound the wisest sage; A grey-haired mother and her beads rebukes a creedless age.

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DIED O'DONNELL.—In Sudbury, Ont., Sept. 13, 1914, Thomas O'Donnell, aged twenty five years. May his soul rest in peace!

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