

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, SEPTEMBER 5, 1914

1872

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 5, 1914

POPE PIUS X.

At a moment when the feeling of loss is so keen and many emotions present calm consideration it is too soon to characterize with even a measure of fulness the Pontificate which has just come to an end. We know that the shadows were lengthening around Pope Pius but we hoped that some years would elapse before he ceased to feed his flock, to bear testimony to the world and to uphold the Kingdom of Jesus Christ. But yesterday we listened to his plea for peace, and it seemed to reveal to one a heart tortured indeed by the sight of desolation and death in Europe, but strong enough to withstand for some time the assaults of time and anxiety. But Pope Pius X. is dead. Undisturbed by the conflict of warring nations he sleeps in the Eternal City. And Catholics of all lands bow their heads in grief for the passing of the Father and the Pastor whose vigilance never ceased and whose voice was never silent in their hour of need. To us his personality was ever living and eloquent. He spoke to us by his Encyclical Letters, by his teaching to which we give unwavering loyalty even unto death, and by his policy born of saintliness and anxiety for the good of humanity. And this policy was to re-establish all things in Christ. To him the supreme ideal of perfection was the example of Christ. To him Christ was more than a type of the true and the beautiful and the good. He was the truth, and the way and the life: the light that enlighteneth every man that cometh into the world: the splendor of the Father and the figure of His substance: the very God incarnate for love of men. Pope Pius wished to bind up and heal the wounds of the world, to give it peace and light not by the help of material power or of statecraft but by the means of prayer, by the things of the spirit. He sought to bind man to divine truth and justice, to make him see that the humility and obedience of Jesus Christ are the mightiest forces that exist: to convince him that his thinking and doing are at their best only when pervaded by the Divine. It was a policy new indeed to a century that glories in its trophies of commerce and art, in its unparalleled intellectual activity, but a policy whose wisdom has been guaranteed by successes which are not writ in water on the pages of history. In doing this he was, according to some writers, actuated by philanthropy. His philanthropy, however, was not of "the materialist who tries to benefit men's bodies and ignores their souls, but the philanthropy of one who clearly sees that there is in the world a wide, definite and fertile body of moral and religious truth which must be used as a foundation for all solid philanthropic work." All men agree that he was above the vanity of place, the thirst for power, and though some of them yielded him no allegiance they were ready to acknowledge the greatness of his character and to read in his pleading for the acceptance of truth eternal but the accents of a man who was ever conscious of his responsibilities and ever resolute in fidelity to his duties as ruler of a world-wide Church. The crystalline purity of his soul that looked out from his eyes and spoke through his lips, his simple dignity and kindly sympathy charmed all who came into contact with him and commanded the admiration of those who had never seen nor heard him. He was clad with virtue as with a garment. And we are within the bound of moderation when we say that Pope Pius X. was regarded by all men as one who had a claim to a kingship of love and goodness and whose words and actions increased the world's treasure-store of noble thought and endeavor.

When he began his Pontificate some of his critics wondered, and in diverse ways expressed their wonder, how a peasant unskilled in the arts of statecraft could ever hope to deal with great and complicated problems. He was destined to fall and forthwith they composed his requiem. He came indeed from the people and he was always proud of it. He was

poor as a priest, a Bishop, a Cardinal, a Pope, because the oppressed and the suffering were his friends—because he was a servant of the servants of God. And though he blessed the legitimate aspirations of his age and was in sympathy with every movement that could redound to the betterment of the world, he was adamant in resisting any encroachment upon his domain. When the truth entrusted to his care and guardian ship was impugned or denied he knew neither expediency nor compromise. His way was clear and straight and he walked in it unafraid and confident of triumph. The most astute diplomats marvelled at his singleness of purpose and indomitable determination, and though many of them were versed in the arts of tortuous speech and action they failed to make any impression upon this poor man of the Vatican. For Pope Pius brought the Church face to face with "the democracy by which the world is now governed and made it clear that the Church will not be tied to any dynasty." The world will honor him for the nobility of his personal character. We his children will hold his name in benediction and remembrance. We mourn and yet through the darkness of sorrow runs a golden thread of joy and pride. For how could a man die more worthily than at his post, with the memories of honor unstained and duty fulfilled thronging angel-like around him.

PEACE AND WAR

The experts are already talking about the peace which will follow the great war and the means to guarantee its stability. According to them the war may result in an international Peace League with an international army standing as a policeman for peace maintenance. This may come, or perhaps the peace may amount to nothing more than an armed truce to give the exhausted nations time to catch their breath and to build up armaments for another fight. Past history does not lead us to attach too much confidence to the alliances now binding nation to nation. They may endure or be swept away by the current of particular interests. This has happened many times. Bismarck, for instance, clasped hands with Austria in order to get the provinces of Schleswig and Holstein from Denmark and then he threw her aside. Friend at one time France he unheated the sword against her in 1870. He remained neutral during the Crimean War because he was Russia's friend, but that did not prevent him from joining England in forcing Russia to accept the Treaty of Berlin. Our hope of enduring rests with the people—the humble everyday folk who will refuse to dance at the dictation of politicians and war-lords. They pay the terrible price of war. They know what it means far better than the diplomat or the ruler. And we think that when they realize the colossal cost of this war, both in wealth and in life, they will themselves devise some means to have peace which will cure the war-fever which has been gnawing at the vitals of Europe for many years. After the present war we may expect a deeper and clearer public sentiment on this matter. It will be more than ever realized that war to-day is an anachronism: that there is no advantage in war even to the victor and that the disadvantages are vastly greater than in bygone times.

PEACE LEAGUE

Writing in the New York Times, Prof. Irving Fisher of Yale declares himself in favor of an International Peace League. Unless something constructive is done, he says, something which cuts loose from the bondage of old precedents, the present war will have been utterly in vain. The same causes will continue to produce the same effects. The nations will again vie with one another to have the biggest armies and navies. The people will again have to carry an increasing burden of taxation and of military duty, and recurring two or three times a century will again come wars like the present to kill off the best and to leave the worst in the population of Europe. The Professor cherishes the hope that this war may prove but the pre-

oipitant of the greatest advance in constructive policies which the world has ever seen.

HUNGER AND THIRST

The Gospel speaks on many occasions of those who hunger and thirst, giving us plainly to understand that these expressions are used in their widest and most general sense. To hunger and thirst after justice is numbered among the Beatitudes. But men seem curiously disposed to contract the meaning of the hunger and thirst which is their duty to relieve. The more material a need is the more pity it excites. On the other hand the higher the type of need the less compassion is felt for it. Many a man who would not dream of leaving another to die of hunger is not afraid to commit the same act in an intellectual sense. For instance, we are many of us generous enough with money wherewith to clothe the poor, but not with sympathy that could uplift them. Our education is to minister to our needs, while those who could be helped by it are unheeded without our gates. We could take a part in public gatherings, apply our principles to social problems and thereby eliminate many a prejudice and cause those without the fold to have a kindly thought about the Church.

THE POPE'S LAST BLESSING

Not even in death does the Pope cease to bless his people; his last blessing comes from the cold clay. Not the peace-pledges of the government of the earth, not the sacrifice of thousands upon the field of battle could halt the ruin war is working in man's nature and win him back to kindness. It was only the death of the Vicar of the Prince of Peace that could displace the glaring headlines of war and give a truce to bitter war-thoughts for a few gracious moments of benevolence. Perhaps this is God's providence—by a loss so great to bring peace at last to a war-weary world. God grant it may be so.

But best blessing of all our Holy Father's death has brought to hearts not torn by strife. He resembled his kind Master in his life, and by his death, too, as by the death of Christ, "out of many hearts thoughts have been revealed," kind thoughts of others toward the Church, and of the Church toward others. To day, when all the world is talking about the dead Pope, you hear no mention of a papal menace, or of anti-papal fanaticism. Oh, how is silent in death's last impartial appraisal of a good man's worth. It is not merely the silence of no sound where no good can be spoken. Oh, how is struck dumb by the universal, unequivocal praise; in sincere chorus it rises from every honored organ of the press at this retrospect of a life so virtuous. The New York Sun, for instance, praises "his amiability of disposition, benevolence of purpose, and saintliness of life." "He was a man," it says, "who served his Church with singular piety, disinterestedness and integrity," his "a life consecrated unselfishly toward good, toward betterment for all those whom his influence might reach." It is true, some of the press notices have spoken depreciatively, or at least doubtfully, about Pius X's greatness as Pope. "He was no statesman," "he lacked the qualities of leadership," and so on. They cannot understand the Pope. His refusal to conform to the Separation Law of France, or to parley with Modernism, cause his critics of the press most disappointment and chagrin concerning his statesmanship, but curiously enough this very uncompromising integrity of faith will be his chiefest glory in the annals of the Popes. He was a stranger in the court of the world, talking to the world wholeheartedly about other-worldliness, and like Columbus in quest of his New World, it was with little sympathy from the court that he set his course for the Unseen Land in which he believed, his Land of the Ultimate Term. The Pope the world could not understand, because the Pope stands for principle of the supernatural; but Pius X, the man, the embodiment of that principle, which they do not understand, the world respects and loves as "a true saint." The natural religion of the man of the world says that "it is not what a man believes, but what a man does" that counts. We know that both count, but the man of the world applauds the good deeds of Pius X, and reflects that the principle of his good deeds was the supernatural principle of faith.

It is not surprising to find misunderstanding of the Pope; it is the centuries old antagonism between faith and unfaith; but appreciation of distinctively Catholic virtues of the visible Head of the Catholic Church comes somewhat surprisingly to ears little used to public praise,

and much abused, especially of late, by the foul slanders of a coarse public press. In their resentment many Catholics are apt to forget themselves and to set at defiance the whole non-Catholic world, friend and foe alike. That revelation of kind thoughts for good Catholics, coming with the Pope's death, has taught them their mistake, and revealed, we hope, kind thoughts in them. The life of the Church and the lives of her vile enemies are in two different elements, like earth and air; it is the very security of the Church that makes the outcries of these enemies the fiercer, as dogs bark loudly at birds flying safely over their heads in the air. Our own good works as Catholics are our best vouchers, and the best refutation of calumny; and by our good works, and our good works alone, men of the world, with whom we are engaged but we are going to judge. They will honor the faith that brings forth good works, and they will blame, not the Catholic man, as they should, but his faith, for the works that are bad. "So let your light shine before men, that they may see your good works and glorify your Father who is in Heaven." This is our Holy Father's last blessed word to us from the cold clay.—America.

IRELAND AND THE WAR

REDMOND'S GREAT SPEECH AT WESTMINSTER

In the House of Commons, London, on August 8, during debate on the war situation, John Redmond gave voice to statements which showed clearly that the people of Ireland would support the English Government in whatever step it might take in the present European outbreak. We quote Mr. Redmond in full:

"I hope the house will not consider it improper on my part, in the grave circumstances in which we are assembled, if I intervene for a very few moments. I was moved a great deal by that sentence in the speech of the Secretary of State, Foreign Affairs in which he said that the one bright spot in the situation was the changed feeling in Ireland. In past times when the Empire had been engaged in these terrible enterprises, it is true—it would be the utmost affectation and folly on my part to deny it—the sympathy of the Nationalists of Ireland, for reasons to be found deep down the centuries of history, has been estranged from this country. Allow me to say, sir, that what has occurred in recent years has altered the situation completely (general cheers.) I must not touch, and I may be trusted not to touch, on any controversial topic; but this I may be allowed to say, that a wider knowledge of the real facts of Irish history has, I think, altered the views of the democracy of this country toward the Irish question, and to-day I honestly believe that the democracy of Ireland will turn with the utmost anxiety and sympathy to this country in every trial and every danger that may overtake it (renewed general cheers.) There is a possibility, at any rate, of history repeating itself. The House will remember that in 1778, at the end of the disastrous American war, when it might, I think, truly be said that the military power of this country was almost at its lowest ebb, and when the shores of Ireland were threatened with foreign invasion, a body of 100,000 Irish volunteers sprang into existence for the purpose of defending her shores. At first, no Catholic—ah! how sad the reading of the histories of those days is!—was allowed to be enrolled in that body of volunteers, and yet from the very first day, the Catholics of the South and West subscribed money and sent it toward the arming of their Protestant fellow-countrymen (cheers.) Ideas widened as time went on, and finally the Catholics in the South were armed and enrolled with their fellow-countrymen of a different creed in the North. May history repeat itself to-day. There are in Ireland two large bodies of volunteers. One of them sprang into existence in the South. I say to the Government that they may to-morrow withdraw every one of their troops from Ireland (loud cheers.) I say that the coast of Ireland will be defended from foreign invasion by her armed sons (renewed cheers), and for this purpose armed Nationalist Catholics in the South will be only too glad to join arms with the armed Protestant Ulstermen in the North. Is it too much to hope that out of this situation there may spring a result which will be good, not merely for the Empire, but good for the future welfare and integrity of the Irish nation? (cheers.) I ought to apologize for having intervened, but while Irish men generally are in favor of peace, and would desire to save the democracy of this country from all the horrors of war; while we would make every possible sacrifice for that purpose, still, if the dire necessity is forced upon this country, we offer to the Government of the day that they may take their troops, away, and that it is allowed to us, in comradeship with our brethren in the North, we would ourselves defend the coasts of our country.

"GUILLAUME EN EST LA CAUSE"

We are well content to leave to others the task of sketching out plans of campaign for the allied armies in the great struggle that is now shaking the Continent of Europe. Our hope is that we may be able to satisfy every one of our readers that England has unshakably held her sword in a righteous quarrel. There is a disposition in the German Press to lay all the blame on Russia. How did Russia come in at all? A month after the murders at Sarajevo, Austria suddenly formulated her demands upon Serbia. That the statesmen in Vienna had grievous provocation is not denied. But it is necessary or consistent with a desire for peace at the same time to put forward eleven separate demands— all offensive and humiliating when addressed to a Sovereign State—and to require an answer within forty-eight hours? Serbia made reply within the stipulated time, and abased herself in the dust. Of the eleven demands she accepted eight without a murmur. To the ninth demand, requiring the punishment and dismissal of certain officers, Serbia submitted, with the reservation that before these men were punished their guilt should be judicially established. To the eleventh demand, that explanations should be given as to certain speeches alleged to have been made after the assassinations, Serbia consented, subject to the proviso that the accuracy of the reports of the speeches in question should be verified. As no one could wish to punish an officer for an offence he had not committed, or to indict a speaker on the strength of a misleading or inaccurate report of what he had said, it may be fairly contended that Serbia met ten out of eleven Austrian demands with an unqualified submission. The only demand which Serbia refused was the tenth, which required Serbia to allow Austrian judges to be associated with her own in examining persons accused of complicity in the Sarajevo conspiracy. Such a demand was clearly incompatible with the status of Serbia as a sovereign and independent State. But in refusing it the statesmen of Belgrade were careful to leave the way open for further negotiations by offering to accept the mediation of the Powers or a reference to the Hague Tribunal. The depths of submission to which Serbia descended on this occasion may be taken as the measure of the desire of Russia to save the peace of Europe. But Austria refused to be satisfied, or even to give time for further negotiations, and declared instant war.

It was thus clear that Austria was aiming not at the punishment of Serbia, but at her destruction as an independent State. Russia began to mobilize part of her forces. There might have been hesitation in Vienna but that "the German Michael in his shining armour" suddenly took up the quarrel, and called upon Russia to disarm and to give an answer within twelve hours. Russia's only reply was a forgone conclusion, and Germany declared war. France was bound by treaty to side with Russia, and kept her word. Sir Edward Grey explained in the House of Commons that in view of the understanding which had been arrived at with France as to the way in which the two fleets should be distributed, England was bound, not by the letter of any treaty, but in honor and good faith, at least to see that the northern and western coasts of France were protected from bombardment by the German fleet. That declaration need not of itself have led to war. Germany was quite willing to accept this limitation for the activities of her fleet as the price of England's neutrality in the struggle. The *casus belli* was the German invasion of Belgium. By the law of nations a belligerent is bound to respect the territory of a State with which it is not at war, and a neutral State is bound to resist invasion to the utmost of its ability. But apart from the general sanctions of international law, the neutrality of Belgium was specially protected by a treaty to which both England and Germany are parties. Germany has violated the treaty. England is faithful to her bond, and joins hands with Belgium to defend it. Happily these facts are not in dispute. Germany has no quarrel with the little kingdom she is warring with fire and sword, and none at all with the people whose homes she is invading. The words of the German chancellor are on record:

"Gentlemen, we are now in a state of necessity, and necessity knows no law! Our troops have occupied Luxembourg, and perhaps are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law. It is true that the French Government has declared that Brussels that France is willing to respect the neutrality of Belgium as long as her opponent respects it. We knew, however, that France stood ready for invasion. France could wait, but we could not wait. A French movement upon our flank upon the lower Rhine might have been disastrous. So we were compelled to override the just protest of the Luxemburg and Belgian Govern-

ments. The wrong—I speak openly—that we are committing we will endeavor to make as good as soon as our military goal has been reached. Anybody who is threatened, as we are threatened and is fighting for his highest possessions can have only one thought—how he is to hack his way through."

Wanting war, Germany finds it convenient to violate independence of the little people it was pledged and sworn to defend. So her armies are poured across the frontier, and when the gallant Belgians, refusing to be dimayed by hopeless odds, resist and fight for their freedom, they are shot down with machine guns. And what does this guilty and miserable plea about necessity amount to? The German armies want to snatch an advantage which is not rightly theirs—to attack France on her unguarded side, to assail her across a frontier which was left defenceless because it seemed protected by a treaty to which both England and Germany were parties. If this poor plea of necessity is ever admitted by the tribunal of the opinion of the civilized world as a valid reason for the tearing up of treaties, then there is neither faith in the spoken word nor trust in the written bond, and rules laid down by the Hague Convention are binding only till it ceases to be convenient to observe them.

It is hard to form any adequate idea of the nature of the measureless wrong and misery which the bad faith and brutality of Germany have inflicted on this little people, who are punished only because they were thought to be feeble. On the very first day of the war the Belgians, to check the German advance, with their own hands blew up bridges and destroyed railway tunnels all over the threatened frontier, and so suffered a willing loss which is estimated at forty million sterling. That loss has been multiplied many times since then, and it may be safely said that the labour and privations of a whole generation of men will hardly make good what this unoffending people has suffered during the first week of this wanton and wicked invasion. Her citizen soldiers have been called out from the fields and factories to be shot down in heaps, because they refuse to sacrifice the independence of their country at the bidding of the German soldiers. Nowhere are the processes of agriculture conducted more industriously or scientifically than in Belgium, and now her plains are to be made the cockpit of Europe, and her ungathered harvests will be trampled into the earth by the feet of millions of men. And whose is the guilt? The answer may be given in the words which a correspondent tells us he heard on the lips of a Belgian peasant. Looking sadly at the crop that never shall be garnered; the old man exclaimed with the energy of conviction: "Guillaume en est la cause." At any rate, in this hour of national trial England may feel that she is striking for the weak and the oppressed, and for the vindication of a violated treaty, and because until the tide of this unprovoked invasion is rolled back, for there can be no peace with honor.—The Tablet.

THE RIVAL ARMIES

Germany has 26 army corps engaged, totalling almost 2,300,000 men. Twenty corps are in the western armies, or approximately 1,800,000 men, and the balance of half a million on the eastern frontier facing the advancing Russians. Austria has 16 army corps in the field. At war strength after the reservists are called up Austria's army corps are somewhat smaller than those of her ally, but the London Graphic, a good authority on military affairs, estimates that she can put 1,200,000 trained men into the first line of battle. There are three Austrian army corps in Alsace and four in Bosnia and on the Serbian frontier. This accounts for 560,000 of her first line. The balance, 640,000 strong, are no doubt already on the Galician frontier, or headed that way.

The Allied Teutons, it will be seen, have a fighting first line of 3,500,000. What numbers can the Triple Entente bring against them? France has called up every man of her first line and is now mustering in volunteers. There must be almost, if not quite 2,000,000 trained men on the frontier or manning the forts of the north-east. There may be some deduction to be made for corps of observation on the Italian border in the south, but it is probable that France has nothing to fear from Italy. All her first line, therefore, may be reckoned as assembled in battle array on the northern frontier. Here also are some 250,000 Belgians and 125,000 British. In the eastern scene of war Russia has called up 4,000,000 men, but probably not more than half of them are available for an offensive movement at present. She has in all 5,500,000 trained men, but transportation over great areas so poor that it would take months to concentrate them on her European frontier. Serbia and Montenegro have both called out all able bodied males, and this will provide not less than 800,000 men for offensive warfare.

CATHOLIC NOTES

The newspaper correspondents are a check on savagery. There can be little doubt that if the war correspondents had gone with the armies during the Balkan wars there would not have been the terrible atrocities that disgraced these two conflicts.

A sister of Thomas Ford Hughes, the recluse who died recently in Carmarthen Workhouse Wales, inherits the £370,000 which he left. She is seventy years of age and became a Catholic thirty years ago. Her only desire is to visit Rome and see the Holy Father. She proposes to build a handsome church at Carmarthen.

At Brooms, Department of St. Brieuc, France, 50 Gendarmes violently expelled the Sisters whose work is the care of the sick. The dastardly act of the authorities was aggravated by the circumstances that the poor Sisters were at the time kneeling around the bier of a dead Sister. The Bishop ordered protest against French brutality.

The Falls Road, Belfast, was densely crowded with sorrowful on-lookers during the funeral of Dr. Tobin, Bishop of Down and Connor. All the mills and factories close to the line of route were at a standstill and signs of mourning were seen everywhere from the church to the cemetery, where the Bishop, in accordance with his own wish, was interred amongst the poor. Cardinal Logue officiated at the graveside.

Since the wholesale conversion last year of the Anglican Benedictines in South Wales, close upon 25 Anglican rectors, vicars and curates have been received into the Church in England. With two or three exceptions, all are unmarried, and are therefore, hoping to enter the priesthood. The Beda College, which is attached to the English College at Rome, is already filled to overflowing with ex-Anglican clergymen, who are pursuing their theological studies.

The diocesan tribunal of Cambria, France, has just closed the canonical process with which the Ordinary was charged, concerning the servants of God, priests or religious, condemned and executed in hatred for the faith at Valenciennes and other places in the archdiocese of Cambria at the time of the great French Revolution. The decision of the tribunal is that there is ground to ask Rome to institute the Apostolic Process for the beatification and canonization of those servants of God.

On Sunday, August 2, Archbishop Riordan, of San Francisco, solemnly dedicated the magnificent new Jesuit Church of St. Ignatius in that city. This church, one of the finest on the Pacific coast, replaces the one burned in 1906. The old bell which survived the fire was used again for the first time since the catastrophe. It was manufactured in Sheffield, England, in the year 1855, and measured 5 ft. 6 inches in height with a breadth of 6 feet 2 inches at the mouth, and weighs 5,824 pounds.

The Sydney Knights of Columbus have started a movement to aid in providing salaries for new professors at St. Francis Xavier's College, Antigonish, N. S., and at the close of the last scholastic year paid over their first contribution of \$500. Since their beginning in Halifax the Knights of Columbus have given generously of their funds to the Anti-Tuberculosis League and other deserving objects. Now they are concentrating their attention on education, and with this object in view have founded a scholarship in St. Mary's College, Halifax, for the benefit of the children of parents of moderate means.

Detailed results of the tabulation of the occupations of the population of England and Wales, as shown by the census of 1911, have now been published and supply very interesting facts. For instance, it appears that whilst Anglican ministers decreased in number from 25,855 in 1901, to 24,859 in 1911, ministers of the Nonconformist bodies increased from 11,572 to 11,981 and Catholic priests from 2,849 to 3,302, the number of foreign born priests being increased from 277 to 492. There were 7,875 monks, nuns and sisters, an increase of 21.7 per cent, said to be due largely to the arrival of members of religious orders from other countries.

On August 7, the Society of Jesus throughout the world commemorated the one hundredth anniversary of its restoration under Pope Pius VII. The Society was founded by St. Ignatius Loyola and approved by the Church under Pope Paul III. on September 27, 1540. It was suppressed by Pope Clement XIV. on July 21, 1773. At the time of its suppression it had about 25,000 members—priests, ecclesiastics, and lay brothers—scattered all over the world in colleges, seminaries and mission stations. The decree which put it out of existence remained in force for forty-one years, or until 1814. Since that time the Society has been very active and has gained in numbers and in influence. To commemorate the centenary of its restoration the Holy Father sent a commendatory letter to the General of the Order.