

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe \$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D. Rev. James T. Foley, B. A. Editors: 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 Falco and Sbarretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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In Montreal single copies may be purchased from Mr. E. O'Grady, Newsdealer, 106 St. Viateur street west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, SEPT. 26, 1914

REASONABLE VIEW OF THE PLAIN ENGLISH LAYMAN

More fully, perhaps, than any other paper in any country does The Times of London, England, express serious national opinion and reflect thoughtful national sentiment. It was, therefore, with very special gratification that we published last week The Times' editorial appreciation of the life and work of Pius X. We shall publish next week a comprehensive summary of that life and work from the same great English journal. Like the editorial article it is marked by well-balanced judgment and sympathy, and is, moreover, remarkably well-informed on matters which have been the subject of much controversy and not a little misrepresentation.

The Church Times, the organ of the English High Church party, on the contrary, in its leading article of four columns on the same subject, stands out in ugly contrast to its great secular namesake. Like the articles in The Times, the Church Times' editorial appeared literally on the morrow of the Pope's death. As those who know anything of newspaper work will readily recognize, both The Times and the Church Times articles were written beforehand and, therefore, maturely considered. Father Thurston, in the Month, thus comments on the Church Times' leader: "The note of actual vindictiveness which runs through the whole—a mean vindictiveness which rakes up back stairs gossip and leaves nothing unsaid, while pretending to refrain from saying it—is indescribable. . . . At the same time we refuse to believe that the article is in any way representative of the feeling of High Churchmen in general, and from one point of view this thought has its consoling side. Is there not reason to hope that many an honest Anglican in reading it will be led to ask himself where after all the vital issues really lie? At such a time as this when the world seems crumbling to ruin, the question 'What is truth?' imposes itself with renewed insistence. Is truth on the side of private judgment, Modernism, chaos and Kikuyu, or does it remain with authority, inspiration and the ascetic, even if uncultured, simplicity of such a Pontiff as Pius X. ? If only a man will face the question honestly there can be no fear about the answer."

The disintegration of the Established Church of England into parties mutually opposed had long been condoned, and even boastfully proclaimed as an evidence of her "comprehensiveness." But a party caring no more for the Church of England than for the Church of Lancashire has been taking a "frankly Catholic" attitude subversive of the fundamental idea of the Church of England. Then there is the "Romeward drift" carrying thousands of the most earnest and spiritual minded amongst clergy and laity into the harbor of safety, the Catholic Church; and creating in the minds and hearts of tens of thousands of others religious and devotional ideals that are Catholic, not Anglican. The utter break-down of episcopal authority in matters of faith is hardly helped by the feeble apologies of "the historic episcopate." Modernism is busily engaged in denying essential truths of Christianity or explaining them in a sense compatible with the latest scientific and philosophical theories; often science and philosophy have taken up new positions in the meantime. Accommodating Modernists in abject fear of being considered behind the age or out of harmony with modern thought make religious truth essentially mutable and adaptable to the changing moods and temperaments of the human mind, individual and collective. Through it all the

High Church party would preserve if possible the semblance of Church organization, ecclesiastical authority and Divine commission. Its official organ, The Church Times, has difficulties all its own. It is safe to assume that it was with these peculiar difficulties in view that the leader on Pius X. was written. It will hardly stem the Romeward drift amongst earnest Anglicans seeking spiritual peace.

The Illustrated London News, (Aug. 29) contains an article by G. K. Chesterton, which, like those of The Times, indicates that the elusive and illusory doctrines of Modernism do not appeal to the downright straightforward good sense of the English people with the same force as they do to those cultured English clergymen steeped in German rationalism. G. K. Chesterton, disregarding lying religious prejudice and despising the sophistries of Modernism, writes thus straightforwardly to the straightforward Englishmen who want to read what he thinks of the late Pope:

"Among the many true and touching expressions of respect for the tragedy of the Vatican, most have commented on the fact that the late Pope was by birth a peasant. Yet few or none, I think, traced that truth to its most interesting and even tremendous conclusion. For the truth is the old Papacy is practically the only authority in modern Europe in which it could have happened. It is the oldest, immeasurably the oldest, throne in Europe; and it is the only one that a peasant could climb. In semi-Asiatic States there are doubtless raids and usurpations. But these are of brigands rather than of peasants; I speak of the peasant advanced for pure merit, the only real elective monarchy in the world; and any peasant can still be elected to it.

"All the evidence from foes as well as friends attests that the ruler was really the plain man in power in the case of the great priest who lately gave back to God the most tremendous power in the world. Those who admired him most admired the simplicity and sanity of a peasant. Those who murmured against him most complained of the obstinacy and reluctance of a peasant. But for that very reason it was clear that the oldest representative institution is working: working when all the new ones have broken down. It is still possible to get the strong, patient, humorous type that keeps cheerful, neat and charity alive among millions, alive and supreme in an official institution. But I think it would puzzle the Parliamentarians, and the Suffragists, and the Proportional Representationists, and all the other correctors of our complex machine to tell me where else it has been possible: except in that place now empty.

"As has been pointed out with subtle power and all proper delicacy in numerous liberal and large-minded journals, the great and good priest now dead had all the prejudices of a peasant. He had a prejudice to the effect that the mystical word 'Yes' should be distinguished from the equally unfathomable expression 'No.' The obstinate belief that twice two is four and three times three is nine, undoubtedly possessed the great peasant's intelligence when he argued with all the intelligentsia of Europe. They were the finest intellects of the age. They said so; and they ought to know. The Pope never professed to have extraordinary intellect; but he professed to be right; and he was. All honest Atheists, all honest Calvinists, all honest men who believe or deny anything, will have reason to thank their stars (a heathen habit) for the peasant in that high place. He killed the huge heresy that two heads are better than one; when they grow on the same neck. He killed the Pragmatist idea of eating a cake and having it. He left the people to agree with his creed or disagree with it; but not free to misrepresent it. It was exactly what any peasant taken from any of our hills and plains would have said. But there was something more in him that would not have been in the ordinary peasant. For all this time he has wept for our tears; and he broke his heart for our bloodshed."

Of course to hold that "the mystical word 'Yes' should be distinguished from the equally unfathomable word 'No'" was reactionary and obscurantist; "the obstinate belief that twice two is four and three times three is nine" is dogmatic, and dogma is discarded by "modern thought." "The Pope never professed to have extraordinary intellect," then how dare he say to the "finest intellects"—thus far and no farther? Because God's plan is not to save man by intellect but by faith; and because he was the successor of Peter the fisherman who neither had nor thought he had extraordinary intellect; who well knew that he was despised by the intellectuals of his time; but who knew, nevertheless, that he, the uncial cultured fisherman, was commissioned, guided and sustained by Him who had the words of Eternal Life.

WORTH REMEMBERING

"In times of peace prepare for war" may be now a demonstrated fallacy as some contend. But in times of peace it may be useful for certain people to remember the part Catholics are taking in this war.

Here are specimen items of war news worth remembering:

The first wounded soldier to die in England was buried with military honors. The service was read by a Catholic priest.

Again: Samuel G. Blythe in his war letters to the Saturday Evening Post says: "Last night, in one of the parks, I heard a military band play a medley of the Marseillaise, The Wearing of the Green, and God Save the King. It is many years since any person heard such a combination in London, but it typifies the feeling here." A feeling that would be out of place in time of peace.

Again, an enthusiastic eye witness describing scenes of valor tells of an occasion when British artillery was in danger a handful of Irish threw themselves directly in front of the advancing cavalry. They checked the advance. Not one escaped, but the artillery was saved. That should silence some "loyalists."

THE "BLACK POPE"

A correspondent wishes to know what is the precise significance of the term "the black Pope."

The ordinary costume of the Pope differs little from that of the Cassock worn by other bishops and priests expect in color, which is always white. The head of the Society of Jesus is known as the Father General. The general of the Jesuits exercises supreme authority within the ranks of the Society. His dress is the ordinary black cassock worn by priests. [The superstitious dread and ludicrous exaggeration of the power and numbers of the Jesuits throughout the world lead a certain type of mind to look on the power of the Jesuit General as rivaling that of the Pope himself, hence the title more or less humorously conferred on him—"the Black Pope." The more ignorant anti-Catholics believe that the Society of Jesus is a world-wide secret society counting numberless adherents who frequently go about in all sorts of disguises. As a matter of fact there are only about 20,000 Jesuits in the world including priests, lay-brothers who live in community with them, and scholastics and novices who are preparing for the priesthood. The "Jesuit in disguise" is probably a tradition coming down from the times when it was treason to celebrate Mass in England, and when dire necessity compelled heroic priests to pass from place to place in disguise in order to minister to the spiritual needs of Catholics. Many heroic priests, Jesuits and others, in those times of bitter persecution won the martyr's crown by paying the barbarous penalty of high treason.

"The Black Pope," therefore, means anything from a playful sobriquet, which Catholics themselves might use, up to a title denoting the mythical power which superstitious ignorance attributes to the general of the Jesuits.

THE RECORD AND THE WAR

Very frequently we receive from readers warm expressions of their appreciation of our work in the cause of Catholic journalism. Once in a while such expressions are of unqualified approval. That is natural since our subscription list includes men of many minds, of diverse views and of all racial origins. One such letter is just to hand from A. Kuhlman, M. D., of Melrose, Minnesota. It may serve more than one purpose to give it consideration.

Dr. Kuhlman:—"I have been reading your paper for two years and admired its convincing tone of Catholicity. I had that same paper on the reading rack giving it access to two hundred readers."

We are grateful to Dr. Kuhlman and to thousands of others who like him give practical effect to their friendly appreciation. We consider them co-operators in our work, collaborators in the vineyard of Catholic journalism. To such encouragement and active practical sympathy we owe much and are glad to acknowledge our indebtedness.

Dr. Kuhlman:—"But since the war began I notice that you have lost your own self of cool reasoning and have become the plaything of the calculating Dukes of man-shisters, the Dukes of Land-shisters and the Lords of Lie-shisters."

There are doubtless many of our republican neighbors who believe that Dukes and Lords govern the British Empire in their own interest. As a matter of fact the Lords and Dukes have less power and influence than the plutocrats of the United States if American newspapers reflect American conditions. Just at the outbreak of war aristocratic power and influence was at a lower ebb in Great Britain than for many centuries. Thanks to the perfect understanding and hearty co-operation of the democracies of England, Ireland, Scotland and Wales the home lands have become or are in a fair way of becoming the most truly democratic country in the world.

Dr. Kuhlman:—"Two months ago you denounced British tyranny toward the Irish people. Now you defend the same tyrants fighting with all the barbarians on the globe as allies."

Any reference to British tyranny toward the Irish people, as our readers know, was simply to point a moral in discussing present conditions. British tyranny and Anglo-Irish misunderstanding are things of the past. Justice to Ireland and good-will toward the Irish people have triumphed over and over again when the voice of the British people found free expression at the polls. Together the peoples of the two islands have fought and won the battle that broke the power of the Dukes and Lords; together the representatives of the people of the two islands control the destiny of the mighty Empire; together will the democracies of the two islands carry on the work of justice and good-will toward all when the enemy at the gates is driven off and the work of reform and social amelioration may be resumed. As for the "barbarous allies," Japan sent to Germany an ultimatum with regard to her Chinese possession which was couched in the same terms, word for word, as that which Germany sent to Japan twenty years ago with regard to Port Arthur. We who proclaim our determination to have a white Australia, a white British Columbia, a white California, can hardly object to a Yellow China. With regard to Hindu sympathy and assistance and Hindu soldiers fighting for the Empire, could there be a more complete refutation of the charge that Britain exploits India only for her own interest? Instead of mutiny and rebellion, which many feared or hoped for in this time of danger and difficulty, India gives willing and grateful aid.

Dr. Kuhlman:—"What causes this inconsistency? Why not write a little more philosophically from a standpoint of Catholicity and true idealism?" We do not think there is any inconsistency. Men's life is a warfare; the life of a nation likewise. In times of peace we shall have to fight for what is worth achieving or retaining. We have philosophized a bit on ultimate causes of the present horrible condition of things. But the war is unfortunately actual, and when treating of actual conditions idealism is not always in place.

Dr. Kuhlman:—"Where is the justice in war?" War is sometimes just. Everyone acknowledges that in this case Britain did everything possible to avert war.

Dr. Kuhlman:—"Is war not cruel in itself?" But a nation like an individual is justified in fighting for life, or for principles dearer than life. Let us hope that the cruelty and carnage of this war will result in the peoples of the world finding a more rational and civilized way of settling disputes.

Dr. Kuhlman:—"Now since war is on you can't wait for a ship in Canada to fight everything that bears the type of a German, but attempt to swim across the ocean to get into the free fight for all."

Canada is an integral part of the British Empire. Whether or not the future holds any other destiny for her, she is now of her own free will one of the British self-governing Dominions. Therefore Canada is at war. There is little or no jingoism here we can assure our friends across the line. But calmly, deliberately and unanimously Canada is taking the part that duty and gratitude alike dictate. If the United States were at war Minnesota could not remain neutral.

Dr. Kuhlman:—"This applies particularly to John Redmond in Ireland, the pretending Liberator. I have now to look on him as a high class vaudeville artist."

It seems that here in Dr. Kuhlman, the peace advocate, we discern a trace of the spirit which makes for war. John Redmond is a great man and a great Irishman. If he did not speak for the Irish people, if he misrepresented their views or aspirations then Dr. Kuhlman's characterization of him might be deserved. But there is not a shadow of doubt in the minds of Ireland's friends or Ireland's enemies that John Redmond at this time voices the sentiment of a united Ireland. It is one of the bright spots in this dark period. We have already indicated the reason why Ireland is with Britain heart and soul. And it augurs well for the future of the United Kingdom.

Dr. Kuhlman:—"Let us hope that idealism will triumph over barbarism, materialism and industrialism. Regardless of nationality in the true spirit of Christianity let us pray to the Lord to stop this slaughter of the people and give us peace."

To this prayer we can say a heartfelt Amen.

UNHAPPY MEXICO  
Sir Lionel Carden, late British minister to Mexico and recently appointed minister to Brazil, is quoted as having made the following statement concerning the proposed withdrawal of American troops from Vera Cruz:

"It is a desperate shame that the United States has seen fit to abandon the decent people of Mexico when they most need help. I do not know the reason for this, but it would seem that President Wilson has been misinformed in some matters, and that if another side of the situation had been brought to his attention he has not seen fit to listen to anything that contradicts those who have told him that the country has been pacified.

"The people who did not get protection in Mexico City and elsewhere went to Vera Cruz for protection. What will they do now? They have no means of getting away, and will be left to the mercies of the lawless element that will immediately overrun the town and country.

"When it is said that a state of absolute anarchy exists in Mexico, it is not stating the facts too strongly. 'Neither life, liberty nor property is safe. There is no redress, for there are no courts, no congress, no laws—nothing but anarchy and military despotism with not even a supreme chief to oversee that.

"Huerta had some sort of Government. Carranza has none whatever. There is not even martial law there, because there is no organization."

Apparently, in consequence, Washington has decided not to be too precipitate in removing the troops. The United States Government has gone so far in ousting Huerta and installing the constitutionalists in his stead that it will find it difficult to evade responsibility for the resulting lawlessness. President Wilson seems to have gone too far or not far enough.

THE DIFFERENCE IT MAKES  
Private Patrick McGlade with naive simplicity expresses a fact of stupendous import, the result of the good will and confidence of the British people and the statesmanlike action of their representatives and leaders.

"Some of them (the Germans) don't understand why Irishmen should fight so hard for England, but that just shows how little they know about us, and what a difference it makes with Home Rule coming."

John Redmond in calling on the fighting race to contribute its full quota to the firing line indicates in his patriotic appeal how the Union of hearts that will henceforth replace the odious Union of Pitt and Castle-rough will promote mutual trust and loyal co-operation.

"The Irish people know and appreciate the fact fully that at last after centuries of misunderstanding, the democracy of Great Britain have finally and irrevocably decided to trust them and give them back their national liberties."

Yes, this is the fact of supreme importance. It is not a promise such as Russia in time of difficulty and danger makes to the Poles and the Jews. It was a fact before the war and it will remain in spite of and because of the war. It is of more importance than Home Rule itself.

The national sentiment of Ireland—that intensely real if intangible thing which Britain has come to recognize as more important than any material things—thus claims recognition through Mr. Redmond:

"We have a right to claim that Irish recruits for an expeditionary force should be kept together as a

unit, and officered, as far as possible, by Irishmen—to form in fact, an Irish brigade, so that Ireland may gain national credit for their deeds, and feel like the other communities of the empire, that she too, has contributed an army bearing her name in this historic struggle."

He finally expresses the hope that "our countrymen of a different creed and of opposite political opinions" will, after fighting and shedding their blood side by side in the same army and against the same enemy, for the same high purpose will accept the olive branch held out by their brother Irishmen, and that "their blood may be the seal that will bring all Ireland together in one nation and in liberties equal and common to all."

Friends and opponents of Home Rule should read, mark, learn and inwardly digest John Redmond's manifesto to the Irish people. It has its message for both; and in this time of war it is a message of peace and good will.

CARDINAL MERCIER

It is eminently fitting that Catholic Ireland should have given a special and sympathetic welcome to the Primate of Catholic Belgium. The Irish leaders could safely pledge the support and sympathy of the Irish people the world over for the people of Belgium, for the world over there is not an Irish heart that does not thrill with admiration and sympathy for Belgium's heroic sufferings and unconquerable spirit.

In another column we give the account of the noteworthy reception given Cardinal Mercier by the Irish of London.

THE SCANDAL OF THE INDIFFERENT

It is common knowledge that the shortcomings of Catholics are fastened upon by those outside the Church and used as arguments against her. By some curious reasoning process the deeds that are done in defiance of her precepts are laid to her charge. It is little use to urge that the Church cannot be held responsible for things which she not only does not propound but sternly rebukes. The good example of the many is set at naught by the evil-doing of the few.

Careless Catholics, too, find their justification in the contradiction between belief and practice of the lukewarm. Who that has had any experience of the work of souls has not had his eyes opened to the terrible scandal wrought by the insincere? What answer can the priest make to the wayward one who says to him, "I will go to church when those who go show more virtue than I possess." What does it avail to say that the Church should not be blamed if people do not correspond with the graces received? The concrete case is there, and in the face of it words are worse than useless.

The careless Catholic, then, works two great wrongs. He confirms some in their prejudice, and others in their indifference. He cannot sin alone. His sin has within it the germs of innumerable evils. It must needs be that scandals come, but the scandal of the careless Catholic has a malice peculiar to itself. That the world should forget God is bad enough, but that one of His own household should betray Him is Judas-like in its treachery. Even the bad, wicked world fails to understand such unfaithfulness. "And he (or she) is a Catholic?" it exclaims in wonder at some Catholic's wrongdoing. For though it speaks of us as evil doers it expects to see truth and honor and justice exemplified in our lives. It is horrified when it finds we are no better than its votaries. And if the wicked world wonders what answer can the faithless one make to God?

COLUMBA

NOTES AND COMMENTS

IN A DESPATCH which appeared in the daily papers a week or two ago referring to the marriage in Paris of James Gordon Bennett, expatriated proprietor of the New York Herald and other journalistic enterprises, the information was imparted that he was recently confirmed as an Episcopalian, having "formerly been a Roman Catholic." This will be news to most readers. If Bennett ever was a Catholic neither "Catholic Who's Who," "American Catholic Who's Who," nor any other biographical collection that we know of, seems to have been aware of the fact. And if at any stage of his meteoric career he made profession of the Catholic Faith the Associated Press with which he is supposed to be closely identified must for once

have been kept in the dark. Be that as it may, the worth of the profession may be gauged by its sequel as now uncovered to the world.

A WELL-KNOWN Presbyterian minister of Toronto is reported as saying: "Is it not a striking fact that Germany, which for forty years has been the leader in critical views of the Bible that have undermined its divine inspiration and authority, should have scoffed at an international treaty as a 'scrap of paper,' and have entered at neutrality as 'going to war for a word'?" "When," he added, "the Bible ceases to be a binding, divine document, then you need not expect human documents, no matter how important, to be sacred or binding."

THESE ARE brave words, and entirely creditable to the man who gave expression to them. But what of those in Canada or elsewhere who have so willingly and so zealously followed the lead of German rationalists in this respect? That German savants of a particular school have scanned the Christian religion as a matter of purely human origin and, in that spirit, dealt profanely with its credentials is matter of common knowledge. But why lay all the blame in that quarter? Have not the sectarian seminaries of Europe and America vied with these "heralds of revolt" in undermining the authority of the Bible and in placing it on a level with other and purely human documents of antiquity? There is not a Protestant theological institution on either continent that has not had a hand in this campaign of destruction, as witness the discussions which from time to time find their way into the public prints. German critics have not lacked for willing listeners, nor have they stood alone in the task of demolition. On the other hand, it should not be forgotten that Germany has produced constructive as well as destructive exegetists.

THE "INDEX to the Works of John Henry Cardinal Newman," compiled by Rev. Joseph Rickaby, S. J., and published by Longmans Green & Co., will be a welcome addition to the library of every student of Newman's writings. The work of this master in the art of expression and exposition forms in itself so vast an intellectual and spiritual absolute as to render such an index an absolute necessity to one who would profit by the treasures contained therein. The only matter of surprise is that so requisite a task had not been undertaken sooner. Personally we have felt the need of it for a long time—so much so that years ago we ourselves made something like a beginning by drawing up an index of persons and places in the Apologia and in the Essays on Miracles. Want of leisure only prevented us from continuing the task through the forty-odd volumes which constitute the collected works of Cardinal Newman.

THE ADAGE "better late than never" could not find completer exemplification than in the volume before us. Father Rickaby has not, to use his own words, sought to make a concordance or orationism, but he has furnished us with a guide to Newman's thought, to "the changes of that thought, or, as the Cardinal would have said, to the 'development' which his thought ran through, from the first public utterances of the Fellow of Oriel to the last words of the aged Priest of the Oratory." This was an ambitious undertaking, but who that carefully examines the result but will admit that it has been carried through successfully. Father Rickaby claims for the Index that it be tried by these three questions: "Did Newman say this?" "Did he ever unsay it, and if so, where?" "Are there any notable sayings of his not brought into due prominence?"

THESE QUESTIONS will have to be answered individually by students of Newman. For ourselves, we have to say that it has stood the test well. We want to know, for instance, what Newman has to say on the Papacy, and under that head we find not only the passages that are well known, but practically every reference to the subject from the Oxford Sermons down to the celebrated discourse on "The Pope and the Revolution" delivered in 1866. Or, we have occasion to look up the question of 'certitude' and under that head, with numerous cross references, are at once put in touch with what Newman at different stages in his career had to say on a question having so direct a bearing on the whole theory of religious belief.