

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, LL. D. Editors: Rev. James T. Foley, B. A. Thomas Coffey, LL. D. Associate Editors: Rev. F. J. O'Sullivan, H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order. Approved and recommended by Archbishop Falgout and Staretz, 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. The following agents are authorized to receive subscriptions and copies for the CATHOLIC RECORD: General agents: Messrs. F. J. Neven, E. J. Broderick, M. J. Hagarty, and Miss Sara Hanley, 100 St. John St., Toronto, Ont. Resident agents: George B. Hewitson, 100 St. John St., Toronto, Ont.; Mrs. W. E. Smith, Halifax; Miss Bridie Saunders, Sydney; Miss L. Heringer, Winnipeg; Miss S. Johnston, Ottawa; Miss Rose McKeeney, 149 D'Aquila St., 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 Mr. J. J. Dwyer and The O'Neill Co. Street, 109 St. John St., St. John, N. B. In Montreal, single copies may be purchased from Mr. E. O'Grady, Newsdealer, 106 St. Viateur St., west, and J. Milloy, 241 St. Catherine St., west.

LONDON, SATURDAY, AUGUST 26, 1916

BAPTISM BY IMMERSION

A correspondent has sent us a copy of the Christian Standard, a journal that announces its purpose to be the revival of primitive Christianity. He has marked an article entitled "Ancient Baptisms" and requests that we tell him how many lies it contains.

It does not contain as many as our subscriber evidently imagines. The writer of the article is correct in his description of ancient baptisms and in his assertion that baptism by immersion was the practice of the Church up to the end of the thirteenth century. He errs, however, in concluding that this was the only manner of baptizing practised in Apostolic times and during the first centuries of Christianity; likewise in his statement that the Church had no warrant for changing the ordinance from immersion to pouring or sprinkling, as she did in the Council of Ravenna in 1311. It is a well known fact that all three forms were employed in the primitive church; though baptism by immersion was the more usual, and all three forms were held to be equally valid. The sick could not be baptized by immersion, and St. Paul must have used either the form of aspersion or infusion when he baptized his jailor and his whole household, as recorded in the Acts of the Apostles. The writer cites the fact that the Greek church still retains the form of immersion. This is perfectly true. So does the Greek church retain the giving of Communion under both species, a custom that was once universal. In neither case is there anything to effect the validity of the sacrament. A person receiving under the form of bread receives the Sacrament as whole and entire as he would if he received under both species; and the person who is baptized by sprinkling is as validly baptized as he would be if immersed in water. The Church, to whom the administration of the sacraments has been entrusted by Our Lord, is acting quite within her rights in promulgating such disciplinary laws as time and place demand and that do not interfere with the valid conferring of a Sacrament.

While infusion is the manner of baptizing now sanctioned by the Church, she still retains in the ceremony of solemn baptism a reference to immersion; for the God-parents must touch the child when the water is being poured on its head. This ceremony, which is essential to the contracting of spiritual relationship, indicates the raising up of the child out of the water. Thus among our impediments to marriage we find the one "inter levitatem et levantes" that is between the one raised out of the water and those who raise him out.

The writer cites the following formula used by T. De Witt Talmage in baptizing an American in the Jordan: "In this historic river, where the Israelites crossed, and Naaman plunged seven times for the cure of leprosy, and Christ was baptized, and which has been used in all ages as a symbol of the dividing-line between earth and heaven, I baptize thee in the name of the Father and of the Son and of the Holy Spirit." This form of words is perfectly valid, for the preamble does not interfere with the essential statement and the three persons of the Trinity are distinctly indicated. In concluding let us state briefly what is essential for the validity of the Sacrament: That natural water be used—that it flow upon the person of the one being baptized so as to indicate the act of washing—that the same person who pours the water says the words "I

baptize thee" or its equivalent, and clearly indicates the three persons of the Blessed Trinity—lastly, that he have the intention of conferring a Sacrament or of doing what the Church does. He himself may be an infidel, but that does not affect the matter, for Christ is the chief minister of the Sacrament, and it confers grace by an intrinsic power which He was pleased to give it.

WORLD TO BE WON BY CHURCH'S POVERTY

"If all the money devoted to non-Catholic missions, with such meagre results, were to be devoted to Catholic missions, what a work the Catholic Church could do for the evangelization of the world."

So declared one of the party of priests who sat after dinner, on the veranda of St. Peter's Seminary in the recent warm spell.

"Sorry to differ with you," said a Jesuit priest, who had been silent up to that moment, "but I really believe that the acquisition of great wealth is by no means to be desired for the Catholic Church. It might lead some of us to rely upon wealth for the success of our work, and less upon God. The real strength of the Catholic Church is increased, not handicapped by poverty."

These priests had been discussing the growth of the Catholic Church in the east of Asia. They had dwelt on the development of the Church in China, and had spoken of the 2,000,000 baptised converts and catechumens which have rewarded its work there, while the number of Chinese who joined non-Catholic sects was only 256,779, according to the figures of 1907, despite the relatively far greater sums expended by these bodies. Then a priest from the country made the remark which opens this article.

"The world looks upon wealth as omnipotent," continued the Jesuit, "and I think there is a danger that in these days of hurry and deification of men of achievement we may fall into the error of thinking the world's doctrine true. This is no new danger, but in these days when the strenuous life is exalted almost to the level of a religion, I believe the peril is more vast than ever of wealth being looked upon as a consequence of virtue, and of poverty being regarded as a sign of weakness and incompetence. In Germany, Nietzsche preached the gospel of contempt for the milder virtues, and reverence for pagan strength and ruthlessness. In such a gospel as that, poverty has no place. Yet Nietzsche was preaching no new gospel. It has always been the gospel of this world that wealth is something to be desired because of its power to convey influence and personal dignity and happiness. Yet Our Lord knew that wealth, far from being an invariable blessing, was one of the greatest dangers to spiritual development. He, the ruler of the universe, chose His birthplace on earth in a manger. He did this to teach us to despise the goods of this world. "Being rich," says St. Paul, "He became poor for your sake, that through His poverty you might be rich."

It was His will too that His beloved mother and His disciples should all be poor. Many are of opinion that Mary made a vow of poverty, and we read that she herself said to St. Bridget that from the beginning she had vowed in her heart never to possess anything in the world. St. Bernard tells us that she distributed to the poor the gifts she had received from the Magi.

"You've been reading 'the Glories of Mary,'" said another priest. There's good material for sermons in that book. I like that chapter on 'the poverty of Mary.' What a world it would be if more could live up to that chapter. And after all, poverty is really one of a priest's chief blessings. We all know this in our moments of reflection. It was one of the best lessons we learned in the seminary. If we had been seekers for material wealth and pleasure, the seminary life would soon have made us pack our trunks. No man can ever be happy in a seminary unless he looks upon poverty as a privilege by which he may follow in the footsteps of His Risen Lord. Poverty is part of the price every priest must pay if he wants to spread effectively and fruitfully the gospel of the kingdom of God."

"But what about 'the business end' of the church?" asked a young priest. "We hear so often nowadays about converting the world by business methods."

"If you mean by this that the Church of Christ should rely for her success upon dollars and accountancy, I am not enamored of the phrase," said the Jesuit. "A church may have its bank book full and its accounts in perfect order, and yet be practically barren as an agent for saving souls. Not that I despise bookkeeping. Every priest should keep his accounts properly. But no man should let this keeping of accounts loom too largely in his life. If he does, he has missed his true vocation. And what is true for us as individuals should determine our view of the conditions under which the Church may best fulfil her divine mission of saving souls. Souls are to be won by the example of a saintly priesthood. And no man as St. Philip Neri tells us, was ever a saint without learning to despise riches."

"Yet a well-to-do Church can do great good with its riches," said one of the party.

"Exactly," said the Jesuit, "but only by way of self-denial and liberality to the poor. Yet this possession of wealth is only an accident in the life of the Church, and not essential to its progress. From holy poverty the Church arose. In holy poverty, she converted the pagan world. That she was able to convert the Roman Empire, despite her poverty in worldly goods, was a miracle of the moral order. It was a proof of her divinity."

FAMOUS SURGEON PASSES TO REST

With the recent passing of Dr. John B. Murphy at Mackinac Island, Michigan, this continent loses one of its most famous surgeons, of international reputation for his treatment of appendicitis and other intestinal diseases, and also in the serum neutralization of rheumatic and other joint troubles, who only lately had been knighted by Pope Benedict XV. for his researches in surgery. His health had been poor for several months, and the origin of his sickness had been ascribed in some quarters to the poisoned soup partaken of at the banquet at the University Club, Chicago, last winter. His death was due to heart disease, as the immediate cause. The end came suddenly while he was on his summer outing. His wife was with him when he passed away.

The deceased surgeon was fifty-eight years old, having been born at Appleton, Wis., on Dec 21, 1857. His boyhood was spent upon a farm. He was educated in the Public Schools of Appleton, and studied medicine under Dr. John R. Keilly, of Appleton. He attended Rush Medical College (M. D. in 1879) was doctor of Science in the University of Sheffield, in 1908, interne at Cook County Hospital, (1879-80). He spent eighteen months in the hospitals of Vienna, Berlin, Heidelberg, Munich and London, (1882-84) making clinical studies, and since April, 1884 he was engaged in the practice of medicine in Chicago, but of late years he had devoted himself wholly to surgery. He held the chair of surgery in the North Western University Medical School, Chicago Chemical School, post-graduate medical school and hospital of Chicago, and for eighteen years had been attending surgeon to the Cook county hospital, Mexican brothers' hospital, west side and Mercy hospitals, Chicago; consulting surgeon to St. Joseph's and Columbus hospitals and to the hospital for crippled children. Upon him was conferred the Laetare medal by the University of Notre Dame.

Prominent among the new operative procedures of his devising, which gave him world-wide celebrity was the Murphy's button for uniting severed intestines, and the compression of the lung for the cure of tuberculosis, which were widely adopted. As a surgical diagnostician, he was unsurpassed, and was a most skillful operator.

Dr. Murphy was an industrious writer on medical themes, and the titles of his surgical treatises cover half a page in the American Catholic Who's Who. Among them were treatises on gunshot wounds of the abdomen; actinomycosis hominis (he was the first surgeon to discover this disease in America); surgery of the blood vessels, and two thousand operations for appendicitis.

Dr. Murphy was a member of the International Congress of Rome and Moscow, of the American surgical association, of the national association for the prevention of tuberculosis, and of many other societies.

THE WRITING GAME

A couple of young gentlemen called upon us recently to solicit our subscription to a popular magazine. One of them was a novice at the work. He did not know much about magazines, and was sensible enough not to pretend to know much. His sole qualification for the position was that he had been "wounded and gassed at Langemarck." O horrors! A vision of a new calamity of the war dawned upon us. Are we, for years to come, to be pestered into buying what we do not want because the vendor was gassed at Ypres, Langemarck or St. Julien? We have a great deal of sympathy and esteem for one who has been gassed or wounded in this terrible war; but we have a strong suspicion that many who will appeal to our patriotism on such grounds, were never within hearing of German cannon. Some time ago we subscribed for a magazine in order to help a poor but ambitious youth to put himself through the School of Practical Science. So far we have not seen a copy. While not suspecting the truth of the young gentleman's statement in the present instance, is it not a prostitution of patriotism to employ honorable distinctions for such mercenary ends?

The other young man was a glib talker from the head office. He did not claim to have been gassed, but to hear him talk one would think that he had been. He rattled off a description of the salient features of the periodical, and the claims to distinction of its contributors. Coming to a certain name on the index of contents, he remarked "Mr. So and So broke into the writing game about a year ago." This expression was a revelation to us. We had never before heard it used in this connection. We had heard of "breaking into the mining game" and of "breaking into a house," but had so far never heard of a man's breaking into literature. The more we thought of it the more significant it seemed to us of the trend of modern journalism. We felt like saying with Gratiano, "We thank thee 'Shylock' for that word."

Let us consider it section by section, as they say in legal parlance. First there is the expression "broke into" and a very suggestive expression it is. He did not enter the fold of literature in a legitimate manner. He did not enter by the door of efficiency and preparedness. He had no business there. He came not to feed the sheep or to protect them, but to wound, to scatter, yea even to kill them. In a word he was a journalistic wolf. We have many such in our day. Their sole object is to gather the wool. They care nothing for the sheep; and how like sheep are many of the reading public to-day. How easily are they beguiled into running into poisonous pastures. They will hearken to the alluring voice of any false guide, so long as he leads them along pleasant paths.

The expression "writing game" gives us the cue to the situation. Journalism is no longer an honorable calling, no longer the fourth estate in the realm, but, mark you, a game. Moreover the word game is not here used in its nobler significance of legitimate recreation or sport, but to indicate a species of trickery or deceit. A fair, honest player would have no more chance in this game than a greenhorn with a trio of poker sharks. A man who breaks into a game generally has in view how much he can make out of it. The man who breaks into journalism has a like purpose. To diffuse knowledge, to elevate, to sanctify is not part of his plan. He wants to make money and he knows that the "best sellers" are those in which the author skates the closest to the line, not of what Christian morality forbids but to that ever widening line which present public opinion marks as "the limit." Thus the game goes on, and the devil on the coaching line wears a grin of satisfaction. THE GLEANER.

NOTES AND COMMENTS

DR. BERRY, Protestant Bishop of Killaloe, presiding at the Church of Ireland (the old Established Church still clings to that title) Diocesan Synod held in his episcopal city, said that a momentous change in the government of Ireland was imminent, and that he did not think Protestants should show hostility to Home Rule, or hold aloof as onlookers in its operation. "Speaking as a churchman, not as a politician" he said, "my counsel to members of the Church of Ireland is to co-operate with the majority of their countrymen, whose leader has proved his loyalty, and whose brother holds the

King's commission and is fighting for the Empire at the front." This goes to show that hostility to Home Rule is not characteristic of Protestant Irishmen outside of Belfast and "Far Down."

"WHEN a new Roman Catholic bishop came to preside over the see in which Buffalo is located, [the streets of the city were illuminated, delegates poured in from neighboring towns, high officials presented themselves in reviewing stands and 22,000 men marched in line to celebrate the event, but when the Methodist Episcopal Bishop Nicholson arrived in Buffalo, although he came to assume oversight of 1,800 ministers and about a million Methodist adherents, involving Church property valued at \$2,000,000, there was a simple banquet and reception, and that was all." This is from the Canadian Christian Guardian. Putting aside the evident sour grapes of this reflection, our Methodist contemporary might be reminded that a Methodist bishop never was, and never can be, in the very nature of things, what a Bishop is to his flock in the Catholic Church.

THE LONDON Times announces that the "Kitchener National Memorial Fund" now totals over £130,000. It would be difficult, certainly, to over-appreciate Lord Kitchener's services to the nation in the present War, or, for that matter, in the wars of the past to the successful issue of which he has so notably contributed, but it would seem to the uninstructed observer, nevertheless, that the accumulation of so vast a sum of money for the purpose of a memorial to any individual, however illustrious, during the active progress of a war which may yet tax the British Empire to the limit of its resources is somewhat ill-timed. The task at hand is to finish the war, and finish it successfully, and the project of memorials to its great men could safely be left until the time of stress is past. Lord Kitchener, or any other of its heroes is not likely then to be forgotten. At the same time, it must be acknowledged, the Fund is in itself a tribute to the strength and resourcefulness of a nation which has already expended a sum almost beyond human computation in the prosecution of the most stupendous war the world has ever seen or is ever likely to see again.

THE LONDON, England, Chronicle, commenting upon the tendency towards union among certain sects in Canada, says: "The Methodists and Congregationalists of Canada have already resolved upon a Protestant orthodox union, from which Roman Catholics and Unitarians are necessarily excluded." Why Catholics should be excluded is quite intelligible. The Catholic Church being the one Church founded by Christ and commissioned to teach the nations can have no part or parcel in a union which lacks the first essential principle of New Testament Christianity.

BUT WHY, in consistency's name should Unitarians be "necessarily excluded?" Avowedly, they do not acknowledge Christ's Divinity, it is true, while the sects named, in their acknowledged formularies, do. But in practice both fail to ring true on this essential doctrine of the Christian Faith. Nor is the Presbyterian Church, which also has decided to enter into the union, in any better position in this regard. To what extent Modernism has eaten into the vitals of all three is apparent from the utterances of many of their leading divines, and the divinity of Christ has no more escaped the so-called "Higher Criticism" in their hands, than have the integrity of Scripture, the immortality of the soul, or other fundamental truths of revelation.

THE EXTENT to which Unitarianism, or, what came to be known in Canada as "Jacksonism," a few years ago, dominates among the Methodists, has been apparent in their more recent Conferences, and it is not so many years ago that a leading Presbyterian divine in Toronto proclaimed that belief in Christ's Divinity was not essential to fellowship in the Presbyterian Church—a statement that went without official contradiction, and for which the individual in question was not called to account by his brethren. This being so it is not clear to the outsider why Unitarians should be "necessarily excluded" from that much exploited scheme of

church union which has already made a cleavage among the Presbyterians and threatens to rend that Church in twain.

PROHIBITION AS formulated and espoused by the leading Protestant denominations in Canada and the United States must afford an interesting field for study to the outside observer. It has been elevated to the dignity of a religious doctrine and those who decline to accept it do so at the peril of their church fellowship. We are not here concerned with the rights or wrongs of the question in its sociological or economical aspects, but merely with its development as a religious tenet amongst Protestants. Prohibition in that light has recently been characterized as the "last kick of Protestantism" and a Jewish paper averring that it "may be said just now to be the principal doctrine of the Protestant churches," reminds them that "as a doctrine it was preached by Mohammed some thirteen hundred years ago." That being so, says the same paper "it has taken Protestants a long time to catch up with the Koran."

OUR CONTEMPORARY, America, commenting upon this phase of the agitation for Prohibition, and the tendency to excommunicate those who fail to fall into line as total abstainers, voices a dignified protest against the attempt to impose that, in itself, laudable practice into a dogma, or as a test of practical Christianity. "When essential doctrines of Christianity," it says, "and the practice of temperance is one of them, (and the sinfulness of intemperance is another) are cast aside, queer substitutes are likely to be accepted in their place." Prohibition as so defined is one of these substitutes, and it is to be regretted that what otherwise might be made to serve a good end should be so abused and misdirected as to alienate a very strong body of healthy public opinion.

"AS I KNOW more of mankind," said Dr. Samuel Johnson, "I expect less of them, and am ready now to call a man a good man upon easier terms than I was formerly." The English oracle might very well have had in mind the precept from the Mount, "Judge not that ye be not judged"—a precept which now, more than ever, in this age of turbulence and transition needs to be kept in the forefront.

A TOUCH of nature. "She is continually throwing knives, forks and crockery at her husband," was the complaint against a woman at Highgate Police Court, in the London metropolis. "Well, I suppose he is badly cut and bruised by this time?" queried the magistrate. "No, she misses him every time," was the rejoinder of the landlady, "but I'm running short of crockery."

ON THE BATTLE LINE

From Pozieres to the Somme the battle raged yesterday afternoon along the British front, according to a midnight official report from London. Further German positions in the region of Ghinny and Guille were captured and more than 200 prisoners taken. The rapid progress of the enveloping movements of the British and French troops north and south of the city places the defenders of Comblès in a perilous position. The German command of the fortified hills to the east of the city may, however, prolong the enemy's resistance for some days longer.

North of the Somme the French have carried a considerable part of the strongly-fortified village of Maurepas, two miles southwest of Comblès, after a brilliant assault. To the southeast of the village the cemetery also is in their hands. They took 200 German prisoners in this area. Another French force rushed the hill overlooking Maurepas and the village of Le Forest, extending the French positions east of the Maurepas-Clerly road. This is a most important gain, as it brings the Allied advanced positions to a line which must mean the abandonment of the Germans of the Martinpuich-Comblès-Maurepas-Clerly-Peronne front, and their early withdrawal eastward along an irregular front extending from Peronne to Bapaume. The blunt spearhead of the Allies given the Allies practical possession of the French trenches from the Albert-Bapaume road, on the hill overlooking Martinpuich, through points east of the enemy's strongly-fortified positions at Guillemont, Comblès, Maurepas and Clerly. The news of the capture of these enemy positions may be looked for any day.

In the Verdun region the French attacked two fortified redoubts north of the enemy out. The captures included 100 unwounded German prisoners and three machine guns.

Earlier in the day the French drove the Germans out of Fleury after a fierce engagement. Between Thiaumont and Fleury the French advanced to the east of the Vaux Chapitre Wood along the road to Fort Vaux.

The invasion of Hungary has been brought appreciably nearer the latest Russian successes in the Carpathians. They are now pushing their way toward the Jablonitz Pass, and are getting astride the heights to the right of the Pass. The village of Jablonitz is already in the possession of the Russians. On the Zlota Lipa front Bothmer counter-attacked in considerable force, apparently strongly reinforced from Lemberg, but his attacks were repulsed with great loss. Among the reinforcements that were rushed to the aid of Bothmer in his retirement to the Gnita Lipa defences before Lemberg were a number of Turkish troops according to a Berlin official despatch. The transference of Turks to the eastern front is dictated primarily by military necessity, but the selection of these traditional foes of Russia was inspired no doubt by the hope that religious fanaticism would play a useful part in stiffening the Austro-German line against the Russian advance. The enormous Austrian losses in the eastern theatre, combined with the terrific losses before Goritz and the bleeding of the German armies on the western front, is beginning to tell. According to the military critic of the German paper, Vossische Zeitung, certain German regiments came out of the Somme engagements with a total of losses hitherto unknown in the history of war. If for the second time Cossack lances deploy on the Plains of Hungary, what will the outcome be? Austria-Hungary is once more at the cross-roads of destiny.

On the Italian front Austria is reinforcing in a last desperate effort to halt the advance on Triest. A London unofficial despatch says reinforcements are being drawn from the garrisons in Serbia, Montenegro, Albania, and from the garrison towns of Austria-Hungary. This is significant news if true. These garrison troops are not equal to the strain of fighting against the seasoned troops of Italy. Austria is rapidly bleeding to death, and must be in extremis when compelled to draw upon her garrison troops to defend her territory. Persistent bombardments against the Italian positions marked the progress of battle yesterday on the Trentino front. Heavy artillery duels also took place on the upper and middle Isonzo, but the day closed with the situation on all fronts practically unchanged.—Globe, Aug. 19.

T. P. O'CONNOR'S LETTER

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

LONDON, August 19.—The Parliamentary session instead of losing all vitality in its dying hours as is frequently the case, has taken on added vigor. Some measures of importance were brought forward, such as the prolongation of Parliament and a new measure of the Post Office, neglected during the two years of the war. The regular Opposition, under the leadership of Sir Edward Carson, now criticises freely every Ministerial measure and has gained strength in many parts of the House. It may in a few months time be still further strengthened by the succession of the Irish Nationalists who continue to express their disgust over the Irish settlement.

All these things lead to numerous rumors that we might see a different Ministry and a reconstructed government with Lloyd George as Premier, but Asquith's extraordinary adroitness saved the situation at the last moment by avoiding all controversy. In addition to these elements there was a recrudescence of the suffragette movement demanding that if any new votes be given to the men, the claims of the women should be recognized. This demand was advanced at a most favorable moment during the war having induced even Premier Asquith and other lifelong opponents of Female suffrage to modify their views. However, any such opening up of the waters on such a fiercely contested ground as the matter of equal franchise must break up the Commons and perhaps even the ministry. Thus the frequent rumors of a ministerial crisis.

Premier Asquith escaped the danger for the moment by proposing that no change whatever in the existing franchise laws be made. The entire question however, will come up at the October sitting and then the fate of the ministry may be seriously imperilled. The latest news from Ireland shows that while there is a temporary lull in the situation, sullen exasperation continues and though the Ministry obviously is ready to reopen negotiations again, being equally as eager as the Irish leaders for a settlement, no prospect for further negotiations exists at the present time. Ireland is too exasperated, too distrustful to entertain them. At the same time a rapid reaction is taking place with regard to Redmond and the Parliamentary party. The break down of the Irish settlement will have far-reaching consequences long after the event. Already it has produced some remarkable results. The credit of the ministry of Mr. Asquith has gone down more through this event than almost any for many months. Mesopotamia was bad; the Dardanelles