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LONDON, SATURDAY, JANUARY 22 1916

"IT IS A HOLY AND A WHOLESOME THOUGHT"

For many years the most prominent, perhaps, of Protestant divines in the English-speaking world was Dr. R. J. Campbell of the City Temple, London. To occupy the pulpit of the City Temple is to hold a pre-eminent place in British Nonconformity. Hence the popular designation of Dr. Campbell as the Nonconformist Archbishop. Though born and reared a free churchman he was, as a young man, about to take orders in the Established Church, reverting, however, from conscientious motives to the faith of his childhood before ordination. Long an outstanding figure in England, he twice visited the United States and Canada.

He wandered far from real Christianity through the vagaries of "The New Theology" but is apparently returning to his Father's house. A short time ago he was received and reordained by the Church of England where he will find himself closer to Catholic doctrine and practice and, compared with the chaos of the new theology, feel for a time somewhat of that security which in its fulness is found only in the living Church founded by Jesus Christ and guided by the Holy Spirit of God.

Whether it is the sincere mind instinctively recognizing the beauty and truth of Catholic faith and practice or whether it is the grace of God leading him to the fulness of truth we hazard no opinion. But we shall place before our readers some of Dr. Campbell's reflections on his experiences as an army chaplain where he was thrown into intimate contact with the living Catholic faith.

In a recent Sunday number of the Chicago Examiner Dr. Campbell gives consideration to some special points raised by readers of previous articles.

One writer says that in his heart he always believed in prayers for the dead but had always been taught that it was both useless and wrong, impious, even, as questioning the decrees of God; and asks Dr. Campbell to treat the matter more fully.

It may be better to give the answer in Dr. Campbell's own words:

"I wish the writer of this letter could have seen what I saw yesterday. It will be long past the date before these words are printed, but yesterday was what the French call 'The Day of the Dead.'"

"Near where I am staying is a fairly large church, and in and out of this, all day long, the stream of worshippers has been pouring without intermission. They are still doing it to-day, though in a somewhat less degree, and they will keep on doing it while the war lasts. Yesterday was All Souls' Day, to give it its ecclesiastical designation in England, as elsewhere throughout Christendom; but here, especially in view of the war, it seems to mean something very much more rare and comforting than it does to most of us at home.

"What a yawning gulf ordinary Protestantism makes between the living and the dead to be sure!—or, rather, between those still in the flesh and those who have done with it. Not so the devout Catholic, simple-minded, earnest and sincere.

"To him, to her, the beloved who has passed through the portals of death has not passed beyond the reach of loving care and tender sympathy.

"I sat in the church for a good while and watched those people come and go. It was an experience never to be forgotten. All were in mourning; all had lost some one near and dear either on the battle-

field or in the ordinary course of nature.

"There were no young men present; they were all at the front. There were plenty of old men, old soldiers many of them looked, stamping bravely along with military stride and bearing; old women leaning on sticks; gray-haired matrons with weeping eyes; young widows carrying their babies or leading their little children by the hand; boys in their teens, some of them already in soldier's garb or what approximated thereto; girls, troops of them, with subdued and reverent mien.

"Most were kneeling before the dimly-lighted altar. Some of them, the veterans especially, stood erect, their lips silently moving in devoted ecstasy to the Holy Presence they believed to be there before their eyes. For it should not be forgotten that to these people, in the exposition of the Blessed Sacrament, is vouchsafed a visual revelation of the actual presence of the Lord Christ Himself. Who shall say they are wrong?"

"Since the war began I have realized in French churches as I never did before, the devotional value, the practical helpfulness, of the reservation of the sacrament of the altar. It makes all the difference between a dead building and a place that is a sanctuary indeed, wherein worshippers feel that they are in immediate contact with the supernatural and divine.

"What a picture it was! One wished an artist could have been present to seize and perpetuate it. It grew dark; there was a storm raging outside and had been all day, but it seemed to have made no difference to the numbers present. There was one candle, and one candle only, to light the gloom, and that was placed on the floor at the foot of the altar steps. The lamps glimmering in the chancel above it supplied the only additional illumination there was.

"Here and there one caught a quick breath, a murmur, a sob, a sigh as the feelings of the bereaved became wrought to a pitch of intensity.

"There was no other sound but that of feet passing softly to and fro as individuals entered or left the church. Now and then a faint gleam would fall upon a rapt, upturned face—for the worshippers were kneeling anywhere, not in serried ranks, but in the aisles, near the doors, on the ground close up to the altar itself—anywhere—all in black, all silent, all praying with one set purpose, one intention of love and faith.

"It was impossible to be there without being moved by it. There was a strange unearthly power in the very atmosphere.

"Would any one tell me that the exercises upon which these people were engaged was all in vain, that Heaven neither desired nor heeded it, and that the trust and affection that prompted it were utterly deluded as to the object they sought to achieve?"

"Be it remembered, this, after all, is the faith of the majority of Christendom, the faith that the communion of saints still continues after the shock of death. It has antiquity on its side, and though greatly abused in pre-Reformation days, satisfies such a natural instinct and is such a solace to the bereaved, that it is a pity Protestants everywhere should not be encouraged to return to it forthwith.

"Our dead are not gone far; they have only begun on the other side where they left off here. If they needed us before they need us now, and we need them.

"The body as the medium of communication is struck away, but that is all. Thought, feeling, memory, goodwill are all what they were before—perhaps even stronger, for the clog of the flesh is gone and the spiritual can go straight to its mark.

"If we can help one another by prayer while we are still on the physical plane, there is no reason, either in logic or the nature of things, why we should not continue to do so even more effectively when some of us have done with the body and passed out of sight.

"Death is only a bend in the road of life."

"There is nothing new here for the Catholic, no new light on that most beautiful of all the beautiful exercises of Christian charity—prayer for the dead; there is no widening of the Catholic vision opened up by the glorious privilege of the Communion of Saints.

Indeed Dr. Campbell's eloquent and heartfelt appreciation of the

beauty of Catholic practice will suggest to the Catholic the very words in which the Catechism simply and directly states the Catholic doctrine in question:

Q. Can the souls in Purgatory be relieved by our prayers and other good works?

A. Yes; being children of God, and still members of the Church, they share in the communion of saints; and the Scripture says, it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. (II. Macc. xii, 46.)

And again,

Q. Is it lawful to recommend ourselves to the saints and to ask their prayers?

Yes; as it is a lawful and very pious practice to ask the prayers of our fellow-creatures on earth, and to pray for them. (I. Thess. v. 25; St. James v. 16; Zach. i. 12; 2. Macc. xv. 12; Apoc. i. 4.)

And Dr. Campbell:

"If we can help one another by prayer while we are still on the physical plane, there is no reason either in logic, or in the nature of things, why we should not continue to do so even more effectively when some of us have done with the body and passed out of sight."

There is a sense in which beauty and truth are convertible terms, and many are led through appreciation of the beauty of Catholic devotion to the truth on which that devotion is based. Though few have recognized the beauty and reasonableness of the Catholic interpretation of the Communion of Saints with the courage and sincerity of the great preacher whom we have quoted, yet there is abundant evidence that gentle and simple, learned and ignorant, have more or less dimly discerned the truth under the beauty of Catholic devotion during the pre-judice-destroying experiences of the Great War.

THE REVIVAL OF RELIGION IN FRANCE

Not once in a while, nor from those with whom the wish might be father to the thought, but continuously from all conceivable sources comes the steady stream of evidence of the wonderful and significant revival of religion in France.

Mr. C. F. Bertelli, in the London Free Press, in the third of a series of articles inspired by a tour of the French front, after saying that advanced Socialistic ideas have been badly hit by the war, writes thus of religion:

"On the other hand, Roman Catholicism, which previous to the war was almost a dead letter in France, has made wonderful strides. The same must be said of other religions, though the change in this case is of minimum importance apart from the tendency which it illustrates, because of the small percentage of worshippers outside of the Catholic pale.

"Such are the absolute facts sustained by all the evidence of my tour. They are confirmed and supplemented, not only by priests and Catholic officers, but also by officers of the fighting forces and intellectual soldiers serving in the ranks who cannot be suspected of bias."

While accepting Mr. Bertelli's evidence on the actual conditions as they came under his observation during his tour, we may discount his opinion as to the religious condition before the war.

Ever since the separation of Church and State the revival of religion has been attested by a hundred competent witnesses. Let us quote again the Head Master of Eton who said on Nov. 28, 1913, preaching in Westminster Abbey, that the Catholic revival in France, if it continues, is "the most momentous event occurring in Europe for at least a century."

The War has given a marvellous impetus to that revival, and perhaps it still remains the most momentous event of the century in European history, in spite of the fact, that the War which has since superseded it is itself of tremendous moment.

Again Mr. Bertelli:

"So far as religious principles are concerned, the wonderful behavior of the priests on the battlefield has done away entirely with that contempt which the masses were wont to have for the ministers of churches. Everywhere these Catholic chaplains, armed only with their faith and animated by a wonderful spirit of sacrifice, have provoked the admiration of unbelievers as well as of the soldiers of all creeds."

Two things are of immeasurable consolation to Catholics. The separation of Church and State was designed to kill the influence of the Church in France. It was to be the coup de grace. It was in reality the immediate occasion of renewed life and increased influence of the

Church throughout every stratum of the French national life.

Some years previously the abrogation of the exemption of clerics from military service was confidently expected to kill sacerdotal vocations. The curé sac au dos was the special object of enervating anti-clerical ridicule.

Now when the great sham-destroying War sees over 20,000 priests in every rank and in every service sublimely patriotic, sublimely heroic and sublimely self-sacrificing, anticlericalism realizes that it has with absolute effectiveness defeated its own ends. The last authentic records show 1,875 deaths among the liberty-loving priests of France. "Greater love than this no man hath." Never again will anticlericalism be able to raise its head in France. It is hoist with its own petard. It is dead. Jam foetet.

And so out of evil comes good. It is one reason why we may hope that out of the great evil of the great War great good may come.

THE HOLY SEE AND PEACE

It is, perhaps, worth while to warn our readers against the absurd and often contradictory rumors regarding peace overtures by the Holy See. To many of these no well informed Catholic would give a moment's credence.

There is not a doubt in the world that the Vatican is infinitely better informed as to the possibility, the advisability and the opportuneness of peace negotiations than the authors of the despatches which find their way into our papers.

Those papers which discuss the "temporal power" in this connection can hardly realize how supremely silly they make themselves. Though the War, by demonstrating its necessity, has brought measurably nearer the solution of the vital question of the independence of the Holy See, and that without any regard to the issue of the War.

THE REV. DR. O'GORMAN

We publish again this week a patriotic sermon by Dr. O'Gorman of Ottawa who has been for some years a valued if occasional contributor to our columns. The sermons published last week and this week we should like our readers to preserve. It was a somewhat singular coincidence that our own editorial treating of the matter of enlistment not so much as a patriotic duty as an obligation of conscience for Catholics, and Father O'Gorman's first sermon should, without a word written or spoken between us, treat of the same subject in the same sense.

Father John O'Gorman is an ideal young Canadian priest. His parents were in easy circumstances and Father John was free to pursue his studies in preparation for the priesthood in more favorable circumstances than has been the case generally with priests of the older generation. He has what is best in the culture of Germany. He is a Gaelic scholar, reading, writing and speaking the language of our cultured ancestors.

An enthusiastic Gaelic Leaguer he spent many vacations in the Irish speaking districts of Ireland. He studied also in Rome and there acquired the language of Italy. We should not, perhaps, risk this outspoken praise of his scholarly attainments, his thoroughly Irish affiliations, and his typical Canadian patriotism, had we not read in the daily press that he is going to the front. May he come back. We need a whole lot of Father John O'Gorman in Canada. And we have so few.

God be with you, Father John, and bring you safely back to us enriched with the experiences of the Great War.

NOTES AND COMMENTS

THE PRESBYTERIAN brackets John Knox with Savonarola in some vapid reflections upon religion and the nations. It would be hard to imagine a grosser insult to the memory of the great Florentine reformer.

THEY HAVE, it seems, been erecting a tablet in a Montreal Presbyterian church to the memory of the apostate Chiniquy, and several eloquent preachers utilized the occasion to boost that unfortunate and unsavory individual into a top-most place in the Presbyterian Hall of Fame. One speaker likened him to "the great apostle," and another said that he was "one of the greatest Canadians who has lived." None of them, however, had a word to say

about the last end of the unhappy man who is said to have made night hideous with his cries for the priest whom his "friends" would not allow him to see. Poor Chiniquy, the least kindness such friends could now do to him, or to themselves, would be to allow his name and his memory to lapse into oblivion.

MR. HILAIRE Belloc believes that there is a growing tendency in the modern industrial world towards the re-introduction of forced labour, which he designates as a sort of attenuated slavery. The only abiding check to such a movement he holds to be the Catholic Church. The Church has fought the battle of the workingman in every age and in every crisis through which the industrial world has passed, and she may be depended upon not to relax her vigilance in the contests of the future. Justice as between man and man, and class and class is imperishably ennobled upon her standard.

THAT THE ineradicable barbarity of the Turk as exemplified by his age-long treatment of the Armenians and other subject races has not failed to profit by the example of the German reign of terror in Belgium and Poland, is evidenced by the stories told by Armenian refugees and prisoners of War. For example: The Bishop of Sivas, as related by a Reuter's correspondent, was exiled to a distant place. "He is an old man," said the Vali, "and the head of the Armenians of this district. So as a mark of honor and out of respect for his years and his office, we must see that he does not go barefooted." Accordingly, he gave instructions to shod the old man with iron shoes like a horse, which was done. "I was an eye witness," said the narrator, "of this cruel deed." May it bring muchunction to the soul of the German War lord!

AN INCIDENT of priestly "revenge" was told some time ago by a writer in the Catholic Standard. An old priest in a mountain village in the Vosges, who had nothing but charity for the whole world, was nevertheless inexorable in denouncing and suppressing abuses. Consequently he made some enemies, one of whom waylaid and shot him, inflicting a wound from which he died in a few days. In the meantime, however, he had made a will, leaving everything he owned to the children of his murderer, who were practically orphaned by their father's death. For he was condemned to imprisonment for life.

THE RECTOR of Trinity Church, New York, the Rev. W. T. Manning, writes in the current number of the Constructive Quarterly an article on the much vexed question of Christian Unity. The article though described as uncompromising from the High Anglican standpoint, is accepted by the denominational journals as being an equitable statement of the case and "fairly repelling the charge of inconsistency," and tending to "clear the air."

DR. MANNING definitely repudiates Protestantism as an attribute of the Episcopal Church. She includes in her fold, he says, many who have strong Protestant tendencies, and she has many interests and aims in common with Protestantism, but "her own faith and order . . . are fundamentally and definitely Catholic." "Her distinctive beliefs," he further avers, "are those which have been held and taught by the Catholic Church throughout the world since the apostles' days." Likewise, the Apostolic Succession, and the doctrine of the Priesthood involved therein, is not a mere view or opinion of the High Church party, but, "is a matter of the Church's most distinct and essential teaching as appears in her authoritative formularies."

THESE "VIEWS" of Dr. Manning's (for, in spite of him, they are classed as mere "views" by his non-episcopal critics), are accepted as a "frank" and "consistent" statement of the Anglican position, though, at the same time he is reminded that there "is another school within the Episcopal Church whose views are not so extreme." In view of them, however, The Presbyterian, for one, agrees with Dr. Manning that it is hopeless at the present time to think of including its Anglican friends in any practical movement towards union.

BUT WHY, after all, so hopeless? Dr. Manning, confessedly, represents

but a section of Anglican or Episcopal churchmen, and despite his avowal to the contrary the Church of England is historically, constitutionally, essentially and hopelessly Protestant. To assert otherwise, as advanced ritualists are so fond of doing in our day, is to fly in the teeth of both history and common sense, and when High churchmen as a body are tired of playing with antiquity they will be quite willing to accept the inevitable and take their place in the ranks with their Protestant brethren of other sects.

THE SAVING remnant—that is, those who, like Newman, Allie, Rivington and a host of others who were not afraid to look at guity in the face frankly and abide by the consequences—will find their way into the one Catholic Church where alone unity can be realized. Let us hope that Dr. Manning is one of these, and that when he can sufficiently penetrate the veil which deludes him into the idea that the Church of England has any "authoritative formularies," or that there is anything "distinctive" or "definite" about her; or that she has by any conceivable test any part in the Catholic Church of the ages, he will not hesitate to range himself on the right side. "The Catholic Church," he says, "is one and indivisible; there ought not to be and there cannot be separate churches of men's making." Is there any institution in the world more essentially man-made than the Church of England?

ON THE BATTLE LINE

The gallant little army of the mountain Kingdom of Montenegro has at length succumbed to the Austrian forces. The possession of Mount Lovcen not only makes the magnificent harbor of Cattaro a safe Austrian naval base but goes far to give a predominant position in the Adriatic.

The Syrian campaign which at one time placed Bagdad almost in the grasp of the British forces has become clouded. We know that the British were driven back to Kut-el-Amara and there for a time were in a dangerous position. Then we were told that the British relief column were driving before them the Turks who were sent to intercept them and had reached a point within twenty-five miles of Kut-el-Amara. Since that time there has been an ominous silence with regard to operations in this sphere.

M. GEORGES CLEMENCEAU

M. Georges Clemenceau has been at the French front in company with two members of the Senatorial Army Commission. His message to the world on his return is "confidence, and still more confidence." M. Clemenceau found at the front, "from the highest chief, bending over his maps, to the humblest soldier at his listening post in a sea of mud, a magnificent unanimity of resolution, superior to all weakening influences." This message is all the more welcome because Clemenceau is not a word painter. He deals plain y with friend and foe. France is going to stick it out just as Britain is with dogged endurance.

THE CZAR OF RUSSIA

The Czar of Russia, too, has been declaring the intention of his people to see the job through. In a New Year's message to his troops he says: "Our beloved Russia can not be assured of her independence and her rights, cannot enjoy the fruits of her labors or develop her resources unless a decisive victory is gained over the enemy. Let it, therefore, be impressed on your minds and consciences that there can be no peace without victory. However great the suffering, and however numerous the victims the struggle may cost us, we must bring victory to our mother country."

IF ITALY IS INDIFFERENT

If Italy is indifferent to the fate of Montenegro France is still on the job. An official report was issued at Paris last night, on the strength of a statement from the Italian Naval Ministry, announcing that the French submarine Foucault had attacked and sunk an Austrian cruiser near Cattaro on Thursday. The vessel was of the Novara type of steel, of which there are four. These vessels have a displacement of 3,884 tons and carry nine 8.9 inch guns. If the crew went down the loss of life would be about 850 men. The Austrian fleet on the Dalmatian coast has been materially strengthened of late, with the intention of hindering the transport of men and materials by the Allies to the Albanian theatre of operations.

SEMI-OFFICIAL ANNOUNCEMENT

The semi-official announcement of a tightening of the British blockade of Germany through the holding up of cargoes of food and supplies destined, in the first place, for Dutch, Danish and Swedish ports, has led to

much discussion as to the probable attitude of the United States Government in view of the fact that most of the shipments to these countries are from United States ports. The Spectator, one of the most powerful of British journals of opinion, puts the case very plainly when it says: "Germany is a besieged nation, and we are the besiegers. That is the long and the short of the matter. To imagine that we are going to raise a siege or maintain it as a bloodstained sham because of the geographical differences of which we have spoken is utterly to misread the character of the British people. They are no more going to surrender to a punctilio of bias kind than the Government of the North would have surrendered to it during the civil war." When the large volume of supplies now reaching Germany through neutral ports cut off there will be a wild clamor from the German agents in the United States and doubtless much talk of reprisals, but if Germany wants food-stuffs and supplies from abroad she will have to send her fleet to make the ocean highway safe for them.—The Toronto Globe, Jan. 15.

T. P. O'CONNOR'S LETTER

SLOWLY BUT STEADILY THE ALLIES GAIN THE BALANCE OF ADVANTAGES

LORD DERRY'S AMBITIONS
Special Cable to THE CATHOLIC RECORD
(Copyright 1916, Central News)

London, Jan. 15.—Steadily if slowly, the balance of military advantages continues to swing to the side of the Allies, the long stalemate on the Eastern front is now definitely ended. The Kaiser, thanks to the supplies of munitions flowing in from Japan and America, are pushing forward vigorously in East Prussia.

The Austro-Germans have gathered in great force to repel the advance but are steadily being pushed back. The fighting is extremely fierce, as it is to be expected considering the great stakes involved in these conflicts.

If the drive ends successfully for Russia, Roumania will probably at last take side with the Allies, which in turn would profoundly affect Greece. The fear of this finds expression in the German press and is also evidenced by the frantic activity of the German agents.

There has also been severe fighting in the Champagne district and in Alsace where German attacks have been defeated with heavy losses to the enemy.

On the other side of the account stands the Austrian capture of the Adriatic fortress of Lovchen from the little army of the Montenegrin government. This is purely a local success which the Austrians must quickly surrender as the Allies' offensive progresses on the main fronts.

Even the taciturn Gen. Joffre this week allows himself to voice the daily increasing confidence of the Allies in an interview wherein he declares that he has indisputable evidence that Germany's exhaustion has already begun.

The domestic situation in England is developing as we prophesied last week. There is no more conclusive evidence of the unity and the iron determination of the nation than the way in which the compulsory bill, so abhorrent to all British traditions, has been received.

Mr. Asquith's personal assurance of its necessity and the extraordinary clever handling of the situation, has reduced Parliamentary opposition to insignificant proportions. The Irish constituted the majority of the opponents at the first reading but, having regard for the smallness of the opposition of the British members, have decided not to interfere further in a purely British matter since Ireland has been excluded from the scope of the measure.

Some important labor organizations are still hostile to the passage of the act but it is expected that most of them will be appeased by the assurances that nothing in the nature of industrial compulsion is contemplated. The readiness where-with the differences on this hitherto burning question have been sunk so as to strengthen the Government's hands and present a united front to the enemy is indeed astonishing and has already produced a remarkable impression on both the Allies and their enemies.

It is impossible to say whether his tremendous success as Organizer of the new Recruiting movement will take Lord Derry. He himself, with his characteristic bluntness, long ago proclaimed to the public what his ambitions were; one was to win the Derby, the other to be Lord Mayor of Liverpool and the third to be Prime Minister. He did not, in announcing these ambitions, contemplate being the first recruiting sergeant of his country, as the war was still a remote and apparently impossible event. If his final ambition has a chance of realization at any time, the chance is perhaps greatest at this particular epoch. The reason I make this statement is not merely because of his recent triumph, but because of the singular and complicated condition of our Parliamentary position. We have now got to the point when it is very difficult to say what will happen from week to week, or it may be said, from day to day even. Though the certainty of the final victory remains as strong as ever among the British people, there are of course moods of pessimism