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Approved and recommended by Archbishops Salvo and Sharrett, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ordsburg, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, AUGUST 18, 1917

DEMOCRACY

We have heard so much of democracy in this War that thinking people are beginning to ask what it all means and if it is worth while.

Nonetheless we have preserved our faith in democracy. The power of the people under a democratic form of government, if not always actual, is always potential.

In a powerful article in Land and Water Mr. Hilaire Belloc indicates this fact as one of the most important considerations of the War.

In the article referred to Mr. Belloc says: "But if there is no punishment then war has changed into a much more evil thing than our race ever knew before, and into a thing that will be wholly destructive to our civilization."

"Consider for a moment what will follow if these things do become precedents, and if the future regards what has been gradually imposed upon modern war by Germany as actions normal to all war."

"Of the effect upon this country there can be no doubt. It will be at the mercy of constant immediate unforeseeable attack upon its merchandise by sea and upon its civilian population by air. The strain of preparation against such attack, awful as it was before 1914, will become far greater than ever it was before."

"We can, if we will, but only by a complete victory, eliminate the thing for good. We can make it impossible for it to enter the mind of the European that he should torture or should enslave, that he should murder upon the high seas, that he should break a treaty with impunity."

Here follows a reference to what we believe is the very kernel of democratic government:

"It is perhaps wise to conclude such a survey with the most intimate question of all—a question that has exercised the mind of every

thinking man in our generation: I mean the relation between the few who possess and the many who work for them.

"What does a Europe in which Prussia is the model promise to those who are most concerned with this most vital matter?"

"The Prussian attitude towards this tremendous business of domestic or social organization is well known to us. We have seen it, not only in the Prussian losses, but most strikingly in the attitude of the Prussian Socialist party and in, I do not say the unwillingness, but the incapacity of the Prussianized German to act save under orders. His inability to organize from below."

"The modern German conception—the Prussian conception of a settlement in this vast affair, is that the proletarian majority shall be given a certain security and sufficiency by law, but that all power and direction, and enjoyment for that matter, shall remain with the possessing few. What we have copied from Prussia in recent years in our legislation is precisely that idea."

"No scheme which leaves power—especially economic power—in the hands of the populace has any meaning to the Prussian mind. It conceives of the mass as a herd—to be kept efficient, ordered, trained to work for masters. And the Prussian herd agrees. Well, in the strictest sense of the term that idea means servitude. It means, using the words in their most accurate sense, without rhetoric and without violence, the return of slavery in Europe."

"The thing is so great, the two spirits engaged so over-shadow all mankind that one hesitates to write it thus in an ephemeral article lest we should seem to be debating too lightly things upon which the future of mankind must turn."

"That is the truth. If Prussia comes out of this War unconquered, slavery will re-arise in Europe," concludes Mr. Belloc.

Mr. Belloc sees the limitations of democracy as clearly as any one. But he sees also that there is a stupendous truth in President Wilson's statement of the issue of this War; that it is to make the world safe for democracy; that society shall retain the power to reorganize from below.

LAW

It is curious to note that in these days, when we are very busy in making laws, there is a widespread contempt for and resistance of the laws which are so tumultuously promulgated. Time was when people were content to live quietly under the law, with some thankfulness that there was such an umbrella between them and the pitiless pelt of crime, and in those old days "lawlessness" was a term of reproach. The laws are being changed in fundamental particulars, and the party in the State that does the most in that regard gets the highest praise and harvests the most votes. Office is at an auction, and those who bid the highest get the post.

LAW'S SANCTION

That the laws have somehow lost their sanction cannot be doubted. It has all along been a creed of both parties that men ought to be prepared to dare and suffer in resistance of tyranny, that men ought to be prepared to resist to the death a foreign conqueror and there has always been a feeling amongst men that the doctrine of passive submission under all conceivable circumstances was a foolish doctrine. But while holding this as a creed, men have been slow to define when it became a duty to defy a tyrant, or under what circumstances passive resistance to law was justifiable. If the conscience is to be above the law upon certain occasions, what are these occasions? And if you define the occasions are you not pulling a law upon conscience, which is by the hypothesis to be above the law?

AN INSTANCE

This matter has been brought into prominence in recent times by the attempt of one set of statesmen to pass a Home Rule Bill for Ireland. This is no common juncture. It is asserted with some color of truth that this measure is being forced through Parliament—by a Government which can only remain in power by the favor of Irish Nationalists—as the price and payment of their support. It is asserted that

the people of Great Britain are opposed to this measure now, that they twice rejected a similar proposal in the past, and that it is being forced on an unwilling Britain and a resisting Ulster by an unauthorized and obsequious House of Commons, which has by the same ministry, with the assistance of a lapse of time, been made omnipotent by the Parliament Act. It is under these circumstances that certain statesmen have used language which upon other occasions would have seemed uncalled for and exaggerated. We have seen Sir Edward Carson threatening to go over to Ireland and break every law he could lay his hands on, a somewhat miscellaneous threat; and Mr. Bonar Law saying that he "could imagine no length to which Ulster will go in which he should not be ready to support them"—which is certainly a more guarded utterance. But these things raise the whole question—how far must passive submission go—when is passive resistance to laws a right and a duty?

THE MILITANTS

We know, for instance, that the militant Suffragists refuse to obey man-made laws, and, in an explosive way, not only passively resist but actively rebel, and break windows and other silly things—Are they justified? How far is this sort of defiance to go? Is every man or woman to be a law to him or herself? Is not the real fact this, that our representative system is breaking down under the strain that is put upon it and that it has become an exploded bubble. We have, too, been encouraging this defiance of the law in many directions and in many cases this has been suffered and winked at and allowed by Government. Why should men respect law when the makers and administrators of law treat it as a dead letter in the London docks, but as a living letter in the Belfast shipyards? They treat the Statute Book as if they were above the law, and they have taught others to regard the law as anything but sacred, and the people have learned the lesson and show their contempt for its ordinances upon almost every occasion. It is not every man, of course, who can distinguish between a robbery and a tax, but it is well to remember that what some men call a tax is nothing short of robbery. What then is our duty?

NOTES AND COMMENTS

THAT THE Oxford University Press should be printing Mormon literature, and issuing the same bound up with what is popularly known as the King James Version of the Bible, is one of the significant signs of the times.

IN THE famous Uffizi Gallery at Florence a tourist, armed with a guide book, went up to the curator and flippantly asked: "Are these your Great Masters? I certainly don't see much in them myself." "Sir," was the rejoinder, "These pictures are not on their trial. It is the visitors who are on their trial." A similar rejoinder might fittingly be made to critics of Catholic Christianity. It is not the Church that has weathered the storms of twenty centuries that is on trial but the bewildered adherents of the modern sects of yesterday!

IT IS a pleasure to be able to commend the sentiments of our contemporary, The Presbyterian, in regard to the attitude, so much discussed in the past few months, of French Canada towards the War. Its leader of July 19th on "Canadian Loyalty" might be read and pondered upon with profit by every normal English-speaking citizen of the Dominion. It is sane, and just, and displays a sympathetic understanding of the average French Canadian's point of view. Its purport may be summed up in one or two excerpts. "He is out and out a Canadian. In loyalty to the Dominion no one has anything to teach him. He was born here, and his father, his grandfather, and his great grandfather before him. This is his fatherland, his motherland. To die abroad would be to die in exile."

OR THIS, after contrasting his origin and his family affiliations with those of his English-speaking brother: "Notwithstanding what we have said, it would be wrong to suppose that the French-Canadians are entirely wanting in British loyalty or that they recognize no obligation as British subjects. The events in

connection with the present War throw light on the matter. The French-Canadians have assented to large taxation for war purposes and they have enlisted in considerable numbers because they have a measure of British loyalty and do recognize a certain obligation. They are not willing to go as far as other Canadians and they have enlisted in such smaller numbers because their loyalty in that direction is not so intense nor their sense of obligation so keen. If they were convinced that the safety and well-being of Canada were directly involved in the War their response would be much more hearty."

Which well considered and judicious observations give point to the doctrine so consistently preached editorially by our contemporary throughout this momentous War, that the first duty of every Canadian whether of French or English origin is to aim at understanding and appreciation of his brother's point of view. There should be no room in Canada for racial incendiaries or fomentors of religious strife.

MR. ED. HARPER WADE, of Quebec, who describes himself as a lineal descendant of several generations of Ulster Protestants, writes to the Montreal Star a strong appeal for unity and harmony between Nationalists and Unionists in Ireland. As indicative of what we trust we may without exaggeration call the growing feeling of sympathy and confidence between the two great sections of Irishmen to which soldiers as brothers-in-arms on the battle-field have so largely contributed, Mr. Wade's letter is worthy of more than passing notice. It is something to have divested one's self so far from inherited prejudices as to give expression to sentiments such as these:

"The Roman Catholics of Ireland have always been exceedingly tolerant and liberal. In the time of Queen Mary persecuted English Protestants found a safe refuge and kindly welcome in Roman Catholic Ireland. Religious persecution is unknown outside Ulster. There is not a Roman Catholic county in Ireland that the Protestant minority do not hold positions as paid officials greatly in excess of their numerical proportion."

In contrast to this Mr. Wade cites existing conditions in Ulster:

"I would the Protestants of Ulster, the stock from which I am lineally descended, added to their numerous other virtues, tolerance and liberality in such matters. Roman Catholics form nearly one-third of the population of Belfast, but no Roman Catholic has ever been allowed to become Mayor or Lord Mayor. The Corporation pays annually £68,728 in salaries, of which only £765 goes to Roman Catholic salaried officials, 9 out of 487."

THE GENERAL recognition of these indubitable facts by any considerable section of the Unionists of Belfast, and the consciousness that in the breasts of their Catholic and Nationalist countrymen there smoulders no feeling of hatred or distrust because of the past, which circumstance The Convention can hardly fail to demonstrate to their satisfaction, surely gives promise of a happy outcome to that memorable gathering.

"THE MOST encouraging thing one hears about the Irish question in these times," says a writer in the Westminster Gazette, "comes from the fighting front. A friend wrote to me the other day that if it could only be referred to a mass meeting of the Irish regiments, North and South, he verily believed it would be settled in a few hours. From the beginning of the War until now there has been the best feeling between Nationalists and Ulstermen, and the fact that they are both Irish is a bond against all comers. I have heard both Nationalists and Ulstermen say that, if their own drafts failed them, they would rather be recruited from each other than take English recruits. A little of this spirit is wanted in Ireland"—another manifestation of the truth that knowledge and understanding furnish the truest basis for reconciliation and unity.

HOW MANY OF US realize the prodigious expenditures entailed by the conduct of the War? An enumeration of some of Great Britain's purchases, putting aside other nations concerned, may help us to form some idea. According to official statistics the value of purchases for the British Army has exceeded 700,000,000 pounds sterling, or over 3,409,000,000 dollars. The value of purchases for a single year has now reached the prodigious total of over 1,700,000,000 dollars. If these figures be translated into items we have the following (to enumerate only a few): 220,000,000 yards of cloth and flannel;

400,000,000 pounds of bacon; 167,000,000 pounds of cheese; 260,000,000 tins of jam; 500,000,000 tins of preserved meat; 95,000,000 pairs of boots, and 25,000,000 smoke or gas helmets.

THE ARMY contracts department in England utilize three methods of purchase for these huge supplies: competitive tendering, requisition of output, and control of material. Skilled investigators visit contractors, work and check details, and considerable savings sometimes result. In one instance in a twelve months contract totalling 8,500,000 pounds sterling reductions were made amounting to 400,000 pounds.

ON THE BATTLE LINE

ALLIED FORCES ARE again on the move on the western front. General Haig reports the completion of the capture of Westhoek by the British and the remaining positions held by the foe on the Westhoek Ridge. The troops also established in Glenrose Woods, where there was heavy fighting. Some 350 prisoners were taken. The French have made progress around Bixchoote. These positions are northeast and north of Ypres, and the fighting was of a stubborn nature. Correspondents with the British armies describe the attack as gaining virtually all the ground to a depth of several hundred yards on the German forward positions east of Hooge, between Frezenburg and the Ypres-Menin road. General Haig speaks of it as a "successful local attack." Farther south the British raided foe positions on a wide front east of Monchy-le-Frenx, smashing the defences, killing a number of Germans and bringing back some prisoners. Berlin pictures the raid at Monchy as an attack on a large scale, made by deep masses of troops, on which the destructive fire of the Germans "fell with overpowering effect at the points where they (the British) had assembled." The report adds that the British were everywhere repulsed. In dealing with the fighting around St. Quentin Berlin reports an advance which gave them French trenches on a front of twelve hundred metres and a hundred and fifty prisoners.

IN THE Lens fighting zone Canadians, consisting of Ontario men, made raids on a front of over two thousand yards right to the enemy's support trenches, which we found to be lightly held. They report that the trenches have been badly battered by shell fire, and say that they could easily have pushed forward into the streets of Lens itself. It was wise leadership that did not allow such a move, as the raid was carried out with very small losses, and the taking of the coal city might have proved a very costly business, as the enemy artillery would have the range, and there are no doubt many strong points in the place. It is possible that another big drive in this vicinity is contemplated, though for the moment the odds seem to favor a renewed big advance from Ypres as soon as the ground is dry enough for operations on a large scale.

HEAVY losses were inflicted upon the Germans, who made attacks on a mile and a half front north of St. Quentin, obtaining possession of a few points in the advance trenches. On the Aisne a German offensive was also undertaken, ending with hand-to-hand fighting, in which a few of the foe who reached the French trenches were all killed or captured. The policy of the Germans on the West front seems to have definitely settled itself into attacks on the Allied line at points removed from areas in which the British and French advances are taking place, with the idea of weakening the force of Allied blows. It has not been successful so far, and it would appear that the Allies are not afraid to run the risk of losing untried ground on sections of the battle-line if they gain important victories when they strike at positions of their own choosing.—Globe, Aug. 11.

CATHOLICS ARE MADE MORE LOYAL BY PERSECUTION

By Rev. H. C. Henzell, Madison, Wis. Our Lord, Jesus Christ, Himself misunderstood, hated, and crucified, predicted that His Church would also be misunderstood, hated, and crucified by worldly and bigoted fanatics. That suggests one of the many methods of finding in our day of numerous conflicting Christian sects the one true Church established and chartered by Jesus Christ. Simply find the Church which always has been and which still is consistently misrepresented, hated, and persecuted. Evidently it is none other than the Catholic Church.

What a campaign of bigotry, slander, and vilification has been waged against the Catholic Church! Think of the vast amount of ignorance and anti-Catholic prejudice existing in our own free United States! Vicious and libellous publications are able to boast of a circulation of over a million copies a week. The existence of such publications is a blight upon our American culture and civilization.

These anti-Catholic publications feed their scandal-hungry millions upon the backs of swine and moral sewerage. Most of their stories of scandal involving Catholic laymen and churchmen are invented in the diseased imagina-

tions of those who write them or tell them.

I recall reading in a copy of the —, which was forced upon me through Uncle Sam's mail service, the salacious story of a scandal involving an alleged priest in Philadelphia. On the face of it the story looked authentic. Detailed details were set forth, the priest's home, his street and number, and the name of his church. It occurred to me, however to look up the church and that priest in the official Catholic Directory. Result? I found no such church and no such priest in it. By writing up a story about a purely fictitious priest the vile publication bluffed its readers and at the same time avoided the risk of having to defend a legal action for libel. Sometimes, of course, such publications deal partly with facts, but even then they twist and exaggerate them in the most dishonest and uncharitable manner. Occasionally, too, the whole scandal story is true, but the inference drawn from it, either expressed or implied, is vicious. The whole Catholic Church is condemned because even today an occasional Judas betrays Our Lord and proves false to his vows and perhaps even to his manhood. These will attacks upon the Church only serve to make honest and intelligent Catholics more loyal to their faith. They have a harmful effect only on those poor ignorant persons who feel inclined to believe everything they read in print.—Our Sunday Visitor.

PRESBYTERIANS PRAY FOR THE DEAD

SCOTCH KIRKS MAKE A "FRESH START"

By L. C. M. in Edinburgh Herald

AMONGST the remarkable results of the War is the acceptance by many non-Catholics of certain Catholic doctrines and practices which Protestantism long condemned. Now, even in the land of Knox, several Presbyterian ministers have publicly expressed approval of prayers for the dead. As reported in the Aberdeen Daily Journal, (April 24th, 1917), the Rev. J. Steele, in course of a sermon, said that "it was highly significant that numbers of devout members of their own Church, to whom three years ago the very thought of such prayers would have savoured of Romish superstition, were to-day regularly praying for their beloved dead." He also stated that "the time had come when a fresh start might be made in the preaching of a truly believable doctrine of the life beyond. Regarding the conditions of the life after death, a marked change had been stealing upon Christian opinion."

He attributed this change to "atmosphere," quite regardless of the fact that centuries before the War and the resulting "atmosphere," the Christian Catholic faithful prayed for their dead just as do their spiritual descendants at this hour. Unlike Presbyterianism, or Protestantism in any form, the Catholic Church has no need to "make a fresh start," for her faith has been fixed since the beginning of the New Law, and she has preached a doctrine not only "truly believable," but truly believed by all her children, rich and poor, high and low, learned and unlearned, in every generation; they have always had something more definite and certain, less variable and less subject to change than "opinion," regarding the life beyond, being taught with unerring certainty by the divinely-appointed teacher, who neither leaves them in doubt nor leads them astray. Presbyterianism declares that it may teach error, and obligingly proves the truth of the statement by doing so. (Much fault is found with Rome's "claim to be the one true Church; it is not clear why we should have reverence or regard for a conglomeration of admittedly more or less false churches, nor why we should trust to such for guidance in matters of eternal life and death. That by the way.) After throwing a sop to the Knoxian Cerberus of surviving bigotry by stereotyped allusions to "sordid traffic in Masses and Indulgences," Mr. Steele went on to say that "it was time to ask whether, in their zeal for the truth!" the Reformers did not unconsciously sacrifice a part of the truth itself. One agrees with a Catholic priest, quoted in the same paper, that it is very welcome to find Protestants recognizing that while at the Reformation, it was only necessary to sweep the chimney, the Reformers actually burned the house down. What became of the divine guidance if, even unconsciously, they sacrificed a part of the truth? We know that they foisted their own weird private interpretations of Scriptures upon the people, and penal laws were passed to compel acceptance thereof. The official creed of the Kirks erected a grim and dreadful idol, on which it bestowed the Holiest Name. Was it not Principal Story who said that he would "rather be a pagan suckled in a creed outworn than bend his knee before such a monstrous travesty of the Deity" as is presented by the Confession of Faith. The same Confession was for many a long day praised as the essence of Bible, and our Catholic forefathers in Scotland were persecuted for declining to accept it. Wisdom is justified of her children; the admissions of her children; themselves prove that Catholics were right in refusing to accept that compound of false doctrine, the Confession of Faith. Mr. Steele's query as

to whether the Reformers sacrificed "a part of the truth" is decidedly belated. Another Presbyterian minister, discussing the case of persons bereaved by the War, said: "If hope and fear are struggling for mastery, is there anything wrong in a prayer of faith that the beloved dead will be forgiven, and that the sacrifice of the yielding up of the young life in a just cause will be remembered in expiation of neglected grace?" (Ibid.) And he added that the Kirk "has to revise its creeds and its doctrinal systems, or reconcile itself to the scrap-heap." Just so. All the Reformation creeds and doctrinal systems are the results of individual private judgment, or of votes in Parliament, and were formed by mere human authority to fall in with the tastes, prejudices and peculiarities of the times in which they were enacted, consequently are subject to, and undergo variations and change. Catholics cannot understand how any Christian can regard as Divinely instituted a church whose creed is being continually altered by a doctrine it approves in the next, and vice versa, whose "faith" is "a rainbow, the product of a storm," and whose adherents are not content with their position, nor satisfied with the meagre fare on which the sects starve devout and holy souls, and they discern, however dimly, that to satisfy the aspirations of the human heart Catholic doctrine is needed, and to console and strengthen the sorrowing, struggling soul Catholic faith is essential. We are witnessing a slow, step-by-step restoration in Scotland of Catholic institutions—the observance, though limited, of Christmas Day, for example, and of Easter, which gives us hope that the religious significance of Good Friday may yet be discerned; the opening of churches on week-days is another innovation as far as Protestants are concerned. Prior to the War, there were Protestants who followed their own hearts, and prayed for the dead, and advocated the practice. Thus Dr. Walter C. Smith, of the Free Kirk, in a beautiful poem, asked if God would be angry if we called on Him to bring our dearest home, and cleanse their sin, sin remained, and answered his own question with:

"Nay, I will not believe it. I will pray As for the living for the dead each day, They will not grow Less meet for Heaven when followed by a prayer To speed them home, like summer-scented air From long ago."

"Thoughts and Fancies for Sunday Evenings." And the Anglican Thorn-dike wrote: "The practice of the Church in interceding for them (the dead) at the celebration of the Eucharist is a general and so ancient, that it cannot be thought to have come in upon imposture, but that the same aspersion will take hold of common Christianity." ("Just Weights and Measures.") And during the War the Rev. R. J. Campbell expressed himself strongly in favour of prayers for the dead, and candidly confessed that Protestantism in general has had little comfort to give to mourners, whilst hoping that the War "would bring us back in more definite and helpful fashion to the doctrine of the Communion of Saints." Bishop Brent, Episcopalian, speaking at St. Louis, U. S. A., said that "Heresies and isms began with the separation of a truth from the truth. Roman Catholics teach invocation of the saints and prayers for the dead, and a leading Canadian Methodist Episcopal minister told me as a result of the War, thousands of Methodists in the Dominion have been praying for the dead, an innovation for that denomination." (Sunday Visitor, October 29th, 1916.) As already said, the Catholic Church has no fresh start in doctrine to make, because she has always taught the truth, whole and entire; she has destroyed none of the Christian heritage, so has nothing to restore; she has not to revise her creeds, since these are not mere human productions, adapted to changing "atmospheres," she has ever been faithful to the teaching of the apostles, and in every age has left records of her beliefs. To read how the early Christians prayed for their dead is to read how the Catholics of today remember their departed. Tertullian advises a widow to pray for the soul of her deceased husband, entreating repose for him, and making oblations for him on the anniversary of his death, and there is a passage in St. Ambrose's funeral oration on Theodosius which appears on Catholic "In Memoriam" cards at this hour. And from the same oration it is clear that the "Month's Mind" common amongst Catholics now was common to them then. "Lately we deplored together his death, and now we celebrate the fortieth day. Some observe the third and the thirtieth, others the seventh and the fortieth.—Give, O Lord, rest to Thy servant, that rest which Thou has prepared for Thy Saints." "Forgive her sins, O Lord, I beseech Thee, forgive them," prayed St. Augustine for his mother. The Sacrifice of the Mass was offered up for her eternal repose, and St. Augustine concludes the ninth Book of his "Confessions" by asking all who read it to remember his mother at the altar. Over and over again you will find the same in the Catholic Church; and there is not a Catholic child today who mourns the death of a mother