

The Catholic Record

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"A UNITED CHURCH: A DIVIDED WORLD"

Under this heading we reproduce in another column a remarkable leading editorial of The Globe. It is all the more remarkable because it expresses the more or less inarticulate aspiration of a great number of saddened and serious Christians of all creeds. In passing we may note that such expressions as "the world mind," vague, elusive, meaning anything or nothing are becoming common; "the Christian consciousness" fall glibly from tongues that halt and stammer when they attempt to define the terms. But let the jargon of the neo-pantheists pass.

"When education joined the knowledge of a god to the malice of a demon, the inevitable came to pass—a world divided, broken, undone."

If there is one error more than others which the Catholic Church protested against with all her might and authority it is the modern divorce of education from religion. The universities of the world have given to the world powers, their guides, their prophets, their rulers; and now university professors who scoffed at religion, who explained it away as the development of ancestor-worship or even as the evolution of the "sex-urge," have the effrontery to ask: "Is Christianity a failure?" But the world is getting too serious to listen to these cowardly shirkers of the responsibility for their own work, and the still more cowardly effort to put that responsibility on other shoulders.

"And for a divided world there is no second chance except through a united Church. A juster distribution of wealth will not suffice, even though every man should eat bread by the sweat of his own brow; life is more than meat. A sounder form of government will not do, even though the government of all the people were by all the people and for all the people: the right to vote will not make wise voting. No culture will bind up the broken hearted world or drive the spirit of evil from the world's hate-afflicted mind; by its culture Germany fell; how then can the world hope to rise by it alone? Nothing will meet the world's insistent need but the specific of the Christian Church."

Long before the War a materialistic movement, perhaps the most respectable in the materialistic world, had for its object the healing of social ills by a juster distribution of wealth. The ills, the movement to cure them, the ensuing discontent, and a rankling sense of injustice threatened a war not between states but between classes, each blindly materialistic; and this war still threatens. But we know that no political changes will save civilization, still Christian in form, still rooted in the Christian past, but emasculated, devitalized of the living soul of Christian faith and Christian practice. "Seek ye first the Kingdom of God, and of His justice, and all these things will be added unto you."

"And the Church to be effective must be one. A creed divided Church has fallen through a thousand years to unite the sin-divided world."

Yes, it is the creed that matters. The world will no longer listen to the insane denunciation of creed, the principle of unity, as if it were the principle of division; nor will it be beguiled by the insane and absurd shibboleth of a creedless Christian union. "He that believeth... shall be saved, he that believeth not shall be condemned." These are the words of the divine Founder of Christianity. Creed comes from credo I believe; and the humble credo of the believer was always the proof sought by Christ of the condition required for the exercise of His healing mercy. "Believest thou this?" asked Jesus when the dark shadow of death rested on

the home of his friends. And Martha answered, "Yea Lord, I have believed that thou art Christ the Son of the living God who art come into this world," and because of her faith Christ called forth Lazarus from the tomb.

Far be it from us to scoff at or belittle the significance of the desire and movement for unity amongst Christians outside of the visible Church of God. It may be the spirit of God moving over the waters. The recognition of the evils of division is the first step, but a mighty step, toward the blessings and graces of union. Nevertheless a creedless union is a Christless union. It is a hard saying to our Protestant friends who are thus honestly, we believe, groping toward the light. But our divine Lord did not shrink from hard sayings even though "many went back and walked no more with Him."

The unity that must come, the unity that will come, is that for which Christ prayed: "That they all may be one, as thou Father in Me and I in thee... that the world may believe that thou hast sent Me." "That the world may believe that thou hast sent Me," a visible unity, a strikingly visible unity that shall convince the world of the divine personality and healing mission of Christ the eternal Son of God and the Redeemer of mankind.

There can be no unity where Christ's plan of unity is ignored. "Thou art Peter and upon this rock I will build My Church; and the gates of hell shall not prevail against it. I have prayed for thee... confirm thy brethren. And behold I am with you all days even to the consummation of the world."

Yes, it is a hard saying for those brought up in the Protestant tradition. But countless of the choicest souls amongst them have found their way to unity and peace in the Catholic Church, thus proving that the gulf is not impassable.

The Luciferian pride of a world that accepts what pleases it of Christ's divine message, and rejects what it finds uncongenial to the modern mind, is giving place to the Christian humility that prompted Peter, though he also found the saying hard that drove others away, to answer our Lord's question: Will you also go away? "Lord to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known, that Thou art the Christ, the Son of God."

It is an urgent duty for us Catholics safe in the fold of the Good Shepherd to pray earnestly for the reunion of Christendom, remembering the words of our dear Lord: "Other sheep I have that are not of this fold; them also I must bring that there may be one fold, and one Shepherd."

A GUEST OF MANY CATHOLIC HOMES

The Saturday Evening Post claims a circulation of over two millions a week. The claim is probably not exaggerated. We have good reason to believe that Catholics constitute a large proportion of its ten million readers. Hitherto we have had no particular reason to complain. While we cannot claim to be an assiduous reader, so far as our personal use of its columns goes we have found them clean, even wholesome; its stories free from the dirty sex problems which pollute the pages of many story magazines; usually exemplifying sturdy, natural virtues or the varying phases of human interest in normally healthy human life. We are of the opinion that precisely because it has been clean and wholesome that its circulation has had such phenomenal growth. The decent people are in the majority on this continent, thank God. We say this with the necessary reservations of one who has read articles and stories from time to time, occasionally an entire copy, often something to which attention has been drawn; but who is not a constant reader of the Saturday Evening Post. Our readers, however, have the commendable habit of calling our attention to objectionable matter in secular journals circulating amongst Catholics. Thus our attention was directed to a nasty editorial note in the Saturday Evening Post of May 29th. Under the heading "Human Life too Cheap," we find a grossly materialistic, offensive and we may add inconsequent defense of race suicide. Let the decadents proceed to eliminate themselves; that may help toward a more kindly and intelligent world to live in." But the philosophy of decadence is not what we want to see

making its way into God-fearing Catholic homes. It is Christ's gospel of self-denial not the pagan propaganda of sensual comfort that makes these homes the sweet and wholesome sources from which society draws new health and vigor.

The Saturday Evening Post may have no religious convictions but it offends against decency and good taste when it openly flouts the religious convictions of a large proportion of its readers. The fact that this is apparently the first lapse from its own standards in this respect leads us to believe that its management will see to it that it does not occur again.

VIOLATION OF NEUTRALITY

Italy's participation in the War will of course in no wise affect the Pope's policy of absolute and unquestionable neutrality.

The cables informed us that the Russian, Bavarian and Austrian representatives at the Vatican were notified by the Italian Government to leave Rome. Later cables contradicted this, it is true, and just what may be the real situation is not at the present writing very certain.

But the papers which denounced the violation of Belgian neutrality were silent on Italy's supposed violation of the rights of the Holy See. The Law of Guarantees provides that the Father of all the Faithful may hold free and untrammelled intercourse with all his people of every nation; expressly guarantees that in just such an eventuality as the present War the Holy See's diplomatic relations will not be interfered with. Germany's disregard for treaty obligations is held up to the scorn of the world, but the Law of Guarantees may become a "scrap of paper" without arousing the slightest indignation.

It is even suggested that the Pope may leave Rome and transfer the centre of the Church to Spain. Ubi Petrus ibi Ecclesia. Many times has the Holy Father been obliged to quit Rome. It is beyond the ken of the wisest to say what may be the outcome of Italy's entrance into the War. But it is certain that whatever be the vicissitudes of War or politics the one Power in the world above and beyond them all that will last to the end of time is the Rock on which Christ built His Church. There is good reason to believe that one result of the world war will be the real, unquestionable, and visible independence of the Holy See. But if during the war and even afterwards the storm beats and the waves threaten it will but serve to deepen our faith and increase our love and loyalty.

"And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And they came to Him and awaked Him, saying: 'Lord save us, we perish.' And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He commanded the winds and the sea, and there came a great calm."

Whether in the designs of God's providence the barque of Peter is to be storm-tossed on the waves of human passion even beyond what now seems probable or possible we know that it carries Him who in His own good time will rise up and say: "Peace be still." What is the puny might of armies and navies compared with His promise: "Behold I am with you all days even to the consummation of the world." What earthly power can boast such impregnable defence as that contained in the divine promise: "The gates of hell shall not prevail against thee."

COMPULSORY SERVICE

The sweeping victory of the Teutonic allies over the ill-equipped Russians has compelled plain speaking in Britain. In Manchester the other day Lloyd George said:

"I come as an emissary of state to carry the most urgent message ever told to the ears of a Manchester audience. Our country is fighting for its life, for the liberties of Europe, and upon what it does, upon what it is prepared to sacrifice, depends the issue. It depends more upon the masters and men occupied in running workshops than upon any part of the community, whether Great Britain will emerge from this colossal struggle beaten, humiliated; stripped of power, honor and influence, and a mere bond slave of cruel military tyranny, or whether it will come out triumphant, free and more powerful than ever for good in the affairs of men."

On the formation of the Coalition Government we stated our belief that it meant conscription, a thing that neither party alone could impose on England. Speaking of con-

scription, though he fought shy of the term, Lloyd George said:

"To introduce conscription as an important element in organizing the nation's resources of skilled industry and trade, does not necessarily mean conscription in the ordinary sense of the term. Conscription means the raising by compulsory methods of armies to fight Great Britain's battles abroad. If the necessity arose, I am certain that no man of any party would protest."

"We won our liberties in this land on more than one occasion by compulsory service. France saved the liberty she won in the revolution by compulsory service. The great republic to the west won its independence by compulsory service and two of the greatest democratic countries in Europe to day, France and Italy, are defending their national existence and liberties by means of compulsory service."

If any man can popularize the idea of compulsory service amongst the democracy of England it is Lloyd George whose whole political life has been devoted to their service. The serious import of his appeal to the people brands as folly and worse the poster headlines of the newspapers showing our continuous success in the prosecution of the War.

"I come here to tell you the truth," said the great democratic leader, "unless you know the truth you cannot be expected to make sacrifices." On the western front the French hold 548 miles of the battle line, the British 317 miles, and the Belgians 177 miles. The London Times is being prosecuted under the Defence of the Realm Act for printing information useful to the enemies of Great Britain. That information was contained in a letter of Major Richardson, published May 21st, in which it was stated:

"The last of the French reserves are out. At the present moment young raw recruits have been called up."

If this is so, and the Russian defeat releases enemy troops in great numbers for service on the western front, it does not take a military expert to see the seriousness of the situation. The realization of the magnitude of the task yet ahead will go far to dispel what Lord Curzon months ago called "shocking optimism;" and to arouse the indomitable spirit that will inspire the supreme and sustained effort necessary for final victory.

PRESIDENT WILSON AND MEXICO

From a personality not clearly defined, or perhaps not understood, apparently unpractical and pedantic, President Wilson has grown in troublous and difficult times to the stature of a great man and a great president, enjoying the full confidence of the American people. "If we had had a jingo in the White House," said ex-President Taft, "this country would now be at war with Germany. Instead our Chief Executive is a man who appreciates his responsibility." Dealing with Germany he is dignified, firm, manly and straightforward. Neither friend nor foe can call him jingo or weakling.

With regard to Mexico his course appeared to many illogical and inconsistent. While proclaiming a policy of non-interference, he interfered. The elimination of Huerta was practically his work; in this he may be justified by history, but the last state of Mexico was worse than the first.

Now, however, President Wilson has done with "watchful waiting" and tells the Mexican bandits and brigands that their fruitless strife must end. Thus reads, in part, his Mexican message:

"Mexico is apparently no nearer a solution of her tragical troubles than she was when the revolution was first kindled. And she has been swept by civil war as if by fire. Her crops are destroyed, her fields lie unseeded, her work cattle are confiscated for the use of the armed faction, her people flee to the mountains to escape being drawn into unavailing bloodshed, and no man seems to see or lead the way to peace and settled order. There is no proper protection either for her own citizens, or for the citizens of other nations resident at work within her territory. Mexico is starving and without a Government."

Patriotic Mexicans are sick at heart and cry out for peace and for every self sacrifice that may be necessary to procure it. Their people cry out for food and will presently hate as much as they fear every man in their country or out of it who stands between them and their daily bread.

I therefore, publicly and very solemnly call upon the leaders of factions in Mexico to set, to act

together, and to act promptly, for the relief and redemption of their prostrate country. I feel it to be my duty to tell them that, if they cannot accommodate their differences and unite for this great purpose within a very short time, this Government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and serve her people."

The European War has overshadowed all else, but the continuous perpetration of unspeakable outrages at her very doors has compelled the United States to take cognizance of the Mexican question. President Wilson does so in terms plain and unmistakable. His downright and unequivocal statement of his policy will commend itself to all Americans and indeed to all lovers of humanity and civilization. The Mexican population is overwhelmingly Indian, civilized and Christianized in large measure, but as yet children in political development and as such an easy prey to ambitious, unscrupulous and self-seeking revolutionaries.

We may now hope to see peace and order soon restored to unhappy Mexico; and our great neutral neighbor will thereby remove a serious obstacle in the way of her service when the world war shall have come to an end. With a lawless, purposeless, and devastating war going on at her doors America would not be in the best position to act as mediator between warring States in Europe. Again, the Monroe doctrine could hardly survive, certainly could not retain the world's respect, if the United States shirked all responsibility for the chaotic condition of Mexico.

ABOUT BOOKS AND READERS

This question of cultivating the Catholic taste in reading matter is worthy of our serious attention. We have it on the authority of the late saintly Pope that it is useless to build churches and schools if we do not place in the hands of our people an antidote against the literary poison of the day. The pastor in his parish; the teacher in the school; the directors of our Catholic organizations, should deem it a sacred duty to interpret the wishes of our Holy Father. The priest, especially, can accomplish much. There should be in every parish a good parochial library where the members of his flock can make the acquaintance of the Catholic writer at the smallest possible expense. No parish is so poor that it cannot afford this. A glance at the advertising columns of the RECORD is sufficient to convince us that Catholic books are no longer dear. The RECORD Home Library at 50 cents meets every requirement, containing as it does works of fiction, devotion, and historical works that are worthy of a place on the most select book shelves. A merely nominal monthly fee will more than cover the initial outlay, and the surplus can be used to add to the collection. And here a word of criticism is very necessary. Care should be exercised in the selection of books. Because the writer happens to be a Catholic does not always follow that his book is "worth while." Most people read to be entertained. Some very edifying Catholic books do not entertain. A book that is over-burdened with piety is not the very best book to place in the hands of our young people. A sentimentally "preachy" book defeats its very purpose. It tends to convey the idea that a Catholic book means something constructed upon the lines of the Exercises of St. Ignatius, and thus creates a distaste for the entire species. Some of the books that we have happened upon in parochial collections would drive anyone with red blood in his veins to the insane asylum or the public library. Books should not be bought in bulk like so many thousands of bricks. The reader's tastes should be studied, and their wants supplied. But above and before all else the "preachy" book should be avoided. It seldom or ever does any good, and as we have said it tends to create a wrong impression of what really constitutes a Catholic book. Readers of Benson's "Initiation" or "Loneliness" know how very effectively Catholic truth can be imparted without writing four hundred page sermons.

Another mistake is to make the parish library exclusively Catholic. A good book is a good book no matter what the religious persuasion of the writer may be. And this introducing the best non-Catholic literary wares to our people is only a little less important than the making them acquainted with the work of their co-religionists. They will thus learn to

discriminate between the chaff and the wheat in the general field of letters.

The beginning thus made by means of the parochial library should be built upon by the teachers in our schools. They can help materially to cultivate the literary taste in the children's plastic minds. It will not be valuable time wasted. We never could quite convince ourselves that the sum total of education consisted in cramming a lot of dry as dust facts and figures into a multitude of small brains. There are very many things not in the text books or the examination papers which are really more educational than much that is found therein. Who can estimate the educational value to students of a lecture by, let us say, Dr. Walsh or Mr. Chesterton? The student who leaves school a stranger to the great world of literature has a long account to settle with his teacher.

We would be in a position to say that our Catholic societies were alive to their duty and responsibility in this regard. Of what use is it to have provided commodious quarters if they are never to echo to anything but the click of the billiard ball? Why should a ball team be more important than a debating class? If it be true that all work and no play makes Jack a dull boy, it is no less a fact that all physical recreations make our Catholic societies a laughing stock. We do not know if Wellington ever made the silly statement that Waterloo was won on the fields of Eton. We believe that if he were a witness of the present titanic struggle he would materially alter his opinion. And we assert without fear of contradiction that our young people who have no other ambition than to sit at a card table, hang over a pool table, or grate round a ball room, will never disturb the community by the noise they will make in after life.

COLUMBA.

NOTES AND COMMENTS

It was the voice of a Jesuit which in Edinburgh, the old capital of Scottish Calvinism, sounded with most impressiveness at a meeting of all classes and creeds assembled to discuss ways and means of prosecuting the War to a successful conclusion. Father Power, S. J., whose giant figure towered over the heads of military and others, was almost the last speaker called upon, but his sonorous voice and passionate appeal to the patriotism of his hearers, gave, we are told by exchange, a new turn to one of the most significant gatherings ever held in the metropolis of Scotland. The meeting was in the open air and Father Power spoke from the steps of the General Post Office. He gave his audience two watchwords, "Belgium" and "Lusitania," and from a consideration of these drew in burning accents the need for more men and more munitions that the justice of the cause of the Allies might be vindicated before God and man. Many left the square that night, says a contemporary, reborn as to their idea of a priest and a Jesuit. They had derived their most profound impression in patriotism from a whilom despised son of St. Ignatius.

While on the subject of Jesuits it may be worth while alluding to the significant words of a writer in the Aberdeen Free Press. Since Germany, above all other nations, has ostracized the Society of Jesus, and since Germany no less than England is Protestant in the spirit of its Government and people, it would be safer and more prudent for certain individuals not to specify which country was influenced by the Jesuits into beginning the War. If the Jesuits instigated Germany, as some would persuade themselves and us, it must have been a great surprise when its armies began proceedings by shooting Jesuit priests in Belgium. But there is no more limit to the fantasies of those who "see Jesuits" than to the fantasies of those who "see snakes." One no less than the other is symptomatic of a distempered mind.

If the Jesuits are on the side of Germany and responsible for the War their wages are scarcely commensurate with their services. One example is better than tomes of declamation. This for instance: Caught by the Germans when he was helping the dying on the battlefield of La Cateau, Father Veron, a venerable priest, had to follow his captors for several days on foot, without sleep or food, except one or two apples, having besides to undergo inhuman treatment at

their hands—kicks, blows, pricks from their bayonets. After eight days of this agony, we are told, he breathed his last in a deserted farmhouse, assisted by another priest, also a prisoner, who had borne similar sufferings, but, being younger, was able to endure them. Father Veron's last words indicate the spirit with which he regarded his tormentors and the enemies of his country. He prayed that Almighty God would forgive them, and accept the sacrifice of his life for the success of France, Belgium and England. Such is the quality of Jesuit devotion and Jesuit patriotism. Will it be lost upon the nations when peace once more is restored to a distracted world?

In a letter which has found its way into print, Sir James H. Strongs, Imperial Orange Grand Master, has thus expressed himself: "May 8th will be memorable for the parade in Belfast of the fine force which Ulster Unionists have contributed to the defence of the Empire, and I am sure that we shall have reason to be proud of the men themselves and of the efficiency which they have acquired." These are brave words certainly, but when it is recalled that after seven or eight months training in the camp, and two years previous training as "Ulster Volunteers," these men are still defending the Empire in comfortable quarters at Ballykinkar and other places in Ireland while the Nationalists are shedding their blood on the battlefields of France and Flanders, Sir James' words are seen to be of a piece of the customary Twelfth of July declamations. The Brethren never were fond of blood-letting except from other and the weaker party. "Clearly," says the Glasgow Observer, "the Carsonites mean to stay at home, and their leaders mean that they shall be kept at home," and asks: "Is the War Office complaisant or powerless?" That query is echoing in Irish hearts the world over.

LETTER FROM FATHER FRASER

Catholic Mission, Taichowfu, China.

Editor of the CATHOLIC RECORD: Dear Friend,—I am overflowing with joy all day to-day and I cannot help writing to tell you the reason. I told you in my last that I was putting an addition to my church to accommodate the crowds being converted. Labor is cheap here in China and bricks only cost \$1 a thousand so I thought I might as well put the finishing touch to my church by erecting a spire, and to-day the workmen succeeded in placing a gilded cross on the summit. What a happy coincidence to erect the holy ensign above all other buildings of this pagan city on this the Feast of the Finding of the Holy Cross. May it be a good augury of future spiritual conquests, and just as the Cross now dominates the spires of the Protestant churches and the pinnacles of the pagan temples of this city so also may the Passion of Christ soon dominate the minds and hearts of its inhabitants.

What I want now above all things is another priest or two to help me. Will no one amongst all your readers follow my footsteps to China? Many are responding to the call of the mother land to defend her borders against invasion and will no one come forward to defend the Church of God against the gates of Hell, which are reigning supreme here in China? I am down-hearted. The war has crushed all my hopes. You know how jubilant I was about erecting a church in Tsiutai, thinking that a priest would surely come to occupy it and care for the thousand and more new converts in the surrounding villages, and here we are, six months after it is finished, and no priest yet; on the contrary two of our missionaries have been sent to the firing line in France as stretcher-bearers. Will they return alive? It is doubtful; and our Vicar General is struck with death in the vigor of his age. This leaves the neighboring parish short of a priest and I have to bear the burden. My Chinese curate is at present doing the missionary work in that parish to enable the Catholics scattered throughout many villages to receive the sacraments at least once a year.

I preached a fervent sermon yesterday to my parishioners urging them to offer their sons for the service of the altar and encouraging the boys to make the sacrifice. Some of them will certainly become priests as they are showing every evidence of a vocation; but what I want to impress on your readers is the necessity of immediate help. Will no young priest in Canada or Seminarian nearly through his course volunteer for China? Some are volunteering as chaplains in the army. This is a most necessary and heroic and meritorious work, but let us not forget that more are dying daily in China than on the battlefields of Europe, and to all appearances are lost eternally. Thirty-three thousand pagans die every day in China. Place their coffins one after another