

The Catholic Record

Price of subscription—\$1.50 per annum.
United States & Europe—\$2.00.
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LONDON, SATURDAY, NOV. 16, 1918

OFFICIAL

His Lordship Bishop Fallon has issued the following circular letter to the priests of the Diocese of London:

Dear Reverend Father:

It seems certain that, by God's infinite mercy, peace has been restored to a distracted world. We must hasten, with grateful hearts, to offer Him the tribute of our thanksgiving. Henceforth, and until December 31, 1918, inclusive, the prayers from the Mass "pro tempore belli" will be replaced, rubrics permitting, by the prayers "pro gratiarum actione" to be found in the missal immediately after the *Votive Mass "De Sanctissima Trinitate."*

At Benediction of the Blessed Sacrament the "Miserere" will give place to the "Te Deum" for the same period.

These prayers are offered to Almighty God in no spirit of proud or insolent triumph, but in an attitude of deepest humility and with the humble, heartfelt supplication that He may give true concord to all mankind, and bring about that from much sorrow and suffering there may come to the world a deeper knowledge and a stronger love of Him and thus the promotion of His greater glory.

With sincere good wishes and my cordial blessing, I remain,

Yours faithfully in Christ,
M. F. FALLON,
Bishop of London.
London, Ont., Nov. 11, 1918.

ANDREW DICKSON WHITE,
SCHOLAR, EDUCATOR,
PUBLICIST

"Active, useful, and fruitful in many ways, in education, literature, politics, and diplomacy, was the long life of Andrew Dickson White, which ended yesterday. Of his multifarious public service, perhaps his guidance of Cornell University in its beginnings, the form and impress which, in nearly twenty years as its President, he set upon that institution, destined to be so famous, so excellent in art and still so rising, were the most solid and lasting."

"Dr. White had a clear mind, a passion for learning, singular industry and ease in acquiring it. His natural bent was toward historical studies. His best known book, 'A History of the Warfare of Science with Theology in Christendom,' is nearly as well-known abroad as here. . . .—New York Times, Nov. 6th.

Perhaps we might add that Dr. White was United States Minister to Germany in 1879-1881, and to Russia in 1892-1894, and was United States Ambassador to Germany in 1892-1894; in 1899 he was president of the American delegation to the Hague Peace Conference.

As an evidence of the learned world's recognition of Dr. White's scholarly attainments he received the degree of LL. D. from the University of Michigan (1867), from Cornell (1886), from Yale (1887), from St. Andrews, Scotland (1902), from John Hopkins (1903), from Dartmouth (1906), L. H. D. from Columbia (1887) and D. C. L. from Oxford (1902). He was also made an officer of the Legion of Honor, was awarded the Royal Gold Medal of Prussia for Arts and Sciences in 1902, was President of the American Historical Association, of which he was a founder, in 1884, and was actively identified with other learned bodies.

In every sketch of his long and full life—he was eighty-six when he died—it is conceded that his greatest legacy to posterity—if we except, perhaps, his work in upbuilding the now great and famous university of Cornell—is his book, "The Warfare of Science with Theology in Christendom."

It is precisely because of this widely-read historical thesis of Dr. White's that we bring before our readers the name and fame of this great modern scholar and educator. For in spite of the growing light cast by impartial and often unsympathetic research on the Middle Ages, a light in which the old prejudices of uncritical Protestant tradition are seen to be absurd and even grotesque, Dr. White, in the "Warfare of Science and Theology," dogmatizes in the old superficial and supercilious manner now avoided by up-to-date scholarship.

At the time of the Reformation, so-called, the Reformers, in order to justify their own apostasy spared no means to pervert the facts of history or to exaggerate the significance of historical details to blacken the memory of the Old Church, and thus was handed down a definite body of Protestant tradition which has survived in the works of historians until the recent period of critical historical studies, and which is still accepted as gospel truth by the unlearned multitude, and even by those with great pretensions to scholarship but without knowledge of the stupendous advances made by the critical method in recent historical research.

A hundred years ago the Comte de Maistre declared that "History for the last three centuries (1500-1800) has been a conspiracy against the truth."

And now in our own day the editors of the Cambridge Modern History in the Preface to the first volume of their monumental work, reassert unequivocally and emphatically, the verdict of de Maistre.

They write:

"Great additions have been made to our knowledge of the past; the long conspiracy against the revelation of truth has gradually given way, and competing historians all over the civilized world have been zealous to take advantage of the change. The printing of archives has kept pace with the admission of enquiry; and the total mass of new matter, which the last half century has accumulated, amounts to many thousands of volumes. In view of changes and of gains such as these, it has become impossible for the historical writer of the present age to trust without reserve even the most respected of secondary authorities. The honest student finds himself continually deserted, retarded, misled by the classics of historical literature, and has to hew his own way through multitudinous transactions, periodicals and official publications in order to reach the truth."

"Ultimate history cannot be obtained in this generation; but, so far as documentary evidence is at command, conventional history can be discarded, and the point can be shown that has been reached on the road from one to the other."

The italics are ours.

The late President of Cornell and author of the "Warfare of Science with Theology" has made no contribution to "ultimate history;" but has done much to perpetuate one of the most baseless assumptions of "conventional history" which scholars acquainted with the modern critical methods of historical research have "discarded" and which "deserts, retards and misleads the honest student of history."

This is not merely our opinion of the nature and value of the late Dr. White's most famous book. It is the conclusion driven home and proved to a demonstration by Dr. James J. Walsh of New York, perhaps the greatest living authority, in the English language at any rate, on the history of medical science.

The author of "The Warfare of Science with Theology" had asserted that the Bull of Boniface VIII. (1300) with regard to burials had been universally interpreted as forbidding dissection of the human body and therefore that theology had opposed an insurmountable barrier to all progress in medical science.

In the Medical Library and Historical Journal Dr. Walsh published an article on The Popes and Anatomy, and later one on the Supposed Bull against Chemistry. In these articles the specialist on the history of medicine showed very lucidly and convincingly that the author of the "Warfare of Science with Theology" had been making really amusing excursions into a realm of which he knew nothing. Whereupon arose a controversy between Andrew D. White and Dr. James J. Walsh which had a memorable outcome. It issued finally in the publication of the "Popes and Science" by this versatile genius who as Professor in Fordham University had long specialized in that very sphere into which the President of Cornell had rashly ventured. Dr. White kept to the easy course of pretensions ignorance flattering popular prejudice; Dr. Walsh has made a contribution to "ultimate history" inasmuch as he makes way against these same popular misconceptions by the sheer force of the overwhelming evidence of contemporary historical documents. We may well apply the general verdict of the editors of the Cambridge Modern History to the particular instance under consideration:

"So far as documentary evidence is at command, conventional history can be discarded."

Dr. Walsh's "Popes and Science" is a splendid sample of the one; Dr. White's "Warfare of Science with Theology" is a common type of the other.

On the occasion of the passing of the famous scholar and author, whose contribution to history is merely the perpetuation of a lying tradition, we have thought it well to call attention to the work of one,

happily still with us and in full mental and physical vigor, whose services in the cause of truth are manifold. Not the least of these is his great work, dedicated to Pius X., "The Popes and Science" in which he so effectively punctures the bubble blown by the sometime President and Professor of History of Cornell University.

The poison of such works as Dr. White's "Warfare of Science with Theology" is not confined to those who read them; it exudes through a thousand sources, even to the unthinking reader of nothing more serious than the daily newspaper. The antidote should be known and readily available to every reading Catholic, and through him to every lover of truth.

CATHOLIC GOVERNORS

The two most important States in the Union elected Catholic Governors last week. David I. Walsh is Governor-elect of Massachusetts and Alfred E. Smith will succeed Mr. Whitman as Governor of the State of New York. There are many indications that the War has given the quietus to the despicable electioneering device of appealing to ignorant anti-Catholic prejudice. Even the brazen effrontery of the gentlemen whose sorry political capital consists in such appeals stood abashed before the magnificent response of American Catholics to their country's call at a time when such response was the acid test of patriotism.

DOWNFALL

The prophets of Germany's destiny openly proclaimed that the outcome of the great War to which every energy of the Empire was bent for half a century must be World-Dominion or Downfall. It is doubtful whether anyone either German or anti-German ever feared or hoped for such utter and absolute collapse as has overtaken the political fabric of the Great German Empire. For it is not merely absolute defeat but hopeless disintegration that is now the fate of Bismarck's creation. State supremacy is the most odious form of tyranny; and State supremacy was carried to its logical conclusion in Germany. Other nations set out on the same road but were saved by retracing their steps. The Act of Supremacy was England's Kulturkampf; but England learned wisdom before liberty was dead. Prussia recoiled from the results of the application of her cardinal principle after 1870, but never abandoned the principle. Prussia triumphant would have been in a position to apply the principle with Prussian ruthlessness without fear of consequences. German World-Dominion would have brought on a World Kulturkampf, for State worship and Catholic principles are as incompatible as fire and water, darkness and light. Nationalism and the Catholic Church are necessarily and irreconcilably antagonistic. In its logical development Nationalism is Prussianism; the Catholic Church is the creator and preserver of civil liberty.

This we believe is the lesson that the Great War will gradually impress upon the consciousness of the world; this lesson learned means the stability of Christian civilization and the perpetuation of the ideals of liberty for which the great struggle has been fought and won.

It may be that the red flag of anarchy, class conflict, and chaos will float over the greater part of Europe before that lesson is learned; but in the end it will be learned or Europe will enter into a long period of retrogression from which she may never emerge, or at least never recover the leadership of that civilization with which she has leavened the world.

The awful example of Russia must act as a deterrent to the forces of disorder; the necessary provision and distribution of food if famine and disease are not to follow in the wake of disorder and anarchy taking a toll more terrible than the great War itself, must go far to impress on the peoples of Europe the urgent, the imperative need of orderly government. That is the immediate problem; and though the War is happily over, the supreme evil averted, amid the rejoicing and thanksgiving, prayers humble and heartfelt should go up to God that the dark menace of anarchy and famine may also be turned aside.

Now that their power for evil has been removed the disappearance of Hohenzollern and Hapsburg is a matter of trifling importance; the downfall of Prussian junkers, Austrian and Magyar aristocrats is matter for congratulation; but that

some form of stable government should succeed them is a matter of supreme importance. A social upheaval that eventuates in orderly government of any form will be welcomed by everybody; but the disorganization of civil society in the quondam Central Empires, Russia and the Balkans, would be nothing short of a world calamity. The commercial and industrial relations of all parts of the world are too closely interwoven, the action and reaction of what, in contradistinction with these, have been called spiritual forces, are too intimate, for hundreds of millions of Europeans to be convulsed in the throes of hopeless and helpless anarchy without affecting intimately, perhaps vitally, the whole civilized world.

To the joyous and exultant Te Deum of praise and thanksgiving we must still join the humble and heartfelt Miserere Domine.

MODERN PELAGIANISM

There lived in the fifth century a heretic named Pelagius who taught, among other condemned doctrines, that Original Sin was not transmitted to the posterity of Adam, that the unbaptized child was in the same condition spiritually as our first parent was before his fall. Further more he taught that grace was not necessary for salvation, that we could avoid sin and save our souls by the exercise of our unaided natural will power.

Now, do not be alarmed, kind reader; you are not going to be treated to a disquisition on free will and grace. Nor are we going to resurrect, in order to stimulate your pious abhorrence of unbelief, a horrible example from the mouldy grave of a dim and distant past. There is no necessity of doing so. Alas, there are plenty of Pelagians living in our midst whose irreligious beliefs constitute possibly a greater danger to our faith than did, to the Catholics of his day, the false teachings of the scholarly, but vain and erratic lay monk, which were so admirably refuted by St. Augustine.

A heresy dies hard. After its ravages have been checked and it has been officially stamped out, it smoulders like a forest fire, ready to break out again when a favorable occasion presents itself. What was Luther's doctrine of justification by faith alone but in a measure a revival of Pelagianism. What was the latest heresy, Modernism, but, as Pope Pius X. pointed out, a synthesis of old heresies, a gathering together under one head of a number of false tenets that have been condemned centuries before. In the Protestant world of today Pelagianism is rampant. The difference, however, between our modern Pelagianism and that which was condemned by the Council of Carthage is that the latter aimed at getting to Heaven without the aid of God's grace, while the former is not even trying to get to Heaven. Our modern reformers, if we are to judge by their written and spoken words, aim at nothing higher than making this world a pleasant place to live in; and they purpose to accomplish this by education, hygiene and orders in council. There is nothing supernatural either in the end that they have in view or in the means to that end.

The worst feature of this insidious heresy is that it insinuates itself into our Catholic life. Our people are unconsciously influenced by the atmosphere created by it. They have no intention of denying the orthodox teaching, but by their words and actions they reveal that they have a very vague conception of its import. In order to illustrate this let us examine the first of the two propositions above cited, leaving to a future occasion the consideration of the second.

We know that the Protestant world is becoming notoriously indifferent about the administration of the sacrament of Baptism. It is no longer considered by many outside the Church as a necessary means of salvation, but rather, as Pelagius taught, an initiation into church membership. "Do you mean to tell me," they say, "that that innocent little child would not go straight to Heaven if it should die, and that the omission of the ceremony of pouring water upon its head and reciting some words would debar it from entering into God's sight?" A lamb is an innocent little thing. In fact it is a type of innocence; yet no one would claim that for that reason it would go to Heaven. Why not? Because it has not an immortal soul destined for Heaven. The unbaptized child is innocent of wrong doing,

it is true, but it has not been born to the supernatural life. It has not begun to live that life of grace of which the life of glory is the culmination. It could not have lived its natural life in this world, no matter how innocent it might have been, if it had not been born. For a similar reason it cannot live the life of glory unless it has been born again of water and the Holy Ghost to the supernatural life of grace. God, in His providence, has appointed men to be the mediums through which His grace should flow into the souls of their fellows. If these mediums are unfaithful to their duties souls suffer thereby. We must not lose sight of this fact. Just as the child, through no fault of its own, lost its right to Heaven through the sin of Adam, so through the sin or the carelessness of its immediate parents it may be deprived of its heirship to the kingdom of God that was bought for it, redeemed for it on Calvary, by the price of the Precious Blood of Jesus Christ.

Of course, no Catholic would deny that we are born "children of wrath, enemies of God, stripped of original justice." Nor will he deny that Baptism restores us to our lost inheritance. But, as we have said, many by their words and acts show a lack of appreciation of these truths. They are influenced by a false sentimentality that is based upon error; and their Catholic sense of the value of the supernatural is blunted by contact with a materialistic world. Witness the indignation that parents sometimes express when their unbaptized children are not accorded Christian burial, their negligence in deferring beyond a reasonable time the baptism of their children, the little gratification which that event occasions in the home, the anxiety of mothers to have infants inoculated to protect them against the "flu," that have not yet been baptized to protect them against the loss of God's presence for all eternity.

If parents realized what actually takes place in the child's soul when the regenerating waters are poured upon its head, they would do for it what their Irish forbears did for their children in the land of faith. They would lose no time in claiming for their little ones the priceless title of sons of God. What really does occur was typified when Christ was baptized in the Jordan. The stain of Original Sin is washed away; the gates of Heaven are opened to the little one; it becomes a well beloved son of the Father by adoption; the Holy Ghost, not visibly it is true in the form of a dove but none the less really, descends to fulfil His mission of peace and reconciliation, transforms the soul into His temple and gives to it supernatural life by His indwelling grace.

THE GLEANER

NOTES AND COMMENTS

OUT OF the maze of discussion, most of it superficial and ill-informed as to the religious future of France, comes this clear note from Mgr. Baudrillart. Reviewing "Catholicity in Contemporary France," being the third volume published under the auspices of the Catholic Committee for French Propaganda, this well-known prelate says: "A knowledge of the contents of this book will compel the conclusion that despite the sins of the Government and officials of France, in no country of the world is Catholic life more intense, more full and more fruitful in good works."

COMMENTING ON the recent action of the Methodist General Conference on the tobacco question, our Presbyterian contemporary remarks:

"One does not need to be a fanatic on the tobacco question to have a measure of sympathy even with the radical resolution which the Conference rejected. There are numbers of people to whom the fumes of tobacco are offensive and sickening. It is one thing that a man should be allowed to smoke in privacy or in the company of those who enjoy it, and it is quite another thing that he should be permitted to puff the smoke which he has taken into his mouth into the faces of those who find it altogether odious."

True! but where draw the line? It goes without saying that no gentleman will knowingly indulge in love of the Weed at the price of the comfort of others, but what about those who are as ardently devoted to Dame Garlic, or the onion? Can The Presbyterian suggest a solution?

AS AN enlargement upon our remarks of last week as to changes pending or already brought about by the War in the geography of Europe, we quote the following from the

N. Y. Journal of Commerce:

"History is being made with such lightning speed that people fail to comprehend the full significance of changes any one of which would have startled the world five years ago. The terms of the armistice granted to Turkey almost automatically call into being an independent Arabia, an autonomous Armenia, a free Palestine, with Syria and Mesopotamia as French and British protectorates, and Persia liberated forever from the pressure of German intrigue and Turkish penetration. They prepare the way for the transformation of the great city on the Straits into a free port, and for the opening of the historic highway of the Dardanelles and the Bosphorus to the commerce of the world. The terms of the Austrian armistice will undoubtedly dissolve the Dual Monarchy into its constituent elements, and with them there emerge two new nationalities—the Czechs and Slovaks and the Jugo Slavs—the independence of the one being already declared in Bohemia and Moravia, while the other group are organizing a federation including Serbia, Bosnia, Herzegovina, Dalmatia, Croatia and Slavonia. The Rumanian districts of Hungary are moving for union with the parent kingdom. Trieste has passed into Italian occupancy and the Treadino is on the threshold of restoration to Italy."

THESE ARE but a few of the many changes which the bells of Peace may ring into the annals of our time. It will be a striking commentary on the ambitions which Germany had cherished so long and with which she entered into this War, if it should result as is not improbable, in the break-up of the Empire. It is becoming every day more plain, opines the Journal, that for a defeated Germany the organization of a confederation of republics is an imperative necessity. The first problem to confront the German people when peace is an actuality, will be the ways and means of disarming the keen and bitter resentment with which their conduct of the War has inspired the people of other nations. It seems no more than a truism to say that it will be many years before any Frenchman or Briton will, without urgent necessity, have any business relations with the Teuton. Travel between their respective countries, again opines the Journal, will be paralyzed, for few Frenchmen or Britons will enter Germany, and still fewer Germans will be welcome in France or Great Britain. To what extent would the establishment of a republic, or the reversion of the Empire into its constituent parts ameliorate this feeling? That is a question which the future only can answer.

IT IS worthy of remark that for the solution of many after-War problems the United States is having recourse to Canada's fund of experience. This is but natural, since by reason of Canada's participation in hostilities from the start she had already been confronted with these problems and made some progress in their solution ere the United States entered the War. Hence we find the great Republic looking to us for some measure of advice and assistance. To this end one official of the Canadian Department of Soldiers' Civil Reestablishment, who was largely instrumental in originating the work of vocational training for disabled soldiers in Canada, has been loaned by our Government to the United States Board for Vocational Training, and that another has been appointed Supervisor of the establishment and operation of similar district institutions across the line. This is but one aspect of the closer bond of brotherhood between the two countries arising out of common participation in the greatest and most far-reaching War of all time.

AGAIN, AMERICAN publications interested in the problem of reestablishing disabled soldiers in industry frequently quote Canadian experience. Recent instances cited by "Reconstruction" are that "Everybody's Magazine" for August, and "American Industries," the official mouthpiece of the American Manufacturers Association, contain articles which dwell at some length on Canadian phases of this work. It may be said without exaggeration that the question of rehabilitating disabled soldiers is one of the very first importance confronting both countries. Who but can sympathize with a remark quoted in a recent U. S. Government publication: "When I see so many men with one leg I positively begin to be ashamed of having two." The one legged, and the one legged man have become familiar figures in Canada. These men have to bear the brand of their sacrifice and it goes without saying that Canada cannot do too much for them.

WORLD WAR IS NOW ENDED

OFFICIAL ANNOUNCEMENT OF SIGNING OF ARMISTICE

Associated Press Despatch
WASHINGTON, NOV. 11—WORLD WAR WILL END THIS MORNING AT 6 O'CLOCK, WASHINGTON TIME, 11 O'CLOCK PARIS TIME. THE ARMISTICE WAS SIGNED BY THE GERMAN REPRESENTATIVES AT MIDNIGHT. THIS ANNOUNCEMENT WAS MADE BY STATE DEPARTMENT AT 2.50 O'CLOCK THIS MORNING.

ON THE BATTLE LINE

NOTHING THAT is happening on the battlefield in France is equal in importance to the world-shaking events reported from Germany. There the last great Autocrat stands with his back to the wall confronted by a rebellious people who demand his abdication and announce their intention to overthrow the Government if their demand is not acceded to. The Socialists have declared that unless the Emperor abdicates and the Crown Prince renounces his right of succession to the Throne they will refuse to continue their support of and membership in the Government. The Emperor has replied, through the Minister of the Interior, that he will not abdicate voluntarily, because he fears to leave Germany to the Entente and to Anarchy. The idea that Anarchy will result from his refusal to abdicate rather than from his abdication has probably never found lodgment in the Emperor's mind.

THE WITHDRAWAL of the Socialist leaders from the Government—now inevitable—leaves under the leadership of Prince Max a reactionary group of Conservatives and National Liberals which in the present straits can control neither the Reichstag nor the country. Erzburger, the Leader of the Centre, is at Foch's Headquarters awaiting the return of the messenger who has taken to German Great Headquarters at Spa the Allies' terms for an armistice. To these terms Germany must say "Yes" or "No" within three days from the time of their disclosure by the Allied leaders.

NEVER WERE the German people in greater need of a strong Government possessing the confidence of the people's representatives. Revolutionary outbursts are reported from all parts of the north. Kiel, on the Baltic, and Hamburg, Bremen, Bremerhaven and Cuxhaven, the chief North Sea ports, are in the hands of the "Reds" who evidently pattern themselves after the Russian Bolsheviks. In East Prussia Workmen's and Soldiers' Councils rule the roost in some of the Baltic ports. The ships of the German navy, which hoisted the red flag, have been cruising in the waters north of the Kiel Canal. Before they left their anchorage the men of the fleet aboard Prince Henry, the Kaiser's brother, and a once popular High Admiral of the German navy, what they think of the Hohenzollerns. When the Prince, with a red flag on his motor car, made his escape from Kiel the marines fired at him. They failed to shoot the Prince, but wounded his chauffeur. Evidently the escape of the Kaiser's brother to the south has been cut off by the revolutionists, who have torn up the railways about Hamburg, and probably also around Lubek. Prince Henry is now at Flensburg, in Schleswig, fairly close to the Danish frontier. The German Government no longer rules that part of the country north of the estuary of the Elbe.

THERE is no sign as yet that the army has got out of hand. The troops on the battlefield are continuing their retreat toward the German frontier, and are subjected to incessant attack by the victorious Allies. These attacks, which will be continued until the armistice is operative—perhaps for two or three days yet—may keep the German soldiers from bothering about anything except their own safety. The confident tone of the Socialist leaders, however, in demanding the Emperor's abdication indicates their belief that the army, freed from the terrible ordeal from which it is now passing, will not return to Germany to shoot down civilians in the streets at the Kaiser's orders.—Globe, Nov. 9.

PRIEST DISPLAYS GREAT COURAGE

The Rev. Frederick J. Mitchell, former curate at St. Agnes' Church, of Paterson, N. J., who is now an Army Chaplain in France, has been promoted to the rank of Captain in recognition of his signal bravery in action.

Father Mitchell learned of the presence of some Americans just over a ridge, and quietly announced his intention of going to the spot. One of his superiors remonstrated: "But, the Germans are shelling that very spot this minute," to which the priest replied, "And some of my boys may be dying out there at this very minute."

The next instant he started, and while the officer watched, Father Mitchell administered the last Sacraments to the mortally wounded of his own faith, prayed with and comforted the other soldiers, heedless of the shells that were bursting around