

The Catholic Record

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LONDON, SATURDAY, JUNE 17, 1916

REASON AND FAITH

In an age when creed is held up to derision, and dogma is scouted as unworthy of the consideration of reasonable men it becomes useful to consider the dogmas of our creed in the light of reason.

Creed—the word is from *Credo*, the Latin for *I believe*. Is there any human action that is not based on belief? One must believe in something. On that belief is based human action. Dogma is not exclusively Catholic nor even Christian. Many Christian ministers accept as incontrovertible dogmas many of the ascertained truths and some of the assumptions of science. Nor is a man considered less free because he is obliged to abandon the notion that the earth is flat and believe what has been demonstrated with regard to its size and shape and place in the universe.

Yet in matters of religion the flouters of creed and dogma take just such an absurd position. If there has been revelation at all there must be something definite revealed. The definite statement of revealed truth is a dogma, an article of creed or belief. And if there is one thing that Christ constantly emphasized it is the necessity and merit of belief or faith. Our Protestant friends have gone from one extreme to the other. Beginning with salvation by faith alone their scholars now regard faith or belief in definite revelation not only as unimportant but as positively unworthy of rational human nature.

The Catholic Church alone believes, teaches and practices the sacramental system instituted by Christ. While outside the Church Baptism is still administered it is regarded merely as a sign, a symbol, an instructive ceremony; not as a sign that conveys to the soul the grace which cleanses from original sin.

Yet there is nothing more eminently consonant with right reason nor more in harmony with the laws, the conditions and the habits of our human nature than the sacramental system as understood and practiced by the Catholic Church.

Why should God attach to outward signs such extraordinary, such marvellous value? To the superficial it may seem unreasonable, even superstitious. As a matter of fact it is so preeminently reasonable that God Himself, granted that He wished to communicate with man, could not have done so otherwise. There is no communication between man and man possible without outward signs. In business life it is not considered a useless bit of formality when buying a house to hold as very important the title deed—the scrap of paper which is the outward and visible sign of the transfer of ownership. Likewise when buying a horse or other movable property, which is not immediately transferred from owner to buyer, it is considered in law and in practice quite reasonable to pay something as an outward and visible sign that the bargain is concluded. Men shake hands as an outward sign of good fellowship or good will. Every act of human intercourse whether business or social is not only accompanied by outward signs but is performed through the means of outward signs and without such outward signs it becomes utterly impossible. The words we speak or write are the outward and visible signs of the thoughts of our mind; and without words or other outward signs our thoughts would remain incommunicable to our fellow-men.

God having made man thus essentially dependent on outward signs

for any and every sort of intercourse with others was obliged to have regard to the limitations and powers of human nature if He wished to establish any medium of communication between God and man.

Nor is there any disparity between the means and the end.

No one finds it unreasonable or superstitious to give to a worthless bit of paper a great value when it takes the form of a cheque or promissory note. Men agree to give it this value, to make it the outward sign of wealth. Is it impossible or unreasonable for God to make Baptism, for instance, the outward sign which conveys to the soul the treasures of His grace.

The sacramental system as God's medium of communicating with the human soul is not only entirely consonant with reason but the necessary consequence of the essential conditions of human nature.

It is the sceptic and the modernist who are the apostles of unreason.

THE TRAGEDY OF THE HAMPSHIRE

Though Lord Kitchener was born in Ireland he was not Irish. The Irish are too well represented in all ranks of both Army and Navy to have any need to claim what does not belong to them. The great man who has just passed away has been too much in the public eye as the central figure of the British Empire's part in the War to need any extended eulogy in a weekly paper. Our readers are already fully informed of Earl Kitchener's career.

An incident of the tragedy is of special interest to our readers. Hugh James O'Beirne, a member of Kitchener's staff who went down with him, was an Irish Catholic.

Hugh James O'Beirne, C. B., C. V. O., J. P. and D. L. for the county Leitrim, was born in 1867 and prepared at the Catholic school of Beaumont for Balliol College, Oxford. In 1889 he entered the diplomatic service, and was second secretary of the British Embassy at Washington from 1895 to 1898. He was Charge d'Affaires at Petrograd in 1908 and Minister Plenipotentiary 1913-15. Before joining Kitchener's staff he was Minister at Sofia.

In the British Diplomatic service Irishmen take a prominent place; the Roger Casements are few and far between.

MEN OF THE STONE AGE

Reviewing in the Catholic World Professor Osborn's "Men of the Old Stone Age," Dr. J. J. Walsh deals a hard blow to one of the most popular fallacies of popular science.

To those who believe that man ascended slowly from the brute creation and finally developed a sort of rudimentary reason the cave man was not an ancestor to boast about. "Our imagination pictured him a step higher than the beast; occupied entirely with the question of providing food for his family and defending himself against the equally savage men around him possessed of but little power of speech and intelligence."

We have had his picture in the papers as scientifically reconstructed from fragments of bones found here and there. It is true that other scientists have ridiculed the result of such reconstruction; but the average newspaper reader rarely has an opportunity of reading about the scientific destruction of his reconstructed ancestor.

"The cave man, according to theory, has been pictured as little higher than the beast; now sixty or seventy years of careful investigation of his cave dwelling and what they contain, show us that he was an artist with marvellous powers of observation, and a still more marvellous power of reproducing his artistic vision. Though his cave dwellings were dark he used artificial light to illumine them; endeavored to make everything about him beautiful, and displayed his artistic taste in his weapons and the implements and utensils of everyday life. He decorated the walls of his cave home. The revelation of his artistic ability has been a distinct shock to the modern world. To its great astonishment the cave man proves himself to have been far above the average of mankind at any period of the world's history in his artistic interests. Professor Osborn's book is filled with illustrations which prove very plainly what we are saying."

Since 1895, the learned reviewer tells us, research has been concentrated on this department of archeology, and it has come to be considered as probably the most important

in the prehistoric story of man. And he concludes: "In the face of all the evidence we have brought forth, the long-cherished notion of the cave man as one little higher than the brute must be replaced by the recognition of him as an artist of intelligence and rare ability."

JAMES JEROME HILL

In another column will be found our esteemed contemporary's the St. Paul Bulletin's tribute to its famous fellow-townsmen.

There is nothing we can add to the unanimous homage of a continent to the great prophetic builder of the Empire of the West.

But there was something interesting to the readers of the CATHOLIC RECORD that was omitted or glossed over by the daily press. J. J. Hill died a Catholic. It was stated that Father Gibbons, Vicar-General, "a life-long friend of the family," was present at the deathbed and conducted the funeral services. It was not stated in so many words that the pioneer statesman and empire builder of the West was a Catholic when he died. His wife was an Irish Catholic girl; and all through her life she remained a staunch, convinced and convincing Catholic. Living in the atmosphere of a Catholic home is fatal to hereditary prejudice.

Throughout his life James J. Hill was a generous benefactor of Catholic charities; and his fidelity to the Christian ideal in life doubtless was the reason why in death he was vouchsafed the grace of Faith.

THE WAR AND THE CHURCHES

This great world contest, that is now nearing its second year of duration, has revealed many things that were more or less hidden before. One of these is that Protestants are not supernaturally attached to their churches. In the piping times of peace everything moved along smoothly for ministers and finance committees, at least in urban centres. The abandoned meeting house of the country has long been a familiar spectacle, but present indications point, if not to the abandonment, at least to the bankruptcy of many town and city churches. Congregations are not able to pay their ministers' salaries and the latter, in order to provide for their wives and children, are obliged to devote their week days to some secular calling. Hence it is becoming quite a common thing to see the Roman collar behind a drug store or some other counter. Some have temporarily abandoned the pulpit to accept a government office. In this connection an agency for the Children's Aid Society seems to be especially alluring, offering as it does a humanitarian motive to break the shock of their descent. By the way, we understood that the head of the Department had decreed, that a minister accepting such a position would be obliged to drop the prefix "Rev." If so, the rule has not been put into effect; for we know of those who are still officiating as ministers and at the same time drawing a government salary. What a wail would go up from the brethren if a Catholic priest were to do this! Being free lances, they do quite a matrimonial business, especially among those who have no church affiliations, or who for good reasons prefer to have someone other than their own minister marry them. As a result bigamy cases have already been aired in the courts.

Judging from the large number of ministers who have been appointed to chaplaincy in the army or who have enlisted as privates in the ranks, one would suppose that those left behind would be very much in demand. The Catholic Church has certainly felt the pinch of having to dispense with the services of so many of her clergy. What is the cause of this strange anomaly, that the Protestant churches, having much fewer ministers than formerly, find less for them to do and more difficulty in remunerating them for their labor? One need not go far in search of the reason. Protestants, for the most part, are attached to their churches from social or sentimental reasons. They do not look upon them as necessary supernatural aids, nor upon the minister as a necessary supernatural guide. In times of peace, the latter filled a place in their social-religious life by preaching an entertaining sermon and officiating as chairman at social events. But since the war has offered a new motive for their energies, purely church work has been to a great extent abandoned. An entertainment gotten up at present for the exclusive benefit of the

church, would be poorly attended. In order to draw the crowd, a patriotic flavor must be given to it, by advertising that at least one half of the proceeds go to some fund associated with the war. In a word, the Recruiting League, the Patriotic Society and the I. O. D. E. have usurped for the time being the place of the church. That these should engage much of people's attention and energies at present, is but reason, able to expect: but that they should relegate the church to the background reveals its purely human character. If its adherents looked upon it as a divine support; surely there is no time in which they would be more zealous to maintain it and more anxious to seek consolation from it than in these days of sorrow.

How different it is with the Catholic Church! Her members are, in common with other citizens, making the sacrifices that the war entails; yet there is no falling off in church revenue. On the contrary, Catholics are supporting their churches more generously than ever. As to spiritual allegiance, the calamity of war has not only wrought an increase of devotion among the faithful, drawn them closer to the altar, but has caused many an erring son to return to the practice of his religion. This is especially true of the war zone where death is daily staring men in the face. Apropos of this, in a recent editorial in the Toronto Globe entitled "Down to Davy Jones' Locker," the writer gives expression to this, we must say, very pagan sentiment: "To die in the rush of a charge, a quiver with excitement, or to be killed in the twinkling of an eye by the explosion of a huge projectile, is a fate far kinder than that which befalls the ship's company of a battle cruiser, when her hull is pierced by a torpedo." To wait for the inevitable, would not be, it is true, a kindly fate if death were the "end all" of existence. But the Christian who believes that death is but a transition, prays to be delivered from a sudden and unprovided one, and esteems it a kindly fate to be given even a minute's time to prepare for it.

We agree with the writer that "to wait for death is a far more searching test of moral worth than to greet it with a cheer." The mortally wounded on the battlefield are put to that test. It is then that the non-Catholic feels the barrenness of his religion. It is when the sad message reaches his loved ones that they realize the emptiness of conventional platitudes. In an issue of the Globe that has just come to hand Rev. Dr. Paterson Smyth is reported to have voiced this sentiment, in a sermon delivered at the Anglican Synod. He warned his fellow ministers that conventional preaching would not satisfy the returned soldier, who had gone to the end of the earth and looked over the wall. "Death and the hereafter is the dominant thought," said he, "that comes with this war, and we must think of those who are passing beyond. We must not tell a mother that it is wrong to remember her dead boy in her prayers. We must draw the people to the church for consolation." True words but vain, unless men turn to that Church, which is not of this world, which holds the secrets of eternity and which alone can console the living and teach men how to die!

THE GLEANER.

NOTES AND COMMENTS

THE EXTENT of the historical knowledge of the average daily newspaper editor may be gauged by the assertion in the Toronto Star in connection with the reported betrothal of the Prince of Wales to the Catholic daughter of the King of Italy) that on the only two other occasions since the rise of Protestantism when a Catholic princess married a king of England, conversion to or adoption of Protestantism was the result. The two queens referred to were Henrietta Maria, Consort of Charles I. and Catherine of Braganza, Consort of Charles II. Evidently the Star editor has access to documents beyond the reach of ordinary historians.

WE COMMENTED last week upon the falling birth-rate of Presbyterian Scotland, and upon the warning sounded by some of her more thoughtful and observant sons as to the future of the nation if this is allowed to proceed unopposed and unretarded. The importance of the subject as affecting what was formerly one of the most virile and fruitful countries in the world, and as having

a bearing upon the whole English-speaking race seems to call for some further reflections.

THE EDINBURGH Scotsman writer, whose researches occasioned our own remarks, has laid special stress upon the fact that it is amongst the educated and well-to-do that the decrease in question is most marked. Taking Edinburgh itself for example, as the capital of Presbyterianism, and one of the world's intellectual centres, it is shown that the declining birth-rate stands out with lurid distinctness in "the terraces and squares of the West end, and in the gardened villas of the suburbs." Figures may again be quoted with advantage. In the Canongate district the births number 24 for every thousand of the population; in Gorgie it is 23.9, and in St. Leonard's 22.4. These are the poorer districts, and the rate is certainly ominously low. But when we turn to the "better," or more well-to-do sections of the city, we find even these figures cut in halves. In Merchiston it is 12.6; in the Haymarket 11.5; and in the Morningside suburb it falls to 10.9. It is, in short, among the gardened villas of Edinburgh and of the larger English cities that this degeneration has evinced the fullness of its power."

WE FORBEAR enlarging extensively upon this as the Edinburgh writer has done, for the simple reason that Canadian readers are not so directly concerned. But, concerned to a degree they are, and we of this younger nation may well take warning from the sad experience of the older. It has been often and well said that an unfruitful nation is a dying nation, and the inevitable penalty of this violation of the laws of nature and of God is that the race which practices it must ere long give place to one that has still a moral code to guide it. This is exemplified at our very doors in the passing of the Puritans of New England and the peopling of their cities and broad acres with the Catholic sons of Ireland and France.

"DEPOSITION" FROM the ministry of the Kirk—that as recently exercised in Presbyterian Scotland brings once more into view, for those open to impressions, the essential difference between Holy Orders in the Catholic Church and the Protestant idea of the ministry. Once a priest, always a priest—*sacerdos in aeternum*; so it is always, for the sacrament of Orders imprints a mark or character upon the soul which no fault or shortcoming—not even apostasy from the Faith—can eradicate. But with the Protestant ministry it is different. Ordination, in their sense of the term, is confessedly a merely human appointment which may be put aside at will by the subject of it, or of which he may be deprived by those who bestowed it upon him. Of the supernatural it has no suspicion notwithstanding that in the conferring of it the Almighty is invoked as the source of its authority.

FORMAL DEPOSITION from the ministry of any of the sects is, however, sufficiently rare to attract attention when it is put into exercise. This fate overtook one unfortunate member of the Presbytery of Aberdeen, Scotland, recently, and the terms in which the act was clothed makes it under the circumstances a human document of some interest. This unhappy individual had been convicted of falsifying testimonials with a view to certain appointments, and to duly impress him the "thunders" of the Kirk were heaped upon him. His name was first called three times at the door of the Presbytery, and when the erring pastor failed to appear, prayer was offered up by the Moderator, and the terrifying sentence was pronounced. Here it is: "In the name of the Lord Jesus Christ, the sole King and Head of this church, and by virtue of the power and authority committed by Him to it, I do now solemnly depose Mr. — from the office of the holy ministry, discharging and prohibiting him from exercising the same or any part thereof, in all time coming, under the pain of the highest censure of the church."

NOTHING IS forthcoming to warrant the supposition that the poor man had been given any opportunity to repent, or to make reparation for his misdeed. "You have stumbled, and out you go." It matters not what the man's future may be, or to what shifts he may be put to provide for himself and

family. He has sinned, and been "caught" and the eminent respectability of the Kirk requires that he should be thrust instant out into the cold world. Somehow a well-known text of Scripture about the "first stone" rises irresistibly to mind in connection with the incident. And our Presbyterian friends may be thankful that there is no disposition, in any quarter, to exploit the individual as an "ex," as is done too often in the case of unworthy priests who, having had every opportunity to redeem themselves, have preferred to be so exploited by those who by means of them hope to bismirch the fair fame of the Mother whom they have forsworn.

REVERTING to our remarks of last week as to the religious belief of Shakespeare, we are reminded of a sidelight on the subject which possesses an interest all its own. According to a writer in the Manchester Guardian, the Jesuit poet and martyr, Father Robert Southwell, was the friend round whose ideal personality the dramatist wrote so many of his sonnets. And this theory comes not from the professed Shakesperians, but from the editor of a new edition of Father Southwell's "Triumph over Death," published in the Catholic Library of reprints a year or more ago.

THE BEAUTIFUL youth of the sonnets according to this ingenious theory, was the Jesuit, tortured by Topcliffe, imprisoned in the Tower of London for three years, and finally dragged on a hurdle to Tyburn and there hanged. At first sight, says the Guardian, the theory seems too ridiculous to deserve examination. But Mr. Trotman (the editor in question) who endeavors to read a spiritual sense into the erotic eloquence of the sonnets supports his position with such ingenuity that while one puts the book down unconvinced he is left wondering how his reasoning is to be confuted. The special interest in the theory to us lies in the fact that it points to the possibility that the final determination as to Shakespeare's belief, if it is ever arrived at, may come from some such unexpected source just as the last word in the vindication of Mary, Queen of Scots, which some day is bound to come, may be found, not in State papers or in the tortuous discussions of theorists, but deep down in the heart of history and from the long-silent lips of her own attendants whose knowledge of her was first hand, and who loved and revered her devotedly to the end.

ON THE BATTLE LINE

The capture of 1,143 Austrian officers and 64,714 men, the recovery of almost four thousand square miles of fertile Volhynian soil, and the taking of the fortified town of Lutsk, all in the space of five days, prove that Brusiloff, the new Russian General, who succeeded Ivanoff as Chief of the Russian Southwestern Armies, is a first-rate fighting man. He has, of course, had the advantage of a most efficient artillery preparation, which blew the Austrian entanglements, trenches and earthworks into such a chaos that the bewildered occupants surrendered in thousands when the Russian infantry charged.

The Petrograd official report issued last night gave for the first time some details of the fighting. German reinforcements from the trenches north of the Pripet tried to stay the rush, and many Germans are among the prisoners taken. At several points the Russian cavalry led the attack after the artillery had done its work. In one such case the Cossacks took two guns and much artillery ammunition. The spoil includes thirty cylinders of asphyxiating gas. The report speaks highly of the gallantry of the young Russian soldiers who are having their first experience of war. A division of young troops, by an impetuous attack, captured a bridgehead on the Styra and took 2,500 German and Austrian troops and rich booty. In Galicia the Russian armies have crossed the Stripa and have reached the Zlota Lipa at Polck. They are too near Lemberg once more for the comfort of the Austrian garrison.

Will the offensive be continued? That depends largely upon the reserves of ammunition, and especially of high-explosive projectiles, behind the Russian front. It was undoubtedly begun to help the Italians by drawing to the east troops that would otherwise have been used in the Trentino. That end has been served in a marked degree for Austria must add at once hundreds of thousands of men to her armies in Volhynia and Galicia if she does not want to see them overwhelmed. Brusiloff's attack has shown that the Austrian power of resistance is far less than had been estimated. If his munitions are ample he is very likely to follow up his splendid success by an advance to the line of the Bug River. The reoccupation of Kovel would endanger the Germanic grip of the

greater part of Southern Poland as well as Western Volhynia. Nothing can save the Austrians from a complete rout except an insufficiency of Russian high-explosive shells.

The Germans in Kovno and the Courland are trying to relieve the pressure upon the Austrian armies south of the Pripet marshes by the inauguration of a vigorous offensive. A Petrograd despatch says that after a heavy bombardment to the north and south of Smorgon—in the region east of Vilna where the Russians some time ago drove the Germans back several miles—the enemy attacked in strong force, but all his attempts to reach the Russian trenches were repulsed. The German aircraft are very active—this by way of diversion and to lessen the confidence of the Russian civilian population.—Globe, June 10.

On the other fronts no great change has occurred during the week. In the recent battle of Ypres the Canadian losses will reach 7,000.

T. P. O'CONNOR'S LETTER

IRELAND RESENTFUL OF MILITARY RULE

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

London, June 10th.—News from Ireland is not good. Resentment over military rule, instead of diminishing, seems to be increasing, at least in Dublin. Such stories as were told at Skellington's inquest do not help to calm things. This state of the Irish atmosphere has immense importance, even though it may be changed some time from now; for in that atmosphere negotiations for the settlement of the Irish problem have to be conducted. The settlement suggested by Sir Edward Carson is the exclusion of six Ulster counties from immediate home rule in the other twenty-six counties, with a Home Rule ministry coming almost immediately into existence. Orangemen have made some hesitation about acceptance of this, as they always demanded the exclusion of all Ulster and they have no more fanatical followers than the small minorities in Donegal, Cavan and Monaghan Counties which are to come under the Irish Parliament.

I have little doubt Sir Edward Carson will be able to bring these men ultimately to reason, and that so far as Ulster is concerned such a settlement would be accepted.

Ulster Nationalists are very sane business people, but the exasperation created by the military rule is working there too, while the same exasperation in the South, though willing to allow Nationalist Ulster to have a potent voice, makes them at this moment indisposed to accept any settlement involving even for a short time a break up of Irish National Unity.

Meantime the forces of faction, which for years have been trying to break down the constitutional movement and the Irish Party, are trying to produce chaos by thinking the hour for destroying both has come. This is the situation for the moment, frankly, but I retain the conviction that the sanity of the Irish people will assert itself in time and that their final decision will be to choose immediate Home Rule with but temporary exclusion, for it can only be temporary in a small portion of the country, instead of throwing Ireland back another generation on a division of the futile insurrection and progressive depopulation. These, I should add, are personal opinions. Mr. Redmond, Mr. Dillon, Mr. Devlin nor the Irish Party are pledged to the acceptance of any proposals.

One of the most astounding things to an Irishman who lives in England as I do, is the absolute irreconcilability of the English and the Irish point of view. I don't mean only that the two peoples do not understand each other; I doubt if they ever will. Indeed the Englishman character to understand. The curious reserve of his character; his hatred of any display of emotion, as bad manners as well as sentimentality; his brusqueness; all these things give an altogether false impression of his character to those who are not able by intimacy with him to penetrate beneath the surface. When you do get to his fundamental characteristics you will find that this reserve and superficial coldness are allied with a strong emotionalism and even sentimentality; that he has warm friendships to which he is rightly true; that when swept away by some conviction in favor of a right course, there is no risk that he is not willing to take, no sacrifice that he is not willing to make. And then again when his back is to the wall, you find another side to his character; the hard, even the arrogant side, he is very awkward, and sometimes he is even ruthless. And ready to this it there is another emotionalism that lies at the root of his character comes up again; and woe betide the man who has mistaken the hardness as the permanent factor. For example, the loudest and the first voices—the voice of Ireland was stifled by the rebellion—that rose against the number of executions in Ireland rose from the Liberal press of England.

I have known Englishmen do extraordinary things. Take for instance, the case of Joseph Cowen, dead now for many years. He was an enorm-