

## The Catholic Record

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LONDON, SATURDAY, OCTOBER 3, 1914

## GOD'S VENGEANCE

"War is God's vengeance." To grasp this truth we must get a firm grip of the two great fundamental truths of man's free will and God's overruling providence. Our accountability to God means nothing unless the will is free. "God made man from the beginning and left him in the hand of his own counsel. He added his commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him." This plain teaching of the law and the prophets Our Divine Lord did not abrogate or modify; He confirmed it simply and unequivocally: "If thou wouldest enter into life, keep the commandments."

God sees and cares; and "the eyes of the Lord are towards them that fear Him; and he knoweth all the work of man. He hath commanded no man to do wickedly, and He hath given no man license to sin. . . . For mercy and wrath are with Him. He is mighty to forgive, and to pour out indignation. According as His mercy is, so his correction judgeth a man according to his works. . . . Say not: I shall be hidden from God and who shall remember me from on high? Behold the heaven and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight, the mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling."

The simple yet sublime faith in the all-seeing God and man's accountability to Him individually and collectively finds no place in the annals of modern theology. German rationalism has destroyed belief in the Bible, the Divinity of Jesus Christ, the Redemption, the very foundations of Christian religion and Divine revelation. Man's free will is in direct contradiction to that fatalistic evolutionary philosophy which lays the flattering unction to our souls that we of this age are necessarily in the vanguard of human progress, intellectual, moral and spiritual. Our Christian ministers tell us from the pulpit that out-worn creeds must be discarded, religion must be reconstructed to suit "modern thought." The crude pantheism of a Bergson is accepted as a new revelation; and God is but a blind, impersonal force of evolving nature. "Man when he was in honor did not understand; he hath compared himself to the beasts of the fields and is become like them."

This note appears in the Tablet: "It is a rare event for any newspaper in England, not distinctively an organ of religion, to permit itself to speak with definite accents of dogmatic Christianity. No leading article in the general daily or weekly paper has—till now—the matter briefly—lately written 'Our Lord' or 'Our Savior.' 'The Founder of the Christian religion' has taken its place as an accepted phrase, chosen because it did not too decisively commit the leader-writer or his paper or his editor. But now a change may be noted. In the day of battle and of grief one paper after another—morning and evening alike—urges its readers to prayer. And it is startling, so sudden is the change, to find the Times appealing to a God of justice, and accusing Germany as 'outworn' as one accuses another of a folly or a crime."

That the newspapers of a Christian country should be ashamed to confess Christ before men is sad; but sadder is it to know that secular editors are no more delicately and deliberately non-committal than the leading lights of the pulpit and of

the modern religious press. The atheistic Government of France—a government chosen by the people—carefully excludes all mention of the God of battles, even when the fate of the nation trembles in the war balance. Germany, drunk with pride in her military and intellectual achievements, boldly assumes the role of Divine Providence. "Hegel in *Naturrecht* tells us of a ruling race for a particular epoch, a race which has the absolute right to be the representative of the present stage of the evolution of the world spirit. Against this right the spirits of other nations have no right, and they as well as those whose days are past belong no more to world history." In German Imperialism Luciferian pride takes the place of Christian humility.

Sham, hypocrisy, pharisaism and pride are ugly vices of the age. The pride that shows itself in the dilettantism of modern religious thought (save the mark) is not Luciferian but shallow and vulgarly boastful. It excludes, however, all true humility, and humility is one of the lessons God is teaching nations and individuals in this war. War is God's vengeance. We may justify ourselves as we will before men; before God men and nations are guilty. The issue of the war is in the hands of God; but we know that God in His infinite wisdom created man free, and in His infinite mercy has promised to allow the decrees of His providence to be influenced by man's humble prayer. The whole liturgy of the Mass in Time of War breathes that spirit of humility, of acknowledgment of unworthiness and guilt, of simple, childlike trust and confidence in Divine Providence, which should take the place of the proud pharisaism which boastfully tells God that we are not as the rest of men, even as those Germans—at whose feet we have humbly sat in times of peace. This collect from the Mass just mentioned will make an appropriate addition to our daily prayers.

"O God, the ruler of all kingdoms and kings, who dost heal us by striking, and preserve us by pardoning; extend thy mercy to us, that we may make use of the tranquillity of peace preserved to us by thy power, as a remedy for our correction. Through Our Lord Jesus Christ who liveth and reigneth world without end. Amen."

## THE RHEIMS CATHEDRAL

The wanton destruction of the world-famous Cathedral of Our Lady of Rheims is another proof to a shocked world of the truth of Cardinal Mercier's characterization of the progress of the German Army—an irruption of barbarians.

To describe in any detail the great Cathedral, whose destruction has left civilization poorer, would be impossible. Ferguson in his History of Architecture says:

"The subject of the cathedrals, their architecture and decoration is, in fact, practically inexhaustible. . . . Priests and laymen worked with mason, painters and sculptors, and all were bent on producing the best possible building, and improving every part and every detail, till the amount of thought and contrivance accumulated in a single structure is almost incomprehensible. If any one man were to devote a life-time to the study of one of our great cathedrals—assuming it to be complete in all its medieval arrangements—it is questionable whether he would master all its details, and fathom all the reasonings and experiments which led to the glorious result before him."

"It would be a mistake," says Dr. James J. Walsh, "to think that the Gothic Cathedrals were impressive only because of their grandeur and immense size. They are much more than this; they are the compendious expression of the art impulses of a glorious century. It is only by considering the separate details of the art work of these cathedrals that the full lesson of what these wonderful people accomplished can be learned. There have been many centuries since in which they would be entirely unappreciated. Fortunately, our own time has come back to a recognition of the greatness of the art impulse that was at work, perfecting even what might be considered trivial portions of the cathedrals, and the brightest hope for the future of our own accomplishment is founded on this belated appreciation of old-time work."

"The statues in themselves are not so beautiful, but as portions of a definite piece of structural work such as a doorway or facade, they are wonderful models of how all the

different arts became subservient to the general effect to be produced. It was at Rheims, however, that sculpture reached its acme of accomplishment, and architects have always been unstinted in their praise of this feature of what may be called the Capital church of France."

Reinach in his Story of Art Through-out the Ages has these references to Rheims cathedral:

"One of the most admirable of its creations is the famous capital of the Vintage in Notre Dame at Rheims, carved about the year 1250. Since the first century of the Roman Empire art had never imitated nature so perfectly, nor has it ever since done so with a like grace and sentiment."

Again: "It is often said that all gothic figures are stiff and emaciated. To convince ourselves of the contrary we need only study the marvelous sculpture of the meeting between Abraham and Melchisedech, in the Rheims cathedral; or again in the same cathedral, the Visitation, the seated Prophet, and the standing Angel, or the excellent Magdalen of the Bordeaux cathedral."

And the press despatches tell us that all these masterpieces of sculpture together with paintings, tapestries, and stained glass are a heap of ruins.

In Westminster Abbey nearly a thousand years of English history is enshrined. The Cathedral of Notre Dame at Rheims where the Kings of France used to be crowned was even a richer treasury of French history as it was built on the site of the basilica where Clovis was baptized by St. Remigius in the fifth century.

Nor can this latest piece of incredible vandalism be excused either as accidental or justified by military necessity. General French's report removes all doubt on that score:

"There was no justification on military grounds for this act of vandalism (the burning of the cathedral at Rheims), which seems to have been caused by exasperation born of failure—a sign of impotence, rather than of strength. It is noteworthy that a well-known hotel not far from the cathedral, which was kept by a German, was not touched."

Although we can place little reliance on press despatches from Rome with regard to the Pope, the following may be true:

Rome, Sept. 22.—The Pope has sent a despatch to the Kaiser protesting in dignified terms against the ruthless destruction of the cathedral at Rheims.

Pope Benedict says this crime cries for God's vengeance. He warns the Kaiser lest the destruction of the Lord's temples provoke the anger of God, against which the most powerful armies are powerless.

Edmund Harcourt in "Le Journal" says: "They have destroyed the pearl of the west, the jewel of the centuries, the monument of faith and devotion by which the united soul of the Christian world attested its belief, its destiny and its God. We cannot say as Jesus said at Golgotha, 'Father, forgive them, for they know not what they do.' They did know. The German army contains, besides brutes, men who are savants, authors, men of genius. They knew, and they must share the responsibility for a crime against the human race."

The French socialist, Gustave Hervé, far from listening to angry suggestions of reprisals, strenuously deprecates any counsels that would degrade civilization to the level of German barbarism.

"When we enter Germany I hope General Joffre will issue a proclamation reminding everybody concerned that to the soldiers of the Allies the lives of women, children and non-combatants are sacred."

"When we are before Cologne with our 75-millimeter guns, our soldiers will not need the reminder that Cologne contains one of the seven wonders of the world, which must not be touched."

"And at Munich, Dresden and Berlin a guard of honor must be placed before every library, museum and art gallery."

Let us hope that civilization's horrified protest may stay such ruthless vandalism in the future.

## THE KAISER

In season and out of season everybody blames the Kaiser for the present war. The sole cause is the war-mad Kaiser. Sixty-five millions of peace-loving Germans are driven to war by the Kaiser. Or they caught the war-fever from the Kaiser. But at any rate and at all the time it is the Kaiser.

William II. became King of Prussia and Emperor of Germany the 15th of June, 1888. It is true he has been a war Lord from the beginning; but Germany was war-mad before his time.

Sir William Butler, in his Invasion of England, written before William II.

came to the throne, describes inexorable German militarism in terms grown very familiar to us to day:

"For over thirty years, the German nation had been busy learning the lesson of war, a lesson that was not studied in order to gratify the military instincts of any particular class in the community, but a lesson learned by heart by the collective wisdom and united manhood of the entire empire. That warfare was the normal condition of peoples—that peace should be only a preparation for war—and that commerce, agriculture, trade, and science should all be subordinate assistants towards the armed strength of the empire—such, in brief, was the ruling idea which, first springing into modern life in the kingdom of Prussia about the middle of the nineteenth century, spread throughout the whole German people ere that century had reached its closing decade."

"Whether the secret source lay in force of modern circumstance, or in right of ancient inheritance, the fact remained that to war as an end every means in Germany was directed; and prince and peasant, merchant and trader, student and master, owed first a soldier's fealty to the Fatherland, and afterwards a civilian service to themselves."

"If a railway was laid, a canal dug, a river channel deepened, or a mountain tunneled, the work was watched with eyes jealous for the requirements of home defence, or anxious for assistance towards outside attacks; things might be useful for trade or traffic, the convenience of pleasure, or the needs of knowledge, but their first importance was their aspect in war. Commerce might barter, trade might buy and sell, science might invent and improve, industry might labor, but the hands of all must know how to hold the rifle, and the ploughshare be ever ready to become a sword."

If the distinguished British General could write thus nearly forty years ago, before the present emperor had anything to do with German affairs, those who hold that German autocracy in the person of Kaiser William II. solely responsible for the present war evidently do not know their Germany.

## WHY NOT?

"Remember that the German people are the chosen of God. . . . On me the spirit of God has descended, I am his weapon, his sword, and his vicegerent. Woe to the disobedient, death to cowards and unbelievers."

Thus spoke the Kaiser when calling his troops to war. And why not? State supremacy and private judgment make his position unassailable. Once deny that there is a power in the world higher than the State, a power to which State and individual must bow, and the basic principle of Christian civilization is destroyed. Might becomes right. And savage war is the final arbiter. National religions but intensify national enmities. Only a universal Church can promote universal brotherhood. Only the infallible Church of the Living God can command the obedience of all men.

## THE GERMAN EXCUSE

The Cologne Gazette abandons the original excuse—still advanced by the German Protestant theologians—for the violation of the neutrality of Belgium.

"We know we did wrong not to respect Belgian neutrality, and the Imperial Chancellor openly confessed the wrong before the world. But have we not done everything to save Belgium as far as possible from the horrors of war? Have we not declared again and again that we would redress the wrong and touch no hair on a Belgian head if the passage of our troops were unopposed? The Belgian Government willed otherwise, arranged its game with our opponents, and did not even warn the population that war must be carried on only between soldiers. The blood-guiltiness for the punitive measures that have been taken falls on the Belgian Government alone."

This is the way Cardinal Mercier describes "the punitive measures." "These bomb-carrying Germans wanted to strike at the head of Belgium. They wished to raze to the ground Belgium's intellectual capital, throwing into flames alike the contents of laboratories and libraries. The German deeds in Belgium have nothing to do with war, either of the old days of chivalry or the modern and scientific form; it is an irruption of barbarians into a prosperous, honest, and industrious country. It is a blind, against his temples, against art, sacred or secular, and still more against God in the massacre of helpless women and children."

"We know we did wrong" and "The Imperial Chancellor openly confessed the wrong"; now what more do you want? It is plainly Belgium's fault; on her be our blood-guiltiness!

There is one plea, however, that is entered in Germany's defence which deserves some consideration. "War must be carried on only between soldiers." It may seem hard but it is the law of nations. But does international law countenance the bombardment of undefended towns, the wanton destruction of property, desecration and destruction of churches, outrages on women and children? It may be that Belgian civilians goaded to fury at the sight of these things have taken up arms against the invader in defiance of international military law. Belgium had a small army. Even on a war footing it was only 150,000. Does international law compel every man to wear a uniform who is willing to defend his country from confessedly unjust invasion?

The Regulations respecting the Laws and Customs of War, signed at the Hague on the 18th of October, 1907, by Germany herself contain the following article:

"The inhabitants of a territory not under occupation who, on the approach of the enemy, spontaneously take up arms to resist the invading troops without having had time to organize themselves in accordance with Article 1, shall be regarded as belligerents if they carry arms openly, and if they respect the laws and customs of war."

Yet the Germans openly justify the cold blooded "execution" of all Belgian civilians caught bearing arms.

## PROTESTANT THEOLOGY

A group of German theologians in a manifesto addressed to "all Evangelical Christians abroad" protest against the Belgian lamb troubling the waters on the German wolf in these Evangelical and truthful terms:

"Unnameable horrors have been committed against Germans living peacefully abroad—against women and children, against wounded and physicians—crimes and shamelessness such as man's heathen and Mohammedan War has not revealed. Are these the fruits, which the non-Christian peoples are to recognize whose disciples the Christian nations are? Even the not unnatural excitement of a people, whose neutrality—already violated by our adversaries—could under the pressure of implaceable necessity not be respected, affords no excuse for inhumanities, nor does it lessen the shame that such could take place in a land long ago Christianized."

Now this is interesting reading in the light of subsequent "cruelties and shamelessness" as many a heathen and Mohammedan War has not revealed."

The ungentle Belgians! Long ago Christianized but never Lutheratized or rationalized the heroic Catholic Belgians command the respect and admiration of all peoples Christian and non-Christian. And these same peoples are asking whose disciples are the ruthless German invaders?

## THE REV. EDWARD GORDON DOB, ARMY CHAPLAIN

The following telegrams tell their own story:

Valcartier Camp, Quebec, Sept. 22, 1914.

To the Right Rev. Bishop Fallon, London, Ont.:

Can you send me an English-speaking priest for the contingent who minister to the English speaking Roman Catholics. I would like a young man of your own choice who would help in military ways as well as spiritual.

(Sd.) SAM HUGHES.  
Windsor, Ont., Sept. 22, 1914  
Colonel, the Hon. Sam Hughes, Minister of Militia, Valcartier Camp, Que.

Diocese of London gladly offers Rev. Father Edward Gordon Dob for chaplain's services with Canadian contingent. He will fill the bill. Kindly notify me when he should report.

(Sd.) M. F. FALLON,  
Bishop of London.  
Valcartier Camp, Que., Sept. 23rd, 1914.

To Right Rev. Bishop Fallon, London, Ont.:

Please have Reverend Father Dob report here at the earliest possible moment. This will be authority for Railway Company to issue him through ticket here.

(Sd.) SAM HUGHES.

Father Dob left the same day.

Edward Gordon Dob was born in London thirty-two years ago. He made his collegiate course at Assumption College, Sandwich, 1902-1907, and studied theology at the Grand Seminary, Montreal, for the next three years and a half, when he was ordained priest by the Right Rev. M. F. Fallon, D.D., on Dec. 17th, 1910. After some months as curate at Walkerville he was made administrator of the parish of Big Point. For the last two years he has been assistant priest at the Immaculate

Conception, Windsor, and had just been appointed to St. Anne's Church, Walkerville, where he was to have formally taken charge on Sunday last.

In his own person the newly appointed chaplain typifies the new era of Anglo-Irish good-will that has been emphasized by the outbreak of the great war. His father was English in origin and Anglican in religion; while his mother's patronymic, Kavanagh, tells the whole story of his maternal ancestors.

Of the best type of the younger generation of Canadian priests, soldierly in appearance and bearing, earnest, zealous, and withal genial and affable, Father Dob will make an ideal army chaplain for the brave young fellows who make up the Canadian contingent. While his business will be the spiritual welfare of English-speaking Catholics we have entire confidence that his presence in camp and at the front will be helpful to the whole contingent "in military ways as well as spiritual."

## THE LATE SIR JAMES P. WHITNEY

Sir James Whitney's career and personality demonstrate the fact that the highest political success may be achieved in this province of Ontario without sacrifice of the plain, straightforward honesty that says what it means and means what it says. Because of the sturdy manliness that characterized his public life, whatever mistakes he may have made, he retained to the last the love of his friends and the respect and confidence of all.

The chief Liberal paper in Ontario, The Toronto Globe, thus fitly gives expression to the general esteem in which the late Premier was held:

In this his last important public appearance Sir James said: "I feel that my words are lame and halting, not equal or fit or apt in which to express the thought that comes surging through my consciousness at the present time. Coming back, my friends, as I have, by God's mercy, from the shadow of the Dark Valley, I am constrained, nay, compelled, to express the thanks I owe to the people of Ontario. They have given me an opportunity, I think I may say, of being of some service, and they have given me their confidence in full measure—in full measure, heaped up, pressed down, shaken together, and running over—and as long as my renewed health and strength are vouchsafed to me I shall be at their disposal, and endeavor to give them the same faithful service as I have in the past. And I thank you, my good friends, no matter what your political feelings may be, who have come here to-night, and with a heart filled to overflowing I say, may God bless you every one."

And now he is gone into that Dark Valley from the shadow of which he so recently emerged. Full of years—three score and ten—but until recently with almost no abatement of vigor; full of honors, alike from the common people of his native Province, from Parliament in which his word was law, and from his King; respected even by those who neither loved him nor followed him, he has passed into the great beyond, his public career unspooled by slow decline, his name unstained by dishonor or by the petty jealousies that haunt the steps of those who rise from low estate to high position.

## THE GREAT TRANSFORMATION

The Home Rule Bill has received the Royal assent. John Redmond is engaged in raising an Irish Brigade to take its place in the fighting line on the continent. Even amid the clash of this awful world conflict we may pause to reflect on what may be truly called The Great Transformation.

England has been engaged in many wars, but never until to-day had Ireland much reason to pray for her success. Ireland has been, up to the present, the one blot on England's escutcheon. Held against her wishes for England, exploited in the interests of a shameless Ascendancy that despised the inhabitants as serfs while it fattened upon their sweat, what had Ireland to fight for? And yet this is not the first occasion of the letting of Irish blood for the defence of the Empire. In all that Empire's wars she has borne her part and more than her part, so much so that Sir William Butler, as brave a soldier as ever donned a uniform of the King, said of her, "I am certain that if it had not been for the blood, the brain and the brawn which Ireland has given to England, neither England or her Empire would be what they are to-day. I doubt indeed, if the Empire, as distinct from England, would have had an existence at all." A mild statement, but one amply sustained by the facts of history. From Wellington to Kitchener Irishmen have planned the Empire's

campaigns, and have carried them to a successful issue. The "Fighting Race" have died for the Flag even when that Flag was the emblem of oppression to their own beloved land. And, until now, did England ever show that she was grateful for Ireland's sacrifice? We quote General Butler again: "Ireland has seldom been thanked for her work. When the work or the fight was over, the step sister island stepped in and took the chestnuts."

But let the dead past bury its dead, if Ireland finds it hard to forget she has ever been ready to forgive. Redmond's historic House of Commons speech, and his raising of the Irish Brigade, is the proof that she has forgiven the terrible past. It is the proof, too, if proof were needed, that it pays to trust the people. We have not forgotten the Boer War, and how Irishmen cheered the news of British reverses. That was in the old days of "No Home Rule" and coercion. To-day, with Home Rule on the Statute Book Ireland, in the words of the Prime Minister, is the "one bright spot;" Irish National Volunteers escort the British regulars to the transport ships; Catholics and Protestants have come together to defend the shores of Ireland; Redmond, enthusiastically endorsed by Ireland, sets about raising an Irish Brigade for service abroad. Home Rule has worked the Great Transformation. That which was to dismember the Empire has at last united it. England has not had to wait long for her recompense, or Irishmen for their justification.

It will not be the first time that an Irish Brigade has faced the music, of shot and shell upon the battlefields of France. But then they fought against England: to-day they fight under her banner. Then, at Fontenoy, their deeds of valor wrung from William the historic malediction, "Cursed be the laws which deprive me of such subjects." To-day King George may well exclaim, "Blessed be the statesmanship that has given my Empire such brave defenders."

COLUMBA

## NOTES AND COMMENTS

AS APPEARS from the statement of a French missionary priest, Father Gustave Roult, now in Japan, which we find in a recent issue of The Field Afar, there are eight papers published in English in the Island Empire, one of them, the Japan Times, being edited and published exclusively by native Japanese. None of these papers display a friendly disposition towards the Church, some of them being openly hostile, while the others seem pledged to a conspiracy of silence regarding Catholics and their works. This leads Father Roult to express the hope that British or American Catholics might found an English paper in that far-off land, and by their interest in Catholic missions vindicate their right to the Catholic name. "One is not a Catholic," this missionary concludes, "if he does not seek the conversion of the world." The call to Catholic laymen to heartfelt interest in foreign missions was never so imperative as it is now.

AN INTERESTING feature of the recent Conclave was the unlooked for presence of Cardinal Arcovoverde de Albuquerque, Archbishop of Rio de Janeiro, the first representative of the Church in South America to participate in a Papal election. The Cardinal had been visiting in Spain, on his way home from Rome, when the War broke out, and immediately left for his diocese. On the high seas, however, he learned of the death of Pope Pius X. by wireless, and begged the captain to intercept it possible, by the same means, any homeward bound vessel to take him back to Spain. The effort was successful; the Cardinal transhipped in mid-Atlantic, and to the great surprise of his brother Cardinals arrived in Rome in time to enter the Conclave. He has since resumed his journey to Brazil.

READERS of The several paragraphs regarding Pope Benedict's predecessors of the same name in these columns two weeks ago, may be interested in some further particulars regarding the Popes. A recent writer in the Lamp has summarized some facts which will bear repetition. Of the first 30, 29 were martyrs, the exception being St. Dionysius, who lived to a great age in the exercise of every Christian virtue and after his death was interred in the cemetery of St. Calistus. He was the twenty-fourth successor